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A YEAR HAS PASSED . . . NOT HAVING DIRECTION OR LIGHT, BECAUSE . . . WE'VE DONE SO LITTLE . . . THE SAND IS FALLING SLOWLY BUT STEADILY INTO THE LOWER HALF OF THE GLASS



DUKE UNIVERSITY
JAN 6
DURHAM, N. C.

the free will baptist

AYDEN, NORTH CAROLINA,
WEDNESDAY, JANUARY 5, 1977

EDITORIAL

A YEAR HAS PASSED, AND STILL . . .

A year has passed . . .

and you feel older or younger, but rarely the same. You're stooped a little more in body and spirit, or you stand taller and exhibit a fresh attitude.

A year has passed . . .

and you feel happier or sadder. Something has happened to stir the emotions one way or the other; and though real to you, that "something" cannot really be identified. A lot of occurrences have meshed together and now cause you to reflect upon last year in your own particular way and anticipate the New in a similar manner.

A year has passed . . .

and how quickly it has flown—or how slowly it has dragged! Approaches are responsible. You couldn't wait for the last day of the Old to pass and the first day of the New to arrive. You are not by yourself, though you may feel *beside* yourself with whatever troubles you at the present moment.

A year has passed . . .

and highways are bloodier than ever. Liquor smells higher—on busses, in cars, in public areas, at parties, in the secluded doorway of some tenement building where some derelict trembles in the cold night, or in the warm, private quarters of some affluent "gentleman" who tackles every *problem* and celebrates every *victory* the same way—with a drink—and *loses* altogether.

A year has passed . . .

and a million yesterdays crowd your mind—yesterdays you want to forget but which resist replacement. You fear tomorrow for what it might bring, but curiosity brings it closer to consciousness; and your heart beats a heavy refrain in rhythm to the war within.

A year has passed . . .

and you've lost so many friends: through death (accidents, terminal illnesses, sudden passings, suicides), through ill-spoken words or misdeeds which have done irreparable damage, and through neglect or intentional breaking of bonds. You suffer *little* remorse, and you dare not show even that. Doing so would be a sign of weakness, you think.

A year has passed . . .

and your eyes are ever-red from crying useless tears, or your sides hurt at neverceasing laughter you've enjoyed (or tried to enjoy). Your blood has run hot and cold; your heart has beat fast and slow; you have been absolutely silent or much too talkative. You have not been able to strike that ill-fated happy medium which goes begging. There are others like you.

A year has passed . . .

and it was old before it began, hated before it was able to manifest love, warred against before Peace could show its face, and cursed before it could provide a blessing. And this year will be no different. Already the guns are loaded. Already schemes are being devised.

A year has passed . . .

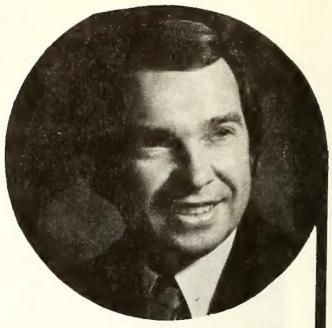
and an *eternity* has been spent in mental institutions, hospitals, prisons, and self-appointed exiles—away from family and loved ones, away from society and its pressures, away, even, from self.

A year has passed . . .

and you've lost your perspective. You don't know anymore what is

(continued on Page 15)

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Tommy Manning
Editor

the free will baptist

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LITTLE THINGS

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing,
If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any little lift may ease
The burden of another,
God give me love, and care, and strength
To help my toiling brother.

—Author Unknown

"THE GOSPEL THROUGH THE PRINTED PAGE"

A HISTORY OF THE FREE WILL BAPTIST PRESS FOUNDATION, INC.

by Tommy Manning

(This paper was presented at the Original Free Will Baptist Historical Society Meeting which was held at the Press, Saturday, November 20, 1976, and is printed by request.)

FROM its inception, the purpose of the Free Will Baptist Press has been to serve the Lord effectively, as it has striven (since its founding in 1873) to spread the gospel through the printed page. No more challenging work has ever been encountered by any institution; neither has any institution worked more diligently toward the execution of its duty to a demonination, and, more especially, to Christian endeavor and the expansion of Christ's kingdom. The primary aim of the Press in every aspect of its work is to magnify the name of Jesus Christ.

While a complete history of the Press is not available, important data has been gleaned from aged men of the denomination; from the research of Mr. Reuben Cherry, who, while a student at Mount Olive College in 1959, made an exhaustive study of early records; and from various other sources.

It is of no small consequence that the Free Will Baptist Press Foundation, Inc. stands today as a symbol of dedicated labor and Christian service. From a simple resolution passed by the General Conference of the Free Will Baptists of North Carolina in 1873, and through many trials and difficulties, the Press Foundation has grown to a business worth three quarters of a million dollars.

Locations

As a result of the resolution of 1873, the Rev. E. R. Ellis became the first editor and began publication of a weekly church paper, THE FREE WILL BAPTIST ADVOCATE, from the newly established office in Fremont, North Carolina.

The establishment experienced times of financial difficulty during the years that followed, to the extent that operation had to be suspended on several occasions. In an effort to prevent the movement from dying, the office was moved from place to place in North Carolina, primarily for economic reasons. From Fremont, the office was moved to Toisnot (now Elm City), then back to Fremont, to New Bern, to Snow Hill, (in 1889), to Ormondsville (in 1891), and to Ayden (in 1895). Although the Foundation has remained in Ayden since the time of moving to the town in 1895, the establishment has occupied several locations within the town. The present location is 811 North Lee Street, just outside the business district.

Administration

Records indicate that the Revs. L. E. Johnson and R. H. Holland followed Mr. Ellis in charge of the operation, though it is not certain whether they held joint editorship and managerial responsibility. After the business had failed under its previous administrators (for causes unknown to present history), the conference gave the "loan of equipment to the Rev. R. K. Hearn." The terms of the loan to Mr. Hearn were "for one year and as much longer as may be thought proper, provided he publish it (the paper) in the interests of the Free Will Baptists."

A printing company was formed in 1889, at which time the Rev. W. L. Bilbro became editor. The following year, the Rev. J. M. Barfield replaced him; and in 1898, Elder E. T. Phillips became editor, a post which he held until the spring of 1916. At this time, financial conditions were such that all employees resigned except the general manager, the Rev. J. C. Griffin.

The Rev. T. B. Mellette succeeded Mr. Phillips as editor and served throughout the summer until Mr. C. K. Dunn took office on September 1, 1916, as editor and general manager. Mr. Dunn remained as administrative head of the institution until his retirement in 1952; however, in 1921, his duties became so heavy that Elder Phillips was asked to return in the capacity of editor, while Mr. Dunn remained as general manager.

In 1934, the Rev. I. J. Blackwelder succeeded Mr. Phillips as editor; and upon Mr. Blackwelder's resignation in 1935, the Rev. R. B. Spencer became editor. Mr. Spencer retired in 1952, at which time the Rev. F. B. Cherry was made editor and held the post until July 1, 1954. The Rev. J. O. Fort succeeded Mr. Cherry; and in 1959, he was given the title of manager-editor, in which capacity he served until September 1, 1960.

The Rev. N. B. Barrow succeeded Mr. Fort as manager, and the Rev. C. H. Overman was made editor. Mr. Barrow held his position until September 1, 1966; and the Rev. Walter Reynolds succeeded him as manager. Following the resignation of Mr. Overman in 1968, Mr. Tommy Manning was made editor, a position he holds at the present time.

Name Changes

The first name of the institution recorded as The Free Will Baptist Advocate, the same as the weekly paper published during that time. When moved to Toisnot, the institution became known as the Toisnot Transcript; and after financial failure in Toisnot, the establishment was returned to Fremont where the original name, The Free Will Baptist Advocate, was reassumed.

After the fire in 1913, a corporation was formed and a charter issued in the name, Free Will Baptist Publishing

ompany. The action which authorized his change was taken by the First nnual Session of the North Carolina tate Convention of Free Will Baptists in eptember, 1913. The following year, he name became The Ayden Free Will aptist Printing Company.

Another change in the corporation and ame occurred in 1926 when the name of e institution became Free Will Baptist ress and the organization was chartered nder the laws of the state of North arolina as a nonprofit corporation. ontrol of the institution was placed in e hands of Free Will Baptist con-rences, conventions, churches, and dividuals who purchased shares of ock. A board of directors was elected at e annual stockholders' meeting, and is meeting delegated to the board the sponsibility of directing the activities of e institution.

In 1965 the corporation was changed a nonprofit membership corporation n keeping with federal laws), and the ord Foundation was added to the name. here are no actual stockholders ow—only memberships—and only Free ill Baptist conventions, conferences, nions, churches, and other Free Will aptist organizations can hold mem-ership in the corporation. The mem-ership meets annually at the institution nd elects a board of directors (con-sting of seven members), whose esponsibilities carry over from the initial urpose: to direct the activities of the orporation.

istory of Publications

As stated earlier, the very first ublication of the institution was a eekly church paper. There are no ccurate records available as to the date hen the Institution began publishing unday school quarterlies; however, the olume label appearing on some of the dest quarterlies today is 70, indicating at their publication began sometime in 906. This date corresponds favorably ith statements from elderly persons ho have said that this endeavor began uring the first few years of the present entury. Our information suggests that here were at least four Sunday school ublications in 1906: THE SENIOR UARTERLY, THE JUNIOR QUARTERLY, HE PRIMARY QUARTERLY, and Acme icture Lesson Cards. The Sunday chool literature program has grown so that today it embraces literature for all age groups, from cradle roll through adults—including teachers' guides for all age groups and workbooks or activity materials from nursery through junior departments. Materials for Sunday school record keeping are also printed and supplied by the institution.

Free Will Baptist League materials were first published in 1953, the literature of such comprising quarterlies for juniors, intermediates, and seniors. To date, the program has been revised and expanded so that is consists of three quarterlies for respective age groups: THE JUNIOR LEAGUER, THE TEENAGE LEAGUER, and THE ADULT LEAGUER.

The Foundation has published several hymnbooks through the years, the latest being a hardback edition published in 1958 entitled FREE WILL BAPTIST HYMNAL. In recent years, the Foundation has published books of denominational interest; namely, THIS IS YOUR CHURCH, AN INTRODUCTION TO ORIGINAL FREE WILL BAPTISTS, YEARBOOK FOR ORIGINAL FREE WILL BAPTIST OF NORTH CAROLINA, and others.

Areas of Operation

1. Bible and Bookstores

The bookstores offer "everything in religious merchandise," ranging from books to church pews. At the present time, the Foundation is operating three branch bookstores in addition to the one located in the Foundation building. The first such branch store was opened April 10, 1967, in Smithfield and is known as the Smithfield Bible and Bookstore. This store is located at 122 South Third Street. Mrs. Joyce Wood is the manager.

The second branch store was opened April 10, 1969, in New Bern and is known as the New Bible and Bookstore. Formerly located at 213 Middle Street, the store suffered a total loss in a fire which ravaged nearly a whole block of New Bern on February 22, 1975. The present location of the New Bern store is 315 Middle Street, with Mrs. Ellen Dixon serving as manager.

The third branch store was opened August 10, 1970, in Wilson and is known as the Wilson Bible and Bookstore. Formerly located on South Goldsboro Street, the store now operates at 1101 Downing Street. Mrs. Hattie Mae Everton is the manager.

The Ayden Bible and Bookstore is managed by Mrs. Dorothy Crouch; and coordinator for all branch stores is Mrs. Elizabeth Hill, who has her office in the Foundation Building.

2. Publishers

The Foundation publishes a weekly religious magazine, THE FREE WILL BAPTIST; graded Free Will Baptist Sunday school literature and league quarterlies; DEVOTION, a program book for the woman's auxiliary; YFA and AFC program books for youth groups; and vacation Bible school materials. DEVOTION, YFA and AFC program books, and vacation Bible school materials are printed annually.

3. Job Printers

The Foundation accommodates churches and educational groups and institutions by printing at minimum cost materials for educational purposes and church-affiliated use: blanks, posters, letterheads, envelopes, pamphlets, books, etc.

4. Suppliers

The Foundation represents several companies: Imperial Woodworks, Inc. of Waco, Texas, Wolfe Brothers & Co., Inc. of Piney Flats, Tennessee, manufacturers of all types of church furniture; A. & H. Art & Stained Glass Company of Harmony, North Carolina, manufacturers of art, stained, and decorative glass work and steel frames; Glasstech Plastic, Inc. of Roswell, Georgia, manufacturers of baptismal pools and steeples; Frederick's of Goldsboro, dealers for Story and Clark pianos and Hammon organs; and others.

Dedicated to serving Christ in every area, the Free Will Baptist Press Foundation, Inc. endeavors to promote unity for a singular cause: the story of God's love for all. From its beginning in 1873 to the present, 1976, the aim has been (and is) to serve better with each passing year. God be praised for His manifold blessings!

IMPOSSIBILITY

Said Martin Luther, "To be a Christian without praying is no more possible than to be alive without breathing."



SUNDAY, JANUARY 2
Scripture Reading—John 3:19

THE LONELINESS OF HUMANITY

How gloomy and bereft of light is the fatalistic creedal statement given in *A Preface to Morals* by Walter Lippmann:

"We see, surrounding the narrow raft illumined by the flickering light of human comradeship, the dark ocean on whose rolling waves we toss for a brief hour. From the great night without, a chill blast breaks in upon our refuge. All the loneliness of humanity amid hostile forces is concentrated upon the individual soul, which must struggle alone, with what courage it can command, against the whole weight of a universe that cares nothing for its hopes and fears."

PRAYER THOUGHT

It is so difficult to believe that men grope in spiritual darkness and condemn Jesus who is "the light of the world." As Christians, we should try and show others the beautiful light of God.

MONDAY, JANUARY 3
Scripture Reading—Ecclesiastes 11:6

SOWING PRECIOUS SEED

A gnarled, stooped, old Chinese woman, supporting herself with a cane, related this touching story to Mrs. E. Weller of the China Inland Mission:

"Twenty years ago, in this very place, a foreign young woman, who couldn't speak many lines of our words, taught me the first two lines of 'Jesus Loves Me.' My daughter and I say these lines every night. We worship Jesus and pray to Him about everything. We've had no idols in our home since that young woman taught me those lines."

Mrs. Weller sat beside the old woman and told her more about Jesus, the wonderful Saviour.

In telling the incident later, Mrs. Weller said, "That old woman probably has long since seen her Saviour face to face and has greeted the unknown young lady who told her about Jesus' love."

PRAYER THOUGHT

Said Augustine, "God loves us every one as though there were but one of us to love!"

TUESDAY, JANUARY 4
Scripture Reading—Isaiah 58:9

DON'T WORRY, MOMMY

Little eight-year-old Gary and his little sister Cheryl knew that their mother was quite ill and that she would enter a hospital very soon.

Mommy told Gary and Cheryl to go in their room and play and keep very quiet.

The children were so quiet that Mommy peaked into the room. What she saw brought tears to her eyes. Gary and Cheryl were kneeling in prayer and asking God to please make Mommy well.

As Gary left for school next day, he kissed his mother and said, "Don't worry, Mommy. The Lord is going to make you well!"

PRAYER THOUGHT

Prayer isn't a monologue. It is a dialogue—our talking to God and God talking to us: The cry of God's children moves His heart and hand in their behalf.

WEDNESDAY, JANUARY 5
Scripture Reading—Psalm 84:11

A VOW KEPT

The husband of a humanly hopeless alcoholic wife was suddenly stricken with what seemed to be a fatal illness. He was rushed to a hospital. Agonizing, the wife waited in the corridor. A doctor emerged and told her that her husband couldn't breathe; that the inside of his throat was swollen shut, and that a tracheotomy was under way.

In desperation she prayed, "Dear Lord, please don't take him from me. I'll do anything if only You will let him live. I will never touch another drop of liquor if You will spare him. You alone know how hard that will be, but with Your help I can do it."

Just then a smiling doctor came from the emergency operating room. He exclaimed, "It's amazing—like a miracle! Until a few minutes ago, we didn't think your husband had a chance. Now we have every reason to believe he's going to make it."

The alcoholic wife kept her vow to God. She said, "How could I fail God who spared my husband, my health, self-respect, and the respect and love of my precious children?"

PRAYER THOUGHT

JUST A LITTLE TALK

Just a little talk with Jesus,
How it smooths the rugged road,
How it cheers and helps me onward,
When I faint beneath my load!
When my heart is crushed with sorrow.
And my eyes with tears are dim,
There's naught can yield me comfort,
Like a little talk with Him!

THURSDAY, JANUARY 6
Scripture Reading—John 5:39

SHE FOLLOWED INSTRUCTIONS

Recently a huge surface of jade worth $250,000, was found by Mrs. Wi Robertson in the rugged country nea the southern end of Talka Lake i Canada.

In commenting upon the discovery *The Detroit Free Press* said, "Mrs Robertson discovered Canada' largest single jade deposit simply b following the instruction in a textboo on geology which suggested clues a to where the precious mineral migh be found."

PRAYER THOUGHT

God's Word is the Christian' textbook and guide. It abounds i pricelessly precious gems which w are sure to discover when we follo its directive.

FRIDAY, JANUARY 7
Scripture Reading—John 16:33

NURSING MISERIES

As a businessman sat at a table in railroad dining car, a husband and h wife entered and asked, "May we s with you at your table?"

"Certainly," the businessman re plied.

When the meal was served, the wif grumblingly found fault with eac item placed before her. It was eithe too hot or too cold; too overdone c underdone.

Sensing the husband's en

barrassment, the friendly business man asked, "What is your business?"

"I'm a manufacturer," he replied, adding, "My wife is a manufacturer, too."

"That's interesting! And what does she manufacture?" the man queried.

The husband quipped, "She manufactures misery for herself and for everybody else!"

PRAYER THOUGHT

Some people seem to find great pleasure in nursing their miseries. They aren't happy unless they are miserable. We owe it to ourselves and others to be contagiously cheerful.

SATURDAY, JANUARY 8
Scripture Reading—Luke 19:10

MOM, WHERE WERE YOU LOST?

A mother took her four-year-old son to a village fair. Before they entered the crowd, she said, "My boy, hold my hand, and don't let go."

As they walked along, the ballons, clowns and merry-go-round captivated his attention. He let go of his mother's hand and was quickly lost in the crowd.

Mother was frantic! She notified the fair policemen, and after a diligent search, the boy was found.

Innocently, he asked his mother, "Mom, where were you lost?"

PRAYER THOUGHT

How slow unsaved ones are to acknowledge that they are lost and that they are the objects of the Saviour's quest.

A NEW YEAR'S PRAYER

To be of greater service, Lord,
A closer student of Thy Word;
To help to bear a brother's load,
To cheer him on the heavenly road;
To tell the lost of Jesus' love,
And how to reach the home above;
To trust in God whate'er befall,
Be ready at the Master's call
For any task that He may give;
And thus through all the year to live
For Him who gave himself for me,
And taught me that my life should be
A life unselfish—not self-willed,
But with the Holy Spirit filled.

—Author Unknown

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . Let us go over to the other side of the lake. . . ." (Luke 8:22).

THE LAUNCHING

When the disciples, with Christ aboard, launched their little ship on the lake, the incident they experienced became incredibly noteworthy. This very uncommon event went down in history with miraculous impact. The incident allowed the disciples to come into a full understanding of whom Jesus Christ was, and it allowed Jesus the opportunity to become their Lord and Master for sure.

The launching of the ship upon the sea is typical of the launching of one's life upon the sea of time. We are in the world, but we are not of the world because Christians belong to a kingdom, a Kingdom whose throne is in Heaven. The ship was in the sea but was not a part of the sea. As long as we are in the world we will have to conform with certain natural elements. There will be times of sorrow and times of joy. But these, from the very nature of our existence, will serve to prepare us for what lies ahead—the other side of the lake. All Christians must have an anchor, and here is one I suggest: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (1 John 4:4). Christ had left the responsibility of sailing the ship to the disciples; but He was present in the hinder part of the ship. He went to sleep but would respond immediately to any outcry of fear or to any request for help. The disciples did have a crisis, they did call on Jesus, and He responded immediately.

Since Heaven is on the other side of our lives, we dare not take chances. The storms and waves that beat upon our lives must be faced—God help us—we need His presence to go with us everyday and everywhere. The Lord will allow us to get into rough seas, but He will be able to rebuke them and to bring a calm upon us, guiding us into safe waters. We need, therefore, to make certain that we are in the grace of God. We must grow in the grace and in the knowledge of God through our commitment unto Him and the exercise of our faith in Him.

Jesus Christ is the One who ordered the launching of the ship for the disciples. He orders the launching of every individual Christian upon the sea of life. He also orders the launching of the church of Jesus Christ in the world upon the sea of time. The ship of Zion is on its way—the goal is Heaven—and there are many storms breaking upon her bow. We should take courage and alert ourselves against disaster. Let us be sure that we have our directions under control, and that the Master of earth and skies is present—even if He is asleep in the hinder part of our ship. Knowing that He is there can be comforting to us, especially after full knowledge of who Jesus is!

Some scholars believe that Satan was responsible for the storm and the tempest, since he is the prince of the power of the air. Even so, God's power is greater than his! Satan can do nothing unless God allows it. Jesus rebuked the winds and the sea and there was a great calm. All power has been committed unto Christ both in Heaven and on earth. The powers that be are ordained by Him and there is no power greater than the power of God. Amen.

THE NEW YEAR

We face a new and untried year,
Whose paths we do not know;
Into these near, uncharted ways,
Each one of us must go.

The brave, with faith, shall enter in
Where cowards trembling go;
And they shall gladly greet the year,
Whose paths we do not know.

For God, our stay in years gone by,
Will lead the strong of heart;
And they will thrill when the old year goes,
And when the new days start.

—O. Ray Burgess

NEWS & NOTES

Beaverdam's AFC Meets

The AFC's of Beaverdam Free Will Baptist Church met at the Beaverdam Community building on December 13, at 7 p. m. The meeting was called to order by Kitty Cartrette, president. Rudie Cartrette led the opening prayer. The Scripture reading was read by Pam Duncan. Renee McPherson and Coal Cartrette read the introduction. Topic one, "Let's Sing of His Birth," was read by Lisa Cartrette and Aurther McPherson. Topic two, "Let's Read of His Birth," was read by Joey McPherson, Keith McPherson, and Michelle Cartrette. Discussion followed. Renee McPherson, secretary, read the minutes and called the roll. The group had four new members to join. Discussion of old and new business was held and then the group was dismissed by saying the Lord's Prayer.

Pastor Loses Tie



On November 14, 1976, the pastor of the First Free Will Baptist Church in Greenville, the Rev. Davie Brinson, made a challenge to the superintendant of the church Sunday school. The challenge was that in the next two Sundays, the school try and exceed its high record attendance. The consequence would be that if they did not exceed their high attendance record the superintendent and his assistant would have their ties cut off from around their necks in a church service by the pastor. However, if the church Sunday school did exceed their high Sunday, then the superintendent and his assistant would remove the pastor's tie.

On December 5, 1976, Mr. Brinson had his tie removed by Mr. Steve Walters, the Sunday school superintendent and his assistant, Mr. Connie Hines. Mr. Walters has been the superintendent for more than twenty years and has done a great job. The Sunday school has had a high Sunday attendance of 159 and a Sunday record-breaking attendance of 179.

We at First church praise the Lord for dedicated people in the Free Will Baptist Church.

State President Commissions New Officers

On Wednesday evening, December 8, 1976, Mrs. Rachel Duncan, state president of the woman's auxiliary, came to the Goldsboro First Free Will Baptist Church to commission and to install the new officers for the coming year in the auxiliary. Mrs. Duncan was accompanied by Mrs. Myrte Williams from the Beaverdam church, Pee Dee District, near Whiteville, North Carolina.

Mrs. Duncan challenged the auxiliary members to bear fruit in their work during the coming year. She used Scriptures from Matthew, John, and Corinthians. She stressed the fruits of the Spirit, as being Love, Joy, Peace, Longsuffering, Gentleness, Goodness, and Kindness. She stressed that Love was greater than all the others, and would win—when nothing else would.

It was a very inspiring service as she gave the commission and read the duties of each officer to them. It is hoped that we at the Goldsboro church will do a much greater work for the Lord during the new year—1977.

A NEW YEAR IS BEGINNING

by Hazel Casey
Goldsboro, North Carolina

Once again we stand on the threshol of a brand new year. There are man resolutions which we should make an keep. Among these is that we shoul resolve to be more faithful and to do mor service for Jesus in our lives each day.

Also, we should desire to use wisdon in our dealings with our fellowman. Next love should be put into practice in ever area of our lives.

Let us take time to be calm, serene and gentle. Let us leave off self-seeking and meet each other face t face—without prejudice. Let us realiz that it is the little things in life that creat the difference, that in the great proces of thinking and living—we are as one May we ask that God create in us a clea heart, and may we never be ashamed t stand up and be counted for our Lord.

As we begin this new year, let u forget all the mistakes that we made i the past, and let us set our goal to live a near as we can by the pattern that ou Master gave us. May we desire to mee the goals that we have set up in a things, and may we ask daily for th strength to overcome the daily tests tha beset us, as we live the Christian life.

Let us examine our lives in compariso to the Ten Commandments, and see if w are keeping all of these.

Let us resolve to speak to someon every day about Jesus, and what He ha done for us, and what He can do fo anyone who has faith and will believe i Him.

Let us resolve to visit the sick, th shut-ins in the nursing homes, hospitals and homes. Let us minister to the needy those in prison, those who are beggin for our help in coping with life in th mental capacity.

May we try to live this year, 1977, a if it were the last year of our lives, ar may we become keenly aware that soo our Lord is coming back again.

Mount Olive College

MOUNT OLIVE COLLEGE BOARD OF TRUSTEES

Mount Olive College is governed by a Board of Trustees elected by the North Carolina State Convention of Original Free Will Baptists. Each member of the board is elected for a term of six years. The board meets quarterly to formulate the policies, review the operation, establish the annual operating budget, approve the appointment of major administrative officers and faculty members, and to attend to any other matters which may affect the well being and character of the College.

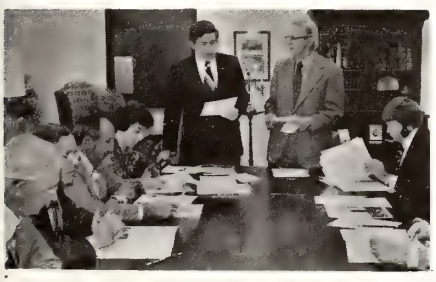


Shown above are members of the board who attended the most recent session.

Left to right (seated): Dr. Hervy B. Kornegay Sr., secretary, Mount Olive; Richard Grady, Seven Springs; R. R. Warwick, vice-chairman, Newton Grove; Miss Louise Edgerton, Pikeville; Mrs. Alice Barrow, Snow Hill; L. B. Woodall Jr., Smithfield; Mrs. Mary J. Howard, Washington; James B. Hunt Sr., chairman, Lucama.

Standing: Dr. W. Burkette Raper, president, Mount Olive; C. Felton Godwin, Newton Grove; C. K. McCotter, New Bern; Robert Bynum, Stantonsburg; Fred Rivenbark, Durham; S. W. McCoy, Cove City; J. C. Boyd, Greenville; Arthur Kennedy, Beulaville; William McLawhorn, Ayden; J. J. Grimsley, Ayden; Nathan Garner, Newport; and Marvin Edwards, Wilson.

PARTICIPATE IN INAUGURAL



Dr. W. Burkette Raper (shown standing left) president of Mount Olive College, will pronounce the benediction at the inaugural ceremonies of Governor-elect Jim Hunt on Saturday, January 8, 1977, in Raleigh.

Mr. James B. Hunt Sr., (shown standing right) father of the governor-elect and member of Marsh Swamp Free Will Baptist Church in Wilson County, is serving as Chairman of the Board of Trustees of Mount Olive College.

They are pictured together at a recent Board of Trustees meeting.

PILGRIMS MAP OF THE HOLY LAND AVAILABLE THROUGH ISRAEL GOVERNMENT TOURIST OFFICE



"The Pilgrims Map of the Holy Land," a map of the Holy Land designed especially for those planning a tour of important biblical sites in Israel, is available free from the Israel Government Tourist Office.

The map is a full color depiction of the Holy Land as it appeared 2,000 years ago. Based upon biblical accounts of the geography of the area, the map delineates the ancient boundaries of Judaea, Samaria, Phoenicia, and Galilaea. It lists over 80 important biblical sites popular with tourists in Israel, such as the Church of the Holy Sepulchre and the Mount of Olives in Jerusalem, the Church of the Nativity in Bethlehem, and the Mount of Beatitudes on the shore of the Sea of Galilee, and provides a brief description of the significance of each site.

On the reverse side of the 11 x 23 inch map are full color photos of major attractions such as the Via Dolorosa, Nazareth, and the Western Wall. In addition to Jerusalem, the map cites most major cites of the modern state of Israel such as Tel Aviv and Haifa.

"The Pilgrims Map of the Holy Land" is an important tool for tourists and a helpful aid to Bible students. It is available free upon request from the Israel Government Tourist Office, Department PR, 795 Peachtree Street, Northeast, Atlanta, Georgia 30308.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain: "Seek ye the LORD while he may be found, call ye upon him while he is near" (Isaiah 55:6). What all is meant by seek ye the Lord while He may be found? Are we to imply that there is to be a time when He may not be found by those seeking Him?

Answer: Yes. To those who neglect to give time and attention to the Lord while they are here in this life and have access to the Bible and God speaking in it to them, to all of us both saint and sinner there will one day be a change in this perspective. He says to us all: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

The knocking by God in this sense will come to an end when this life is over and those who have not responded favorably and appreciatively at the end of this life's short day will have no opportunity to do so throughout all eternity. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matthew 13:41-43).

What a contrast God makes between His own and those who refuse Him. He calls out to all while in this life and on this earth having freedom of choice. "Come now, and let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

He pleads in His word lest some should give so much time and attention to this world's pleasures and interests they become so carnally minded that all they have will be spent on these. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. . . . For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:1-3, 8, 9); also "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 57:20, 21).

Then in the Bible we are warned as to the eternal consequence if we neglect salvation all this life which is one in which we are to prepare for eternity. ". . . and if the tree fall toward the south, or toward the north, in the place where the tree faileth, there it shall be" (Ecclesiastes 11:3). "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:22-26). Read the whole story in the 16th chapter of Luke to see that the rich man not only had time to get saved, but also opportunity to help Lazarus who was ill and suffering, but instead Lazarus had to share his food—the crumbs that fell from the rich man's table with the dogs that eased his pain by licking Lazarus' sores. What all might this Jew, the rich man, have done to relieve the pain of his fellow Jew, Lazarus, if he had kept his values in proper perspective?

All professed Christians of ours, the church age, should be saints who "seek first the Kingdom of God and His righteousness" or they are hypocrites putting them in the same category as the rich man who lifted up his eyes in hell being tormented by the flames upon his departure from this life. The Bible says "And as it is appointed unto men once to die, but after this the judgment" (Hebrew 9:27); "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. . . . How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews 2:1, 3).

Compare this with what Jesus told Nicodemus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . . The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:3, 5, 6, 8, 36); also "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31); the jailor was instantly saved because he exercised faith in Christ. Paul writes "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the

lead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made into salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11).

George H. Sandison answers a similar question as follows in **1000 Difficult Bible Questions Answered:**

"It is a wholesome warning that a probable contingency may arise when the seeker, who postpones his search, may lose his power or disposition to seek. There are many instances of men who have put off seeking until they have made a fortune, or done something else, and them the time they set, having arrived, discovered that business habits and long-time associations absorb them. They are out of touch with God. Even in church their thoughts are running on worldly concerns. It is very rare for an old man who has been indifferent, or careless, or wicked, to turn to God. Not that God is unwilling to be found, but the man has become incapable of seeking him. None who really seek ever fail to find."

Have A Happy New Year!

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

JANUARY RETIREMENT HOMES MONTH

In the last annual session of our North Carolina State Convention, January was designated as a promotional month for the Free Will Baptist retirement homes in our Free Will Baptist Churches.

We need contributions before we can begin the second duplex apartment; and you or your church can be a part of this worthy effort by:

1. Receiving a love offering on a Sunday during January;

2. By sending a special gift from the church treasury;

3. By encouraging individuals to make special contributions;

4. By having a special prayer during worship services for the success of this denominational work.

Remember us—send your gifts to: Free Will Baptist/Retirement Homes, P. O. Box 250, Middlesex, North Carolina 27557

NEW FAMILY MEMBERS



Shown in the photograph above is the Rev. Sam Weeks presenting Bibles to the Home's newest members. They are Antony and Steven Langworthy, ages five and six. Tony and Steve are from the Wilson area and are now living in the Rodgers Cottage at the Children's Home.

Whenever new children come to the Home they are each presented a Bible and encouraged to use it as a guide for living and growing. At the present time, they are allowed to choose a color, red, white, or blue which were procured from the Free Will Baptist Press.

WHAT WILL THE NEW YEAR GET?

by Loy Everette Ballard

When the whistles start to blowing,
And the bells begin to ring,
How oft we hear the question:
"What will the New Year bring?"
But here's another question,
And I surely think it fit;
Let's ask it kinder thoughtful like:
"What will the New Year get?"

Will it get an honest effort
On your part to be a man?
Will it get the joy of seeing you
To the very best you can?
Will it get the faith and courage
On your part to help it out,
As it seeks to bring you blessings
From the things you are about?

Will it get your brave endeavor
To add sunshine to its days?
Will it get the precious record
Of a walk in righteous ways?
And when at last its time is over,
And its latest sun has set,
Will it hear your song of victory,
Or your wail of sad regret?

Yes, my friend, it is important
That you give as well as get:
And the story of the New Year,
When the final page is writ,
Will record the things it brought you;
But also, please don't forget,
It will faithfully tell the story
Of the things you gave to it.
—From "Thoughts and Gleanings"

the Sunday School LESSON

St. Claire Bible Class

For January 16

JESUS DECLARES HIS MISSION

Lesson Text: Luke 4:14-24
Memory Verse: Mark 1:15

I. INTRODUCTION

After spending last Sunday with John Mark in a portion of his Gospel we return to Luke from whose account we will learn how Jesus declared His mission on earth. He had been baptized by John the Baptist, had undergone special preparation for His ministry through the temptation in the wilderness, and now He had returned to Nazareth, His home, to make His most important declaration.

It would not be easy for Him to do this as He knew that some there would oppose Him, if for no other reason, at least on the ground that He was one of them. They had seen Him grow up in the town and knew that He was the son of Mary and, as they thought, of Joseph, the carpenter. How could this young man whom they had known all His life possibly be the one who should come to deliver them? Yet, in spite of certain resentment and opposition, Jesus did come to Galilee and to Nazareth, for the time had come for Him to begin His "Father's business" which He spoke of to Mary and Joseph in the temple nearly twenty years before.

Jesus knew that He would have less than four years to accomplish on earth that which God had assigned to Him, but in these few years He would revolutionize the thinking of His people, provide means for their salvation, endure their rejection of all He offered, and in the end give His life for the ransom of all who would believe.—**Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. We often get more concerned about our religious rituals than we do about people. We can even exclude people from our services by putting too much stress on fine clothing.

B. Jesus decided what emphasis His ministry would take, and every one of us can and do decide just what impact our lives will have for good or evil in the world.

C. Jesus had the habit of going into the synagogue on the Sabbath wherever He was. If our lives would be like the life of our Lord, we must have the habit of attending God's house. There is no way that one can be like the Master and refuse to attend the house of God. Can you say that you are like the Master at least in this one respect?

D. The switch that turns Christ's power on in our lives is labeled "faith."

—Selected

III. ADDITIONAL TRUTHS

A. People listened to the gospel, or good news, and then scoffed at it. In His own hometown, Jesus' words met opposition and wrath. Still today, there is much belief and skepticism about the gospel that Jesus preached. It's a discouraging situation to those who want to witness for Christ. But the more we tell others of His mission, the more they are going to understand it and believe it.

B. Jesus told His listeners the prophecy of Isaiah was now being fulfilled. No longer was this a passage simply written in a scroll; it was a reality, alive in the flesh before their very eyes.

Are not we to make the Scripture come alive, too? The qualities Jesus pronounces blessed in terms of poverty of spirit, meekness, purity of heart, hunger after righteousness—are they not to be taken out of the Book and made living realities in our lives? Jesus fulfilled His mission; we must also fulfill ours, in His name.

C. To those in the darkness of sin, Christ brought light concerning God and the Holy Spirit and the way of salvation. The more time we spend talking with Jesus and studying His Word, the cleaner our spiritual vision will be. The better we will understand the way of God.

D. As would any other person seeking to do His job well, Jesus would have liked for His loved ones, neighbors and friends, people with whom He grew up—and even His enemies—to believe in Him and follow Him for eternal life, but nevertheless He had to do what He did, regardless of the disappointing outcome. We who follow Him too often forget how persistently faithful our Lord was in performing the tasks assigned to Him. If we could just acquire a fraction of His faithfulness we could turn the world upside down for Him.

E. One of the largest corporations in America is devoted solely to communication. The American Telephone and Telegraph Company has assets amounting to over twenty-five billion dollars and has two million shareholders. Communication is important. Especially important is the communication of the gospel. Without it Christianity would die in one generation. Jesus knew this when He declared His mission on earth. He has given His all that we might know it too. How well have we learned?

—Selected

S. O. S. PRAYER REQUEST

by Sue Massey



DyAnne Massey is the 13-year-old daughter of Sue and Charles Massey of Fayetteville. DyAnne was born with a spinal defect and has been paralyzed from her waist down since birth. Since the age of eight months, she has been through several operations, the last one being performed on her spine in 1974. The operation did not bring about the results hoped for and she has to undergo two more operations. The first was scheduled for December 30 and the

(continued on Page 15)

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

LAZY JACK

ONCE upon a time there was a boy whose name was Jack, and he nd his mother lived in a little house on a ommon.

They were very poor, and the mother arned her living by spinning. Jack, owever, was so lazy that he would do othing but bask in the sun in the hot veather and sit by the hearth in the vinter-time. Because of this, they called im "Lazy Jack."

His mother could not get him to do nything for her; so at last she told him hat if he did not begin to work for his orridge he would have to go out into the vorld and earn his living as he could.

This roused Jack, and he went out and ired himself for the next day to a neighoring farmer for a penny. But as he was n his way home, never having had any noney before, he lost it in passing over a rook.

When he reached home and his nother found out what had happened, he said: "You stupid boy, you should ave put it in your pocket."

"I'll do so another time," replied Jack.

Well, the next day Jack went out again nd hired himself to a cow keeper, who gave him a jar of milk for his day's work. Jack took the jar and put it into the large ocket of his jacket, spilling it all long efore he reached home.

"Dear me," said his mother; "you should have carried it on your head."

"I'll do so another time," said Jack.

So the following day Jack hired himself to a farmer, who agreed to give him a cream cheese for his services. In the evening Jack took the cream cheese and went home with it on his head.

By the time he reached home, the cheese was all spoilt, part of it being lost and part dripping down over his face.

"You stupid lad," said his mother, "you should have carried it carefully in your hands."

"I'll do so another time," replied Jack.

So the next day Jack went out and hired himself to a baker, who would give him nothing for his work but a large tom-cat. Jack took the cat and began carrying it very carefully in his hands, but in a short time pussy scratched him so much that he was compelled to let it go.

When he reached home, his mother said to him: "You silly fellow, you should have tied it with a string and dragged it along after you."

"I'll do so another time," said Jack.

So on the following day Jack hired himself to a butcher who rewarded him by the handsome present of a shoulder of mutton. Jack took the mutton, tied it to a string, and trailed it along after him in the dirt, so that by the time he reached home the meat was completely spoilt.

By this time his mother was quite out of patience with him, for the next day was Sunday, and she was obliged to do with cabbage for her dinner.

"You heedless boy," said she to her son; "you should have carried it on your shoulder."

"I'll do so another time," replied Jack.

Well, on Monday Jack went once more and hired himself to a cattle-keeper, who gave him a donkey for his trouble. Now, though Jack was strong, he found it hard to hoist the donkey on his shoulders, but at last he did it, and began walking home slowly with his prize.

It so happened that on his way home he passed a house where a rich man lived with his only daughter, a beautiful girl, but who had never laughed in her life, and so her father said that the man who could make her laugh could marry her.

Now this young lady happened to be looking out of the window when Jack was passing by with the donkey on his shoulders. The poor beast with its legs sticking up in the air was kicking hard and heehawing with all its might.

Well, the sight was so comical that she burst out into a great fit of laughter. Her father was overjoyed and kept his promise by marrying her to Jack, who was then made a rich gentleman.

They lived in a great house and Jack's mother lived with them in great happiness for the rest of her days.

"That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Hebrews 6:12).

LORD AND KING

from the collection of the late
Rev. E. C. Morris
Author Unknown

This morning, I decided to go shopping at Lord and King's Department Store. I had several errands to take care of, so I left early. First, I went to Customer's and exchanged a few frowns for smiles. It seemed to do a lot for me.

Then I walked over to the perfume counter. My supply of kindness had run out, and this week it was on sale. Right along, I noticed a special love offer, and soon I found myself stocking there, too. How I enjoyed that fragrance: It really lingers. I also discovered a lotion called Gentleness—something that soothes the whole body.

Then I took the escalator to the All Around Clock Wear and tried on a dove-white wrap of peace. It fit me perfectly, and allowed so much comfort and freedom. I also picked out a new outfit called Joy. At the time, I thought, what a vibrant, refreshing hue—and joy is something I've always wanted.

From there I went to the notions for needles and thread with which to mend my feelings I had ripped this morning with my cutting word.

Next, to the shoe department, I needed a pair to walk that second mile. Then down to the elevator to the Bargain Basement for a special run on humility, an old-fashioned mouthwash that sweetens the breath for a whole day. By this time, a cup of coffee seemed an excellent idea, so I dropped in at the Snack and ordered a piece of humble pie.

Before leaving, I noticed the best thing of all. Appropriately, in Valentine Season, Lord and King's was offering a complimentary Clean Heart for all who asked for it at the Free Gift Counter. I wasted no time getting mine. What a thrill! And you know what? Ever since the shopping trip, I really feel like a new person.

HANDS

by Ruth Newsome

Beautiful hands are those that do—
Work-scarred hands
Toil-worn hands
Strong brown hands,

Hands of love and sacrifice—
Nail-scarred hands
The hands of Jesus.

On that first Christmas night
Two thousand years ago
tiny baby fingers
curled around toil-worn hands
the hands of a carpenter of Nazareth.

And the carpenter remembered the words
"He shall save the people from their sins."

Tiny fingers of dimpled baby hands
reached up to the Mother Mary
as they were going to Egypt
and she kissed each tiny little finger
as all mothers have done
in all ages since.

They were childish and strong hands
holding on to Joseph
on the return trip
into their own country
while, perhaps,
Mary held another child
to her breast.

Small hands holding a plane
as it glided over smooth wood
using a saw
picking canes of wood
from the floor
of the little carpenter shop.

Hands at youthful play,
bringing water from the well
tenderly holding the hand
of a younger brother or sister.

A firm little chin
propped upon a small brown hand
as He listens to the Rabbi
tell the story of His people.

In the temple
asking and answering questions
as He gestures with youthful hands.

Folded hands across the breast
as Cousin John baptises
in the name of the Father—

Strong, hard, loving hands
Hands blessing the little children
Husking grains of corn on the sabbath day
Making a whip and driving out the mone
lenders
"My Father's house is a house o
prayer."

Hands lifting a maid from her bed
Hands lifted in prayer and five thousand fed
Hands writing in the sand
and womanhood grew a little taller.
Hands making clay
and eyes are opened.

Healing hands
Toil-worn hands
Nail-scarred hands

Hands breaking bread
And holding a communion cup
"This do in remembrance of me."

Hands clasped in agony
"Father, Thy will, not mine."

Hands driven through with cane spikes
"Father, forgive them
They know not what they do."

Linen-wrapped hands
hands raised over the head of Mary
"Go and tell my disciples."

Hands broiling fish
"Simon, lovest thou me?
Feed my sheep."

Hands stretched out for the last time
"As my Father has sent me
So send I you
Go into all the world—
Tell the good news."

Beautiful hands
Toil-worn hands
Sacred hands
Nail-scarred hands
My Saviour's beautiful hands.

DID YOU PAY GOD?

by Loy Everette Ballard

I met him on the street and he told me f the prosperous year he had experienced. "I got out of debt," said he. I paid a note off my farm that had been unning for a long time, and I paid a bill hat I owed at the hospital and an old ebt at the store. The past year was a ood one for me!"

"Did you pay God?" I asked.

He looked at me in a strange sort of ay, seemingly a bit startled that I hould ask such a question. "Pay od?" asked he.

"Yes," I said. "You know according the teachings of the Bible in the eternal w of God, the law of Moses, and according to the words of Christ himself, e owe God the tenth of all our income. id you pay Him His tithe?"

"How could I," asked he, "when I wed all these other debts, and these eople needed their money?"

And I said, "God needed His money ighty bad too. Last year several issionaries had to be recalled from the reign fields, because there was not oney in God's treasury on earth to take are of their needs. In the homeland, any churches went without pastors, nd others had to get along with less ervices that they needed, because there as not money to support the ministers. lso many little children without parents ould not be admitted to Christian orphanages because there was not money provide places for them. And all of this as because many thousands of church embers did like you. They paid other eople, but they did not pay God."

"Perhaps I should have paid God His the first," admitted he.

"Yes," said I, "God should always ome first."

"But," asked he, "if I had paid God rst what would the hospital and the erchant have done? They would have ad to go lacking, and my reputation ould have been hurt."

"Well," I replied, "thousands of eople have obeyed God's law and put is claim for His tithe first, and I have ever heard of a person who has sincerely and consistently done this who has not been able to testify that he has gotten along better with his earthly obligations as a result. God has promised thirty-eight times in the Bible to bless and prosper those who obey Him in the matter of their substance, and He has kept His promises. There is no reason to believe that He would have been less mindful of His promises to you than He has to others."

The man was very thoughtful for a moment, and I felt that perhaps he was breathing a prayer. Then he said in a tone that denoted earnestness: "From now on God shall come first. I will bring my tithes to the storehouse of God, and try Him, with the conviction that He will pour out blessing upon me, as He has promised."

And I said, "Amen!"

NO ACTION

Every time a man puts a new idea across, he faces a dozen men who thought of it before he did, but they only thought of it.

S. O. S. PRAYER REQUEST

(continued from Page 12)

second one January 17. They are major operations and infection is the greatest danger. It has recently been discovered that she has several kidney stones which could be a hinderance to the operations being performed as scheduled.

DyAnne is a Christian; she and her family attend the Eastwood Free Will Baptist Church in Fayetteville. She loves and trusts Christ and has accepted her afflictions with a smile and great courage.

The mother was told shortly after her birth that she probably would not live to be 8 months old and as DyAnne is now 13 years old she knows the great power and blessing of God is so many ways.

The family request the prayers of all Christians in regard to DyAnne's operations that God's will be done in her life.

A YEAR HAS PASSED, AND STILL . . .

(continued from Page 2)

important and unimportant. Values are not so easily determined. What is, isn't; and what was, wasn't; and what shall be is doubtful. You are more confused than you can remember ever having been before. Three hundred sixty-six days of misery!

A year has passed . . .

and you want to pack your bags and leave Life; but you have no place to go, so you decide that you must try, at least, to stick it out for one more span of time, however long or short.

A year has passed . . .

and that which was borrowed has not been returned; that which was lost has not been found; that which was desired has not been obtained; that which has been attempted has not been achieved; and that which has been run from has hit you smack in the face. You feel whipped.

A year has passed . . .

and it might as well have been a lifetime. For some it was. For others it will be the last opportunity to do or undo whatever is needful. They will not be allotted a full portion of the next period. The sand is falling slowly but steadily into the lower half of the glass.

A year has passed . . .

and however enthusiastically we recite the expressions, "Happy New Year," "May Your New Year Be Prosperous," and however loudly we sing the traditional "Auld Lang Syne," we know full well that all too often we play the child. Because we are the way we are, meaningless, insincere good wishes offer little hope to a Christless world which fairly shouts its rebuttal.

How sad to know that a year has passed and so many still grope in darkness, not having direction or light, because

A year has passed, and we've done so little about it.

From the best-selling author of
The Late Great Planet Earth,
Satan Is Alive and Well on
Planet Earth,
There's a New World Coming,
Liberation of Planet Earth—

HAL LINDSEY

with C. C. CARLSON

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"I am only one.
But still I am one.
I cannot do everything.
But still I can do something.
And because I cannot do everything
I will not refuse to do the something that I can do."
—Edward Everett Hale
AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 12, 1977

EDITORIAL

THE NEW YEAR

by Joyce Proctor Beaman

Christmas is lights, music, laughter, fragrance. It is gifts, carols, pageants, and welcomes. It is faith, hope, peace, joy. Christmas is love. Christmas is Christ.

Christmas is that beautiful, good season that comes just before the New Year.

The New Year is here. What shall we do with it?

As has been said many times, the New Year brings very real things: time, opportunities, challenges, and a new chance. Yet, time, opportunities, and challenges are meaningless gifts unless we choose to use them wisely. But how? To Christians, the answer is obvious. We use the New Year to serve God. And yet, if we study the Bible, meditate, pray, and worship God, something often seems lacking. Do you not agree that the answer lies in two words: "Our brother"?

An elderly friend said recently that Christmas, with all its beauty, often reminded her of the old saying about people who go to church on Sunday and live as they choose for the other six days of the week. By the same token, she pointed out that often Christmas has the same problem: We become very much excited about Christmas, and then forget our brother the other 364 days.

Ernest Crosby wrote: "No one could tell me where my soul might be: I searched for God and He eluded me: I sought my brother and found all three."

Maybe, in reality, that is what the New Year is all about—the opportunity that God gives us to find our "brother," to begin anew, to polish the Golden Rule (which we may have allowed to become tarnished), and to look again at ourselves, our fellowman, and God.

Emily Dickinson wrote: "They may not need me, but they might; I'll let my head be just in sight. A smile as small as mine might be precisely their necessity."

Henry Drummond penned the great thought: "I shall pass through this world only once. Any good therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

Remember:

> A bell is not a bell until you ring it,
> A song is not a song until you sing it;
> The love in your heart was not put there to stay
> For love is not love until you give it away."
>
> —Oscar Hammerstein

May the following words steer us, as never before, toward the Upper Realm:

> "I am only one.
> But still I am one.
> I cannot do everything.
> But still I can do something.
> And because I cannot do everything
> I will not refuse to do the something that I can do."
>
> —Edward Everett Hale

Charles Dickens, a great English novelist of the 1800's determined: "I will honor Christmas in my heart and try to keep it all the year." Christmas is lights, music, laughter, gifts, smiles, and welcomes. Christmas is faith, hope, peace, joy, love. Most of all, Christmas is Christ—and a prayer that each day of this blessed New Year will become a living reality of all of these.

Photo supplied by Joyce Proctor Beama



Tommy Manning
Editor

the free will baptist

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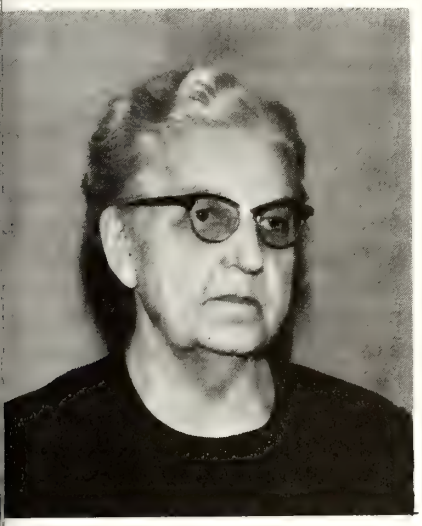
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A SHAFT OF LIGHT:
TRIBUTE TO MRS. BERTHA DAIL GRIFFIN

(Funeral Meditation, December 31, 1976)

by
W. Burkette Raper, President
Mount Olive College

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).



WE are gathered to pay tribute and to give thanks for an extraordinary that has been lived in our midst.

Bertha Dail Griffin lived a long life of hty-six years, but the true measure of life is not its length but its depth and ality: a faithful wife to her husband, a ing mother to her children, and a loyal vant to Almighty God.

So often we hear on occasions of this ure that we are gathered to pay our t respects to a person. God forbid! We not here to pay our last respects, for name of Bertha Griffin will be pected throughout the lifetime of all o knew her; indeed, her name will be petuated with respect to generations unborn. We are here, rather, to give nks for such a good, such a noble and h a useful life.

As I reflect over my acquaintance with s. Griffin, I cannot recall her ever ng critical of anyone, nor can I recall ever being boastful about herself. 's was an humble but radiant life.

Some lives are measured by the financial size of the estate that is left, and some are measured by the prestige and fame of office and social standing. Forget these things for they cannot cross the threshold of death. Instead let us hear the message of the Eternal God: ''. . . Blessed are the dead which die in the Lord . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them'' (Revelation 14:13).

Mrs. Griffin will not be remembered by what we say here today but rather by her work: in the faithful ministry of her husband, in the lives of her children, and in the life of her church.

These are the works that transcend death, and these are the works that will follow her and will be her garlands for eternity.

On September 10, 1967, we gathered here at Saint Mary's church—in this same sanctuary—to give thanks for the life of Mrs. Griffin's husband, Elder J. C. Griffin (June 22, 1879-September 8, 1967), and on that occasion I said: ''Elder Griffin leaves no material wealth to his children, but instead he has left them the most valuable bequest of all—the heritage of a Christian father. It is a heritage more valuable than gold, more precious than stone, and time cannot tarnish its worth.'' And now, Mrs. Griffin has added her own bequest to this beautiful, spiritually rich and enduring legacy.

Light Upon The True Values of Life

Today is the last day of the year, and in a few hours the books of 1976 will be closed and the year will be over, but the only way we can enter the New Year is to end the old. And so with Mrs. Griffin—she has ended her mortal life to enter eternal life.

Full of years, her body has fulfilled its mission and the books on her suffering have now been closed, but the soul that was developed through these eighty-six years now enjoys full union with the Eternal and Sovereign God who is also her Father.

It is so easy to become blinded and to lose our way in the mad scramble of life on this earth. We exhaust ourselves trying to gather what we cannot keep, and we measure our lives by illusions of vanity which deceive us into thinking we are superior to others.

But then a shaft of light as from another world breaks through in the life of a person like Bertha Griffin, and for a moment, at least, we can see the true values of life: values which tell us that the measure of life is not in things but in people; values which tell us that the measure of life is not in what we gather but in what we give; values which tell us that the measure of life is not in having our vanity inflated by being served but in humble and unselfish service to others; and values which tell us that the measure of life is not in physical and emotional sensations but in the development of a soul in the likeness of the God who made us in His image.

Life at its best is giving up what is worthless in order to gain what is priceless, is giving up the emptiness of the self-centered life to gain the fullness of a God-centered life, and is using this mortal life to gain eternal life.

This is the shaft of light that I saw in the life of Bertha Griffin—a light that will shine brightly in God's eternity.

HUMBLE BEFORE MEN

(A Lesson in Patience)

by Lucile Mashburn
Rebecca, Georgia

MY Dad was not famous. He never made history, nor the front page of the newspaper, but there was never a more devoted religious school teacher. It had been debated by his friends whether God had called him to preach or teach. His soft mellow voice would never have made it behind a pulpit, so I'm sure he converted as many school children as he would have people in the church.

Every child loved him and called him 'fessor, which he never resented. His name was Cornelius and they called him Mr. Corney. That he did not resent. Every new school that he superintended, the first name used for him was Mr. Corney, which soon subsided when they learned the real humble 'fessor.

Never remaining in one place over two or three years, he served in the church as Sunday school teacher and superintendent—always moving his church letter to the nearest church of his faith at the earliest opportunity. Supporting the church in finances was his first thought, when at times we did not know from where our next meal would come.

An avid Bible student, he was also eager to receive degrees in knowledge. Summer school was a must. Although he had to borrow money, he slaved to pay it back the next school term.

It would take a large book, almost an encyclopedia to tell of his merits, but one thing worth review was, that if a child was unable to go to school, he took him into his home and sent him. Some for as many as four years. How many? Seven to be exact.

A disappointing fact worth revealing, was the summer he went to Lincoln Memorial University at Harrogate, Tennesee, where he could work his way through the summer semester as dean of the boys dormitory, while I worked in the laundry to help with room and board. Moher worked in the library during her vacant hours.

Dad wanted to receive his degree from Athens, Georgia, the following summer. The University refused to accept his hours or credits from L. M. U., and he had to repeat a summer. You can understand his disappointment.

He was sixty-five years old when he finally received his PHD., and we teased him about hanging out his shingle, which would be possible if he were to go ''to school'' eighteen more months. You can guess how he felt.

Teaching five more years, he retired and his retirement was based on those last five years; still, the retirement check he and mother received when they retired together was adequate. They had begun teaching together before they married. And mother had not been idle all these years. She took correspondence courses and went to classes on Saturday.

Just before my father died, he mentioned the Book of Romans, trying so hard to quote a Scripture from the book. I have read Romans over and over in search of the Scripture, but until this day, I have never found the exact verse that satisfied me. Ever since I was a little girl I have tried hard to follow in his footsteps, but I don't know the Bible as well as he did.

All of a sudden he began saying words from the Lord's Prayer and from baptism. He was getting it so mixed up, and I was convinced that he knew the Scripture, yet his mind was not functioning right. After a few seconds he said, ''I baptize thee in the name of the Father, the Son, and the Holy Ghost. Amen.'' With that, he rared back his head over his pillow as if being baptized. Coming forth as from immersion, he blew out his breath, looked up at me, motioned for me to kiss him, and with a loving smile he said, ''I'm going home.'' Shortly after that remark, he went into a coma.

I thought my dad was one of the best men that ever lived, and it was hard to give him up. I prayed each day to be a good as my dad. I began to work hard at my religion. Putting God first was to b my goal. I had thought too much myself and not of the other fellow.

My husband did not go to church. continuously prayed for him for twent five years, but gave up as I could n win him. He was a church membe having joined the church while a chi and had thought that was all there was it.

After my husband died (eight yea after my father), the fact hit me that I ha not found out if he were saved. Th subject begin to grow on me until nearly drove me to frustration. All thes forty-four years I had failed to find o the most important thing in life. I praye for God to give me an answer.

As time went on, I found I could n pray. I had wandered away from th Lord. I asked Him over and over to let m hear Him respond; but, I could not reac Him.

With my husband's drinking, ba language and temper, having to have h way, I had been ashamed or too proud ask, ''Are you saved?'' I guess I thoug only of myself, and that seemed su ficient to me.

I was drifting further and further awa from the Lord and was so downheartec wanted to die. I even prayed to die. A the time I continued to go to church ar perform my duties as pianist, teache church reporter, all the while doing oth things, including missionary work. I fe so ashamed that I threatened to sto going to church and stay at home. Livir alone, one gets terribly depressed times.

I thought of the times my husband ha asked the preacher for prayer while h lay on his deathbed, but that did n satisfy me. I had never believed deathbed repentance. I had drawn so f away from God that I was desperat wondering if I had really been saved aft all. I began to doubt my spiritu relationship with God.

I am a woman of four feet eleve inches, and I did weigh one hundre twenty pounds. My weight began dwindle as I cried day and night, takir relaxers, tranquilizers and pain pill until I was down to ninety pounds.

Eight months later, I was depressed that I swallowed my pride ar told my story one night at prayer meetir

d asked my friends to pray for me. ere were some mighty powerful ayers for me that night, as the tears wed and sniffs were heard over the urch.

To my excitement, one of our members k sick at church, and we called the bulance for her. I was the only one ailable who did not have to report as to whereabouts and was really glad to e in the ambulance with her. (We uld not reach her husband at the time.) stayed with her until about midnight en her husband arrived.

As I was getting ready for bed, it emed that I heard the door open and se. I had locked the screen and door. voice, which seemed to be that of my sband's said, "Mother." (He always lled me that.) "I've come home." I ze in my tracks. It could not be; I ew he was in the ground. But as I ard his laugh, my feet began to move the direction of the room from where e voice came. Of course he was not ere, but I felt that the strange hapning was an answer to my prayer.

God had made me humble myself fore men and confess my faults. Now I n a waiting the day when I shall meet y husband in heaven. This made it sier for me to ask my three sons if they e saved.

My dad's teachings were not in vain!

"A NEW MAN IN CHRIST"

by the Rev. Graham Faucette

"How can a man be born when he is d?" asked the night time inquirer. Can he enter the second time into his other's womb, and be born?" This as the time that Nicodemus did not live to his name, which means one who as great leadership. He was a ruler of e Jews, and a member of the anhedrin. Although his family was of me importance, his lack of faith in hrist did not measure up to his other utstanding feats.

While He talked to Jesus that night, icodemus was on the wrong wave ngth. He was thinking of a literal birth n the physical plane only. His question nplies that it would take a miracle or an mpossibility to be born again. Jesus ied to lead him to understand the new irth—how to become a new man in Christ. Nicodemus needed to understand the nature of that birth as an entrance upon a new state, marked by a new relationship, and involving a new destiny.

When Jesus spoke of the new birth, He spoke of a new condition of life. Since the new birth places man in the Kingdom of God, the change of relationship must center in Christ. When a man is yet outside of the kingdom, his understanding, affections, will, and conscience are not totally centered on Christ. But when the new birth takes place, the affections are transferred to Jesus; the will is made obedient to the will of Christ, then ways of obedience are opened for the new man. This was why Paul could say, "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27).

John was inspired to write these words, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). Here, we see the author of the new birth is announced as God. When Jesus told Nicodemus, ". . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). He identified the Holy Spirit as one that helps a person to become a new man in Christ.

God has always been the author of the new birth, and the Holy Spirit is His agent. The gospel of Christ is the agency that is employed. The objective is a new man in Christ.

Now, what is the purpose of all this? Jesus answered this, ". . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Life must be begotten before it can be born. Through His holy word, the spirit of God begats a holy life when that word is heard and believed. After the begetting comes the birth. Since birth is passing from one realm to another, the Christian baptism describes what Jesus had reference to when he told Nicodemus he must be born of water and of the Spirit. The person who comes into being as the results of the new birth is a new spiritual being.

Even though that person is new, he continues to reside in his physical body, which, says the Apostle Paul, must be regarded as a living sacrifice to God, "I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

In Colossians 3:10, Paul speaks of putting on the new man. So, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). I believe that mankind gets the point when Jesus said, "Ye must be born again."

NEEDED: OUR HANDS

Said George Eliot: " 'Tis God's skill, but it needs our hands."

ATTENTION! MEMBERS OF THE EASTERN DISTRICT WOMAN'S AUXILIARY

At our fall convention in September we voted to have a district-wide study on the Woman's Auxiliary Manual. There is a real need for this study, since so many of our officers and members do not know all their duties. To be an efficient auxiliary, its members must know the method of operation. We are to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

I urge you to try to attend this study course. It will be held on Saturday, January 22, 1977, at the Bridgeton Free Will Baptist Church. Mrs. C. B. Hansley will be teaching and we are looking forward to a great day together. The meeting will begin at 10 a. m. and adjourn at lunch with fellowship following. Please bring your own sandwiches and the host church will serve the beverages.

In His service,
Mrs. Richard Bryan
Study Course Chairman

Mount Olive College

NIGHT COURSES FOR MOUNT OLIVE COLLEGE SPRING SEMESTER

The following night courses will be offered during the spring semester at Mount Olive College which begins January 10 for both new and transferring students.

Monday

The Free Will Baptist Church	Staff
English Composition	Mrs. Margaret Walker
Microbiology	Staff

Tuesday

Introduction to New Testament	Mr. Sheldon Howard
Photography I	Mr. Willis Brown
Microbiology Lab	Staff

Registration is open now. All classes will be from 7 p. m. to 10 p. m. except Photography on Tuesday night from 7 p. m. to 9 p. m.

For more information concerning admission, class scheduling or financial aid, please contact: Admissions Office, Mount Olive College, Mount Olive, North Carolina 28365; phone, (919) 658-2502.

MOUNT OLIVE COLLEGE PREPARED FOR NEW ERA OF SERVICE

By Dr. Wayne H. Wiley
Dean of Mount Olive College



For twenty-five years Mount Olive College has responded to the needs of students with a comprehensive educational program. The stimulation of growth in mind, body, spirit and social awareness remains a guiding principle.

Committed to a Christian philosophy of education through the liberal arts, the College embarks upon its second quarter-century of service with both confidence and caution. There is optimism concerning the distinctive educational mission being realized at Mount Olive. There is caution that the College remain true to its Christian roots and at the same time creatively meet student needs during a difficult age of history.

A Distinctive College

What is distinctive at Mount Olive College? Many things—its faculty and staff, its students, its academic resources, its spirit.

Mount Olive College has gathered a faculty of competent, experienced teachers, who are dedicated to the pursuit of learning and to the progress of the student. Their record of accomplishment with students in both terminal and college-transfer categories is impressive.

Mount Olive students, too, are serious about study. Almost sixty percent of this year's Freshman Class ranked in the upper two-fifths of their high school classes. In recent years scores on the SAT test have been rising. On campus students customarily earn solid averages, many transferring with Associate in Arts or Associate in Science degrees at the end of two years to a variety of well-known four-year institutions.

The resources for academic life at Mount Olive College are abundant. A spacious, beautiful campus provides an environment conducive to higher learning. Modern classrooms, dormitories, chapel, and library comprise the core of the physical plant. Projections for campus development include complexes for physical education, student activities, fine arts, and administration. An extensive plan of cocurricular activities is offered.

Varied Educational Programs

Educational programs are tailor-made to fit a variety of student needs. Gifted students have a large place. Among the highly proficient students active on campus are Bryan, Johnston, and Presidential scholars. Many other good students receive financial awards as well.

A newly-established Communications Skills Laboratory offers special assistance to those students who discover weaknesses in their preparation for college work. They can remedy deficiencies in learning skills, often in a surprisingly short time. Thus, acceleration of academic development is possible for students who might not have done their best work in high school.

Mount Olive College pioneered in systems-based instruction. Self-paced or individualized approaches are employed in about forty percent of the courses of the College. In some fields a student is afforded the option between traditional or packaged instruction. Provision of such alternatives in learning style stems from the recognition of the need for individuality in education.

This College realizes that education is as wide as the world. Therefore opportunities are not restricted to the campus. Independent study and

nmunity-based Cooperative Education ssibilities are afforded the student who haps desires to explore professional vocational avenues. Travel to distant seums, theaters, and centers of ture is encouraged. An off-campus gram of educational opportunity is nsored at the Seymour-Johnson Air ce Base for students of all ages who sire personal enrichment and career vancement.

The Spirit of Mount Olive College

One of the greatest assets at Mount ve is both intangible and very l—the spirit of the institution. The lege is small, personal, open, and ristian in orientation.

In the midst of a massive, mechanical, reautechnocratic culture the person is quently overlooked. Small size does guarantee a healthy tact, but at unt Olive College the advantages of allness are maximized. The person unts! A spirit of openness to persons d truth is maintained. True to the ristian tradition of its Free Will Baptist gins, Mount Olive College values man life, for God does.

The spirit of mutual quest prevails at unt Olive. On a typical day at the lege, professors and students can be nd side-by-side in educational rsuits in laboratories and libraries, on playing field, in lecture halls, idios, and chapel. The ideal of the lege as "a community of scholars," aring the exciting discovery of owledge, is a daily reality.

Education involves ideals and lives ming into dynamic interaction. Debates American Government class about the sons to be learned from Watergate, a n hand on the spinning clay in ramics class, a few favorite lines morized from Shakespeare or an aria ng from a stirring opera—these fall ort of fully defining an education, for y are fleeting glimpses of a day's legiate activities. Yet, they suggest e spirit of what goes on at Mount Olive llege, as it prepares for the final arter of the twentieth century.

RAPER ACCEPTED IN SPECIAL PROGRAM

Burke Raper, a student at West-nister Choir College in Princeton, New Jersey, has been accepted as an organ performance major.

The announcement came through Mrs. Irene Patten, chairman of the Music Department at Mount Olive College where Raper was an honor graduate in 1976.

The organ performance major is a program designed to prepare the gifted student for a career in concert performance. Acceptance into this program is by recommendation and audition.

Raper was recommended for audition by Dr. George Markey of the Westminister faculty. He performed "Trio Sonata II in C minor" by Bach.

While attending Mount Olive he was a student under Mrs. Elsie Wyman. He served as Chapel organist, accompanist for the Mount Olive Singers and as organist for the First Free Will Baptist Church in Goldsboro. He was the 1976 recipient of the Cora Lee Spivey Music Award.

He is the son of Dr. and Mrs. W. Burkette Raper of Main Street in Mount Olive and a member of the Mount Olive Free Will Baptist Church.

MISSIONS

NOTE OF PRAISE FROM HOME MISSIONS



The Rev. Taylor Hill

"Brother let's face facts; we would not be here today if it were not for the North Carolina State Home Missions Department." That is what I overheard one of our home missionaries, Brother Alton Howard say to a fellow minister just recently.

There just isn't any way to express our sincere love and appreciation to all of our prayerful supporters. Thanks to you out there, this department has come a long way in just a short time.

We are now well grounded and on our way towards evangelizing and establishing new churches at a more rapid pace than ever before. Our people have become more mission-minded which is a sure sign of bigger and better things to come. God has always blessed mission-minded people. You have been very understanding and cooperative in that we have been limited in our field work.

Our ladies auxiliaries and youth departments have had a tremendous part in our progress. Our churches and conferences, of course, have been the backbone; but there have been a great deal of individual contributions that have helped us through many tight spots.

We will be giving a complete history and progress report on each of the eleven missions starting in January, 1977. We hope that you will be watching for these articles. Please continue to remember us in your prayers and financial support. We continue to operate on a very close budget.

We also trust that our people will be faithful in supporting our foreign mission program and all of our other denominational enterprises.

CAN YOU SAY:

"The SERVICE of Christ is the business of my life,
The WILL of Christ is the law of my life,
The PRESENCE of Christ is the joy of my life,
The GLORY of Christ is the crown of my life."

—Selected

HOSPITALIZED

Friends of the Rev. Walter Carter of Rockingham will be concerned to know that he suffered a heart attack Thursday, December 30, and at the time of this publication was still in intensive care. He is responding to treatment, but is allowed no visitors or telephone calls. For anyone who may wish to send a card his address is Hamlet Hospital, Room 228, Hamlet, North Carolina 28345. The prayers of all Christians would be appreciated for Mr. Carter.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: In what way, if any, can a person's religion help him in overcoming a besetting sin?

ANSWER: Just simply being religious will not benefit any one in the defeat of any sin or in doing anything else. The 18th chapter of First Kings supports this fact. The worshipers of Baal were indeed religious but powerless when it came to praying that fire come down from heaven and consume their offering.

On the other hand, being a true worshiper of Jehovah God as was Elijah brought the desired results when it came his turn to approach Jehovah God and beseech Him to answer with fire and consume the burnt offering on the altar. Elijah said: ''Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. . . . And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made'' (1 Kings 18:23, 24, 26).

When the Baal worshipers' time had run out with no answer from Heaven, Elijah took over in the name of his and our God, that God answered from Heaven by fire. ''And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God'' (1 Kings 18:36-39).

However, the Bible tells us that there is coming a time at the end of this age when the antichrist and his followers will have given them a degree of supernatural power that will enable them to perform great miracles and wonders. Also, it might be that if a person should give himself over completely to the devil and his satanic forces, their religion would be a means by which they would perform feats that would cause some folk to worship them.

The Bible says of such in this age, ''Now the Spirit speaketh expressly, that in the lattertimes some shall depart from the faith, giving heed to seducing spiritis, and doctrines of devils'' (1 Timothy 4:1); ''This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . Having a form of godliness, but denying the power thereof: from such turn away . . . . Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith'' (2 Timothy 3:1, 2, 5, 8); ''Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world . . . . No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit'' (1 John 4:1, 12, 13).

Speaking of the beast to whom the devil gives his power and authority at th end of this the church age, God's wo says of the unsaved: ''And they wo shipped the dragon which gave pow unto the beast: and they worshipped th beast, saying, Who is like unto th beast? who is able to make war wi him? And there was given unto him mouth speaking great things an blasphemies; and power was given un him to continue forty and two month And he opened his mouth in blasphem against God, to blaspheme his name, an his tabernacle, and them that dwell heaven. And it was given unto him make war with the saints, and overcome them: and power was give him over all kindreds, and tongues, an nations (Revelation 13:4-7).

George H. Sandison makes th following comment on a similar subject **1000 Difficult Bible Questions Answered**

''There is first the direct power whi God promises to give through Christ those who sincerely and earnestly see it. Then, there is the subjective pow that comes from a soul turning decisive to God. This Chalmers called 'The e pulsive power of a new affection.' It is a over-mastering impulse which leaves n room in the mind for the old enem When a man falls again under the pow of the sin, he need not conclude that Go has not given him the aid. He has mo reason to think that the aid was give but not used. Man must work with Go in such a case and must not expect to b delivered without striving, but to b delivered through striving in the ne strength that God gives him. But abo all there must be a firm belief in Chri and his redeeming love. A mere i tellectual belief is not sufficient. A James remarks, 'The devils believe Belief in the sense of trusting, confiding required. It is the kind of belief that patient has in his physician when, in critical illness, he trusts his life to physician and calls in no other. Or, when a man charged with murder pu all his reliance on his lawyer and believ in his power to secure his acquittal. Or is the belief of an outlaw who trusts to ruler who has issued a proclamation amnesty. The man who puts himself Christ's hands for salvation will try resist all evil and will obey Christ commands and will seek from Christ t help he stands ready to give to enab him to lead a holy life.''

Family Devotions

SUNDAY, JANUARY 9
Scripture Reading—Psalm 147:4, 5

WAIT!

Florence Nightingale spoke thus of fe: "Life is a hard fight, a struggle, a rrestling with the principle of evil, and-to-hand, foot-to-foot. Every inch f the way must be disputed. The ight is given us to take breath, to ray, to drink deeply at the fountain f power. The day is given us to use ne strength which has been given us, o go forth to work with it till vening."

PRAYER THOUGHT

How powerless we are to "run with atience the race that is set before s" unless we are endued with power rom on high.

MONDAY, JANUARY 10
Scripture Reading—Psalm 34:18

SILENT SHARING

The mother of Jane's little laymate died. The next morning Jane told her mother how sorry she vas for her little friend.

Mother, too, was grieved. She asked, "Jane, what did you say to your playmate?"

Jane replied, "Mommy, I didn't say anything. I just sat beside her and put my arms around her while we both wept."

PRAYER THOUGHT

Often what we do speaks more comfortingly to sorrowing ones than what we say!

TUESDAY, JANUARY 11
Scripture Reading—Isaiah 40:29

POWER READILY AVAILABLE

Little Larry was having difficulty lifting a heavy stone. His father standing nearby asked, "Are you using all your strength?"

Larry replied, "Yes, Dad. I am."

"No, you're not," said the father. "I'm right here waiting, and you haven't asked me to help you."

PRAYER THOUGHT

God's power is readily available to His children when they ask for it.

WEDNESDAY, JANUARY 12
Scripture Reading—Zechariah 4:10

"I'M FOR TINY THINGS"

Said William James, renowned philosopher and psychologist, "I'm done with big successes. I am for those tiny, invisible, molecular forces that work from individual to individual, creeping through the crannies of the world like soft rootlets and, given time, rending the hardest monuments of men's pride."

PRAYER THOUGHT

Always remember: "When God is in it, little is much!"

THURSDAY, JANUARY 13
Scripture Reading—Jeremiah 33:3

WHAT TO PRAY FOR

Anna Propson said, "I am lame, and at the age of 15 I prayed for a physical miracle to make me walk straight like other people. My prayer was not answered in this way. Instead God gave me a fierce desire to avoid letting my lameness keep me from leading a full, rich, active life, and spending it as far as possible in helping others. This I have done.

"If prayer kept my fragile self from a shattered, embittered life, it can protect you, too, when the journey is rough!"

Prayer changes us!

PRAYER THOUGHT

Take some of your spare moments and make them into prayer moments.

FRIDAY, JANUARY 14
Scripture Reading—Ephesians 5:14

WEARING OUT OR RUSTING OUT?

A recent report concerning the retired ship *S. S. United States* avers, "In the cold James River, tied to a dock at the Newport News Shipbuilding Dry-Dock, the mighty ship rests and keeps on resting. The superliner still holds the speed record of crossing the Atlantic in 3 days, 10 hours and 40 minutes. But it isn't going anywhere now! The $79,400,000 ship was put into service seventeen and a half years ago and had more million-dollar voyages in 1969 than in any other previous season."

PRAYER THOUGHT

How like that retired ship are God's children who are at ease in God's spiritual Zion, rusting out when they could be wearing out in God's all-glorious service!

SATURDAY, JANUARY 15
Scripture Reading—1 Peter 5:7

AN IMPERSONAL WORLD

A heart-rending story was reported by the press, telling of a young father who shot himself in a tavern telephone booth. James Lee had called a Chiago newspaper and told a reporter he had sent the paper a manila envelope containing the story of his suicide.

The reporter frantically traced the call, but it was too late! When the police arrived the young man was slumped in the booth with a bullet through his head.

In one of his pockets, they found a child's crayon drawing, much faded and worn. On it was written, "Please leave this in my coat pocket. I want to have it buried with me." The drawing was signed in childish print by his little blonde daughter, Shirley, who had perished in a fire just five months before.

Lee had been so grief-stricken that he asked total strangers to attend his daughter's funeral so she would have a nice service. He said there was no family to attend because Shirley's mother had been dead since the child was two years old.

The grieving father could not stand the loneliness or the loss, so he took his life.

PRAYER THOUGHT

Jesus, "the man of sorrows," wants us to come to Him with out heartaches and heartbreaks. He is always "touched with the feeling of our infirmities," and He will help us.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

SUNDAY SCHOOL CLASS VISITS HOME



Mrs. Weeks accepts contribution from class members.

The Young Adult Sunday school Class from the Union Gospel Free Will Baptist Church of Germanton, traveled a far distance over the Christmas holidays to tour the campus and present the $150 they had raised by selling donuts.

The class raised the money for us to purchase new bedspreads and drapes for the State Cottage.

We appreciate the efforts of this group of young people and enjoyed having them visit the campus.

BLACK JACK GROVE BRINGS OFFERING



Mrs. Constance Corbett, bookkeeper for the Children's Home, accepts a check for $80 which the Black Jack Grove Free Will Baptist Church Sunday school of Goldsboro raised for the Children's Home.

Rose Ina McLamb, Annie Ruth Stafford, and Sally Massengill brought the contribution to the Home and toured the campus.

We appreciate each one who helped make this gift possible and enjoyed having these fine ladies visit on our campus.

LOVE IS SHARING



On behalf of the Welcome Home Free Will Baptist Church, Bettie, the Rev. Jerry Rowe, pastor, presents a check to the Rev. Sammy Weeks, Executive Director of the Free Will Baptist Children's Home.

The Rev. and Mrs. Weeks attended the Welcome Home Free Will Baptist Church Sunday morning, December 26. The Rev. Weeks delivered the morning message and a $209.12 offering was received for the Children's Home.

CHRISTMAS AT THE CHILDREN'S HOME

December was a busy and exciting month for everyone at the Children's Home. In this article I want to mention as many activities as possible realizing it will be impossible to mention each individual who helped make Christmas such a joyous one for our children.

Our parties began on December 4 when Mr. and Mrs. Wiggins of Vanceboro came and gave the Deans Cottage a party.

On December 5 a Fraternity from Atlantic Christian College, Wilson, brought gifts and refreshments for the boys and girls in Rodgers Cottage. Also on December 5, the Pine Level church brought gifts and gave Deans Cottage a party.

On Wednesday, December 8, the staff of the Home enjoyed their staff party, at the 264 Fish Fry near Saratoga. We played some games, exchanged gifts and had our serious moments as we shared our words of appreciation and love to our co-workers. Then we enjoyed a delicious seafood meal served to us by Mr. and Mrs. Whiteside of the First Free Will Baptist Church of Wilson, owners of the 264 Fish Fry. Thanks Friends!

The Mount Olive College Business Club came on Thursday, December 9, and brought nice gifts for each of our twelve year olds and under; they also brought lots of goodies for the children to eat.

On Thursday night, December 9, the following cottages had parties: Central Cottage—given by Unity Free Will Baptist Church, Wilson; State Cottage—given by Mount Zion Young Adult Sunday School class (Nash County); Smith Cottage—given by Mount Zion Adult Sunday school Class (Nash County).

Monday, December 13, brought many Friends from the Woodman of the World who gives us a nice party each year and cash gifts to the children. Each teenager received $20 with the younger children receiving $14 each.

On Tuesday night, December 14, the Junior Choir gave the program for the Middlesex Rotary Club at its December meeting which met in the Central Dining Hall. The choir, under the direction of Miss Donna Glisson, gave a beautiful musical program.

Mrs. Gladys Weeks was in charge of the prayer meeting service at the Flood's Chapel Free Will Baptist Church, Spring Hope. After the worship service, refreshments were served and the ladies auxiliary showered two of our teenagers, Junior Eason and Penny Marlow, with many nice gifts.

The boys in the Albemarle Cottage attended the American Legion party

(continued on Page 14)

Special Moments

ar Maggie,

Like many of those who read your column regularly I, too, have had many pecial moments.'' However, I have found it difficult to record these moments and are them with you and your readers. I am writing now with the hope that other aders will likewise take the time to write to you, for in sharing of experiences, we e strengthened.

The one ''moment'' that probably resulted in the biggest change in the life of my nily took place several years ago when our children were small, our income very eager, and our expenses great. At the time my husband and I were giving a modest ount to the church regularly but were under strong conviction to step forward in th and give the tithe. Mathematically speaking, it would have been impossible for to meet our basic expenses if we increased our giving any at all. Like many young uples, we started out with no savings and no accumulated possessions. The in- tion caused by World War II and medical expenses took practically everything we ade, but the words of Malachi 3:8-11 and Matthew 6 kept coming to mind. Finally, y husband and I decided to accept his promise to supply our needs and began to ve our tithe. Each week when our checks were received, God's part was put aside st in a separate compartment of our pocketbooks. To this day, God has never failed supply our needs. He has not supplied all our desires, but our needs have been re than adequately met, and we are now able to make an offering as well. There is doubt that He will pour ''out a blessing that there shall not be room enough to ceive it.'' The surprising thing is that though we have been blessed materially, the al blessings received have been spiritual.

eenville



The Rev. Noah Brown with Robert Coiley

On the second Sunday in October, the pastor, the Rev. Noah Brown, received his 32nd Sunday school bar. Present on that day was the Sunday school superintendent of Faith Free Will Baptist Church of Morehead City, Robert Coiley, and the assistant, Wayne Damon. The Rev. Brown has faithfully served Faith church for the past seven years.



Gerald Purifoy and Wayne Damon as they assist the Rev. Brown with the pinning of the bar.

Others who attended this special service joined in fellowship after the morning worship service.

News Notes

ecial Invitation to inisters' Widows

The North Carolina Ministerial sociation of Original Free Will Baptist tends an invitation to all ministers' dows to attend the Midyear Spiritual e Conference. The conference will nsist of a banquet on January 14, 77 at the Reedy Branch Free Will ptist Church. The meeting will begin at . m.

minder to Ministers

The Midyear Spiritual Life Conference will be held on January 14, 1977. Registration will begin at 6 p. m. with the meal being served at 7 p. m. The meeting will be held at Reedy Branch Free Will Baptist Church.

Attendance Increase at Saints Delight Church

The Lord is greatly blessing the Christians of Saints Delight Free Will Baptist Church. There has been eight to unite with the church, and three people are waiting to be baptized. Almost every service, souls are coming to the altar to rededicate themselves to Jesus Christ and His service.

FAITH

Give me the faith that asks not why.
I shall know God's plan by and by,
Give me the faith that looks at pain
And says all will be right again;
Give me the faith to bow my head,
Trustfully waiting to be led;
Give me the faith to face my life,
With all its pain and wrong and strife,
And then, with the day's setting sun
I'll close my eyes when life is done:
My soul will go without a care,
Knowing that God is waiting there.

the Sunday School LESSON

St. Claire Bible Class

For January 23

JESUS CALLS HIS DISCIPLES

Lesson Text: Luke 5:1-11
Memory Verse: Mark 1:17

I. INTRODUCTION

The most prominent regular feature of Jesus' public ministry was His teaching. It is true that He healed the sick, cast out demons, gave sight to the blind, and even raised the dead. However, these miracles were performed almost incidentally. Jesus healed the paralyzed man who was let down on his bed through an opening made in the ceiling. But this was an interruption of His teaching. He raised the son of the widow of Nain, but did so when He met the funeral procession as He was on His teaching tours.

Jesus not only taught the multitudes in public addresses from hillsides, but He also taught in synagogues. Further, a great deal of teaching was directed to His apostles after they had been chosen. Frequently He explained matters to them which they had not understood as He had taught publicly.

Jesus constantly stressed the importance of His words and teachings. "The words that I speak unto you, they are spirit, and they are life" (John 6:63). "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). At the close of the Sermon on the Mount He indicated that hearing and doing His "sayings" determined if one's house of life was built on rock or sand (Matthew 7:24-27).—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. We must be willing to give up anything that stands in the way of service for Him and commit everything we have to His use.

B. Jesus came to take away sins. We need Him because we are sinners. We are saved by His grace, not by our goodness.

C. We must teach His words to our children and all who will hear. We must study His words for our personal guidance and growth.

D. Jesus can speak through His followers in their everyday activities, if they give Him top priority in the use of their time, talent, and treasure.

E. Nothing is really lost by a life of sacrificing; everything is lost by failure to obey God's call.—Henry Parry Liddon.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. God's blessings come to our lives in ordinary ways most often. If we give our lives to Jesus as Peter offered his fishing boat, they will be used as means through which Jesus will speak to men in our day. And just as Peter was blessed through unexpected fishing success, so will our lives be enriched by Jesus. Usually, it will not be by some sudden increase in wealth or prestige. However, in the ordinary experiences we have in our businesses or professions, in our family life, in our friendships, in our sense of blessing and satisfaction, there will be an awareness of abundant blessings and overflowing joy.

B. Jesus can speak from the "pulpit" of our daily lives. In the vocation of every day there are opportunities to give Jesus a place. He does not regard the ordinary and sometimes messy business of every day as contemptible or common or less sacred than some more "spiritual" area. Anything we can dedicate to Jesus can be used by Him if it is given to Him earnestly and freely.

C. The true fisherman must have the grace of hope. Fishing can be very disappointing, but he keeps on trying and hoping. The fisherman of the sea does not always make a catch; but if he fails once, he tries again or goes to another place to fish. If we do not know exactly what to say to win someone to Jesus, we can try to get them to Sunday school and church where they can hear God's Word taught and learn how to b saved. So Christians, who are **fishers o men**, should never stop trying to wi souls to the Saviour.

D. No one can honestly come int the presence of God, whether in persona prayer or in public worship, withou having something of this feeling. We se ourselves as God sees us and we lose ou sense of self-importance. This is th beginning of our ability to become faithfu and Christ can use fathful people only.

E. Jesus called disciples to follo Him in the days of His flesh, just as Go has called men to serve Him across th centuries. Abraham was called, so wa Moses, and Samuel, and Isaiah an Jeremiah. Jesus still calls men an women to follow Him. Will you answe His call?

OBITUARY
MRS. BERTHA DAIL GRIFFIN

Mrs. Bertha Dail Griffin, 86, of Nev Bern, wife of the late Elder J. C. Griffin Free Will Baptist minister, died Wed nesday, December 29, 1976 at th Craven County Hospital, New Bern. Th funeral was held on December 31, a Saint Mary's Free Will Baptist Churc with the Rev. Raymond Jones, pastor and Dr. W. Burkette Raper, president o Mount Olive College, officiating.

Survivors are: five sons, J. C. Griffi Jr., with whom she made her home William F. and Walter of New Bern, E Exum of Richmond, Virginia; and Dr Paul Griffin of Nashville, Tennessee; daughter, Mrs. Melvin Wright Webster, New York; 20 grandchildren and 15 great-grandchildren.

Mrs. Griffin was a member of Sain Mary's Church and its woman' auxiliary, having served in man capacities. She was past president of th Free Will Baptist Woman's Nationa Auxiliary Convention, Woman-of-the-yea of the Eastern Free Will Baptist Con ference and a charter member of th Golden Age Club of New Bern.

She was a native of Ayden and a tended the old Ayden Seminary and wha is now East Carolina University Greenville.

The Griffins celebrated their 50t wedding anniversary in 1965.

(Note: Some of the earliest childhood stories we emember having had read or told to us are as fresh oday as yesterday. We choose to print a few in this olumn, in the hope that they will rekindle the spark f childhood fantasy, and, in turn, remind us again of he moralistic value of little stories.)



story corner

THE TRAVELS OF A FOX

ONE day a fox was digging behind a stump of an old tree, and found Bumble-bee. He put it in his bag, threw s bag over his shoulder and traveled.

By and by he came to a house. He ocked at the door and said to the istress, ''May I leave my bag here hile I go to Squintum's?''

''Why, certainly,'' said the woman.

''Well, then,'' said the Fox, ''be very reful and do not look in this bag,'' and f he went.

The old Fox was scarcely around the rner when the Woman said, ''I wonder hat can be in the bag that the old Fox is very careful of. I think I will look in d see.''

So she opened the bag, just a wee bit, d out flew the Bumble-bee and her ooster ate it.

In a short time the Fox came back and oking in his bag, he said, ''Where is y Bumble-Bee?''

''Oh!'' said the Woman, ''I am so rry but I just opened your bag a wee bit see what was in it, and your Bumble-e flew right out and my Rooster ate ''

''Very well, I must have your ooster,'' said the Fox. So he put the ooster in his bag, threw the bag over s shoulder and traveled.

He soon came to another house, ocked at the door, and said to the istress, ''May I leave my bag here hile I go to Squintum's?''

''Yes, if you wish,'' said she.

''Then be very careful and do not open e bag,'' said the Fox and trotted off.

But he was only around the corner, hen the Woman said, ''Now I wonder hat can be in the bag that the old Fox is very careful of. I think I will look in d see.''

So she untied the string and looked in d out flew the Rooster and her Pig ate

Back came the Fox, and looking in his g, he said, ''Where is my Rooster?''

''Oh!'' said the Woman, ''I am very sorry indeed, but I opened the bag just to see what was in it and your Rooster flew out and my Pig ate it.

''Very well then, I must have your Pig,'' said the Fox.

So he caught the little Pig, put it in his bag, threw the bag over his shoulder and traveled.

Going up to the next house, he knocked at the door and said to the Mistress, ''May I leave my bag here while I go to Squintum's?''

''Why yes, you may,'' said the Woman.

''Then be very careful and do not open it,'' said the Fox, and off he went.

But the Fox hadn't gone very far when the Woman said, ''I wonder what can be in that bag that the old Fox is so very careful of. I think I will look in the bag and see.''

With that she opened the bag and out jumped the Pig squealing, and the Woman's Ox ran after it and caught it, tossed it upon his horns, and that was the end of the Pig.

When the Fox came back he looked at his bag, and knew at once that his Pig was gone; so he said, ''Where is my Pig?''

''Oh!'' said the Woman, ''I am sorry but I just opened your bag to see what was in it, and your Pig jumped out and my Ox ran after it and caught it, then tossed it upon his horns, and that was the end of your Pig.''

''Well, if that's the case,'' said the Fox, ''I must have your Ox.''

So he put the Ox in his bag, threw the bag over his shoulder and traveled.

When he came to the next house, he knocked at the door, and said to the Mistress, ''May I leave my bag here while I go to Squintum's?''

''Why, yes,'' said the Woman.

''Then be very careful,'' said the Fox, ''and do not open it,'' and off he went.

When the Fox was out of sight, the Woman said:

''I wonder what can be in the bag that the old Fox is so very careful of. I am sure that it will do no harm, if I just open it and look in.''

So she untied the bag and out walked the Ox.

Now the Woman's little Boy was standing there, and he picked up a stick and drove the Ox over the hills and far away, then came running back home.

When the Fox came back and looked in his bag, he knew at once that his Ox was gone.

He said to the Woman, ''Where is my Ox?''

''Oh!'' said the Woman, ''I am sorry, but I just opened your bag to see what was in it, and out walked your Ox, and my little Boy who is standing right here picked up a stick and drove it over the hills and far away.''

''Very well, then,'' said the Fox, ''I am sorry, but I must have your little Boy.''

He put the little Boy into his bag and traveled.

After a while he came to another house; he knocked at the door and said to the Mistress, ''May I leave my bag here while I go to Squintum's?''

''You may if you wish,'' said she.

''Then be very careful and do not open it,'' said the Fox, and off he ran.

Now this Woman was baking ginger cookies, and oh they smelled so good. Her children came running in from playing and one said:

''Please, Mother, give me a ginger cookie?''

Another said:

''Please, Mother, give me a ginger cookie?''

The little Boy in the bag smelled the ginger cookies too, and he called out:

''Please, Mammy, give me a ginger cookie?''

When the Woman heard this, she went right over to the bag, and opened it. Finding the little Boy, she took him out and put in the big black house Dog and quickly tied the bag again.

She then gave the little Boy and her Children some nice hot ginger cookies, which made them very happy indeed.

It was not very long before the old Fox came back. Seeing his bag tied up nice and tight, he did not stop to ask any questions but threw it over his shoulder and traveled.

After walking a long time, he came to a

(continued on Page 14)



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C

CRAGMONT ASSEMBLY TREASURER'S REPORT DECEMBER 1976

Balance Brought Forward December 1, 1976		$ 743.80
Receipts		
Albemarle District:		
First Church, Plymouth	$ 25.00	$ 25.00
Cape Fear District:		
Happiness Mission, Fayetteville	25.00	25.00
Central District:		
Daniels Chapel	100.00	
Reedy Branch Sunday School	22.00	
Winterville Sunday School	39.07	161.07
Eastern District:		
Deep Run YFA	20.00	
Fifth Union	10.00	
Mount Zion, Pamlico County	25.00	
Sarecta	100.00	
Third Union	25.00	180.00
Pee Dee District:		
Thomas and Hattie Bright	100.00	100.00
Western District:		
First Union	25.00	
Friendship	100.00	
Micro Woman's Auxiliary	100.00	
Milbournie	23.00	
Pine Level	150.00	
Saint Mary's Young Adult Class	50.00	
Sherron Acres	541.50	
Lillie O. Markham	26.00	
Spring Hill	125.00	
Unity, Durham	5.00	1,145.50
Other:		
Rev. and Mrs. Douglas Skinner (Phone Calls)	6.50	
Southern Bell (Rebate)	9.18	
Mrs. Nancy Duncan (2 Boxes, Cards)	3.00	
Mrs. Wayne Cox (1 Box, Cards)	1.50	20.18
Total Receipts		1,656.75
Total for Which to Account		$ 2,400.55
Disbursements		
Operational Expenses	$ 265.35	
Douglas Skinner, Salary	600.00	
Burress Insurance Agency	83.70	
E. L. DuPuy (10 sets, 4-season scenes)	208.00	
First Citizens Bank (Transfer of Funds to Main Building Fund)	771.00	
Total Disbursements		1,928.0
Balance On Hand January 1, 1977		$ 472.5

Earmarked Funds

Main Building Fund	$35,594.7
General Savings Fund	16,929.9
Chapel Fund	3,424.4
General Fund	472.5
Total in Bank	$56,421.6

Respectfully submitted,
Mrs. A. B. Chandler, Treasure
P. O. Box 298
Oriental, North Carolina 28571

CHILDREN'S HOME

(continued from Page 10)

given in Wilson at the American Legio Auditorium.

On Friday, December 17, we had ou Christmas Program at the Children' Home in Memorial Chapel. Again th choir gave an outstanding musica program. Afterwards, each cottage mad its way to the back of the churc where the Christmas tree stood with gift under it for every child. Afte receiving their gift at the church, th children, their families and/or sponsor were invited to their cottages to hav refreshments and they were all packe and ready to leave for the holidays.

We wish to express to each group o individual who provided gifts, gav parties, or shared their homes with ou children during the Christmas season ou deepest appreciation.

There are many others who helped t make Christmas a happy one for ou children that we may not have mentione here, but we thank each one of you!

In His service,
Gladys Weeks
Director of Child Care

STORY CORNER

(continued from Page 13)

wood and sat down under a tree to rest. He opened the bag to take a look in the little Boy and out jumped the big black house Dog and that was the end of the wicked old Fox.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12).

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . Let every one hat nameth the name of Christ depart om iniquity" (2 Timothy 2:19).

REVIVAL FOR SURVIVAL

The need for revival in our land is vious. Sin and iniquity is in evidence erywhere. Buried and forgotten are the npires of nations that have forgotten d through their individual lives or the litical affairs of state. "The wicked all be turned into hell, and all the tions that forget God" (Psalm 9:17). r nation is sinking deeper and deeper sin and our leaders continue on their erry way. It is time for all Christians to sert themselves and stand up to be unted in all affairs of state as well as in other human relations.

When Israel was in her prime lationship with God, she kept the bbaths of God. Sabbath observance s their identification tag, a means by hich the nations of the world could ow God's people. There were other gs by which God honored His people: eir prayer life; their observance of d's Holy Word; their enforcement of d's laws; and their attendance upon e temple for worship. America was nded upon Christian principles and haviour. But what about us now? Look the dirty, filthy, satanic programs owed on the screens of our televisions ts and the x-rated movies in the eaters everywhere. Look at the grace of our recent **Watergate** isode. What about Communism, latry, and Atheism running rampant erywhere? God is reminding us of se evils; the impending judgment by natural disasters such as earth-akes, floods, and droughts tell us t the days of great trouble are upon . And yet, society indulges in ckedness and open crime every day.

"Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

Revival for **survival** is needed nationwide; and it must begin in the house of God. The cleansing of our temples is long over due—both in the church and in the temples of souls. Many of our churches have a form of godliness but the members are denying the power of God upon their lives. Members of churches who continue to live in sin are denying the power of God upon their lives. Unclean members having sinful and ungodly habits are denying the power of God to cleanse them. Members of churches who work on Sunday or engage in sinful or lustful methods of making money, even with an heaven-declared vow by God to supply His people with all their needs, they are denying the power of God upon their lives through disobedience.

The need of **revival** for **survival** also should begin in the home. Parents do not discipline their children in a manner becoming to Christians. The children are allowed privileges beyond common decency. Many of them are as wild as rabbits and have knowledge, if not experience, in all the areas of sin and wickedness. Many teenagers are pros in crime before they reach high school. Parents who work and leave their children in the care of others usually resort to most any condition or situation for this service. Some parents leave their children without supervision of any kind. The proper care and supervision, the discipline and training of children go lagging at best in most cases.

Our churches will continue to disintegrate and fall apart if evil conditions are not corrected in the homes of her members. ". . . and if it first begin with us, what shall the end be of them that obey not the gospel of God" (1 Peter 4:17).

TWO CLASSES

Failures are divided into two classes: those who thought and never did, and those who did and never thought.

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

The Couriers



IN CONCERT

FRIDAY, JANUARY 21

7:30 p. m.

AT

DANIELS CHAPEL FREE WILL BAPTIST CHURCH
Route 3
Wilson, North Carolina

The Rev. David Charles Hansley, pastor, and the church congregation invite all to attend.

Hurry, Dr. Graham, and try, try, try to undo the harm you've done.



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the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 19, 1977

EDITORIAL

WATCH WHAT YOU SAY, DR. GRAHAM!

Doubtless, the Rev. Billy Graham is the best known *evangelist* in the world, if not indeed the best known *person* in the world. As such, he, of all people, should especially guard his words. His influence is too great for him not to take extra care in conversation, even.

By now most people have heard about Dr. Graham's recent statement concerning beverage alcohol and the "fact" that the Bible does not teach teetotalism or total abstinence. Even if Dr. Graham can prove that he is correct, or even if he clarifies his stand to a complete about-face, it is nonetheless conceivable that he has done irreparable damage to his ministry.

Edgar Allen Poe once said that a lifetime of love could be destroyed in a moment of hate; and similarly, an injudicious statement about a controversial subject can, for the minister, *cloud*, if not *destroy*, a lifetime of beneficial teaching. And one shudders to think of the future harm; that is, when confidence is shaken, the masses seldom invest complete trust again.

Billy Graham is human, certainly. And we allow him mistakes. *But*, he is no ordinary person; and by virtue of his spotlight life, it is of prime importance that he maintain as impeccable a character-image as is possible. To suggest that Jesus Christ would champion the cause of sobriety but *partake* of wine—*fermented* wine—is like saying that Jack-the-Ripper contributed money to Florence Nightingale's cause and then ripped up some victims for her to nurse. Sounds ridiculous, doesn't it?

I have utmost respect for Dr. Graham and his work, but his statement of December 27 has caused me to want to listen, henceforth, more closely to *everything* he *says*; and, consequently, watch more closely everything he *does*. Quote Dr. Graham: "I do not believe that the Bible teaches teetotalism. Jesus drank wine. Jesus turned water into wine at a wedding feast. That wasn't grape juice as some of them try to claim."

As I see it, the miracle of turning the water into wine was not so much involved with the purported fact that the water was converted to "wine" as it (the miracle) was involved with the change of *substance*. To change plain water to grape juice would require a miracle, in my opinion; and who or what authority can state uncategorically that the "wine," so-called, was *not* plain and simple *grape juice?* Please notice the Scripture: "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now" (John 2:9, 10).

I can speculate almost as well as anybody else and certainly have as much right to do so as Dr. Graham, so I contend that the governor of the feast would have been as "well drunk" as the others. Therefore, if he were "well drunk" with fermented, intoxicating wine, how indeed could he have known that the wine which Jesus had made was better? Dr. Graham, please answer that. Can a "well drunk" man determine the quality of one wine as opposed to another? And allowing for the possibility that the governor of the feast did not drink at all, we must assume that some of the guests noticed the quality of Jesus' wine-otherwise, why should the governor have been so concerned? It is doubtful that Jesus would have attended a drunken party anyhow!

The only place in the Bible that I can find a minute encouragement toward the use of alcohol is in Paul's Epistle to Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Timothy 5:23). For as long as I can remember (and before), most theologians have said that Paul here advocated the use of wine for *medicinal* purposes *only*. That, I still believe!

Some persons more learned that I would argue that some of the wine used in Eastern countries during the time of Christ would have been *fermented*

Continued on Page 15



Tommy Manning
Editor

the free will baptist

JANUARY 19, 1977

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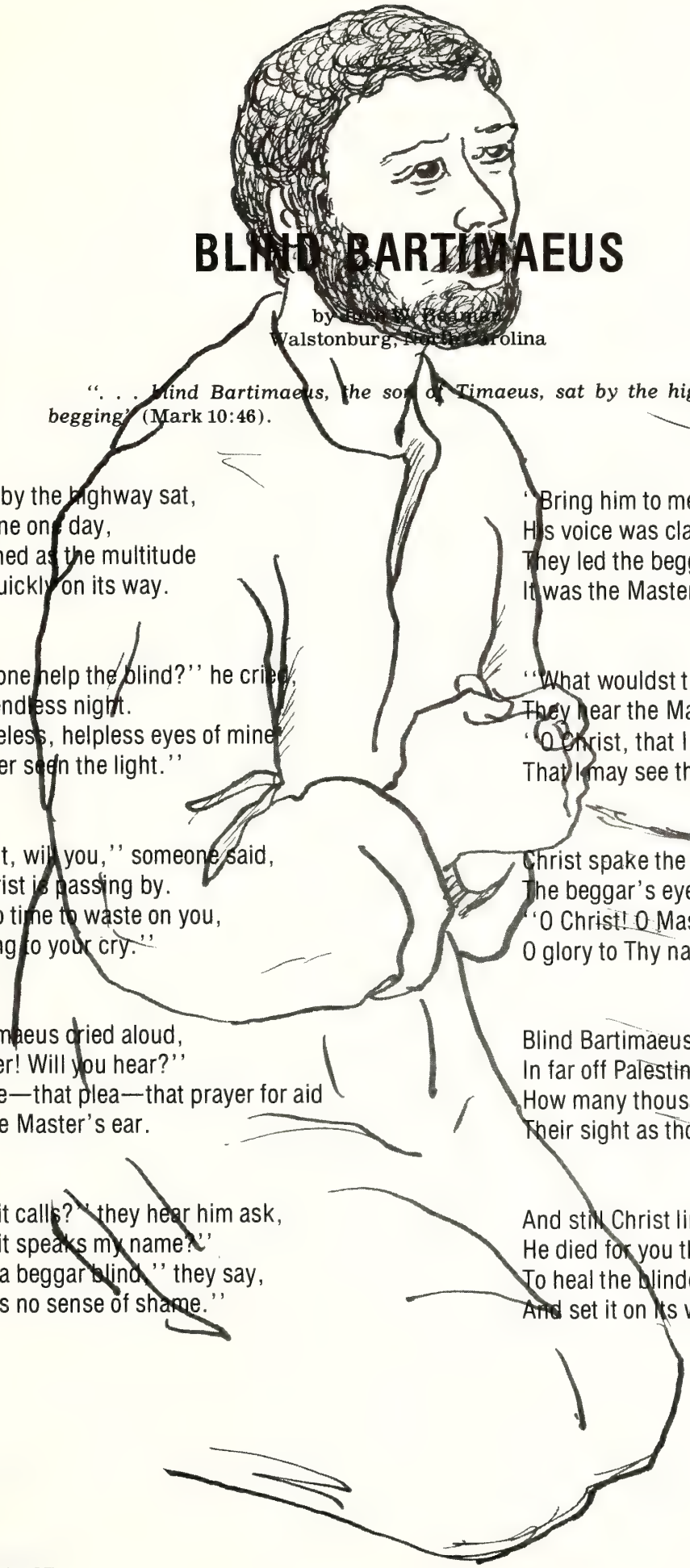
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BLIND BARTIMAEUS

by [illegible] Bonner
Walstonburg, North Carolina

". . . blind Bartimaeus, the son of Timaeus, sat by the highway side begging" (Mark 10:46).

A beggar by the highway sat,
In Palestine one day,
And listened as the multitude
Passed quickly on its way.

"Will no one help the blind?" he cried,
"I sit in endless night.
These useless, helpless eyes of mine
Have never seen the light."

"Be silent, will you," someone said,
"The Christ is passing by.
He has no time to waste on you,
In listening to your cry."

But Bartimaeus cried aloud,
"O Master! Will you hear?"
That voice—that plea—that prayer for aid
Fell on the Master's ear.

"Who is it calls?" they hear him ask,
"Who is it speaks my name?"
"Tis but a beggar blind," they say,
"Who has no sense of shame."

"Bring him to me," the Master bade.
His voice was clam and still.
They led the beggar to his feet,
It was the Master's will.

"What wouldst thou that I do to thee,"
They hear the Master say,
"O Christ, that I receive my sight—
That I may see this day."

Christ spake the healing words that set
The beggar's eyes aflame.
"O Christ! O Master! I can see,
O glory to Thy name."

Blind Bartimaeus, since that day
In far off Palestine,
How many thousand have received
Their sight as thou didst thine?

And still Christ lingers as of old.
He died for you that day
To heal the blinded multitude,
And set it on its way.

MY MINISTRY TO YOUNG PEOPLE

by Loy Everette Ballard

EVER since I was licensed to preach in 1917 (and even to some extent before then), I have considered myself called to engage in ministry to children and young people, and perhaps I will be remembered more for this phase of my ministry than for any other. I have never been considered a great evangelist, although I could point out a number of active Christians who were converted under my preaching. I have never been considered as one of our most sucessful pastors. It is seldom that anybody approaches me at church gatherings to praise me for outstanding accomplishments as a former pastor of their church. But I seldom go to any kind of convention, conference or other general meeting among Free Will Baptists without one or more young people coming to grasp my hand or throw their arms about me and greet me as "Pa Ballard," and thank me for some good they say came to them because of my interest in them.

In my Memoirs, recently published, I speak of my early concern for the young people of my home community and church. Much of the credit for arousing this concern belonged to a dear old white-headed and long white-bearded retired minister living in the community, who took special interest in keeping the young people going straight. It was almost impossible for any of us to do anything bad without Uncle Tom Cole finding out about it. If we asked him who told him, he often said, "Maybe a little bird told me." I guess that there were times when we wished a cat would get Uncle Tom's "little bird"; but on later reflections I became convinced that the dear old saint's "little bird" was simply his concern for our becoming good boys and girls. Anyway, he inspired within me an interest in young people that has last through the years. This ministry to young people may well be divided into two special periods, marked by two titles given me—"Uncle Loy" and "Pa Ballard." I am now contemplating a third phase of ministry: and it looks like I will get a third title for this period.

During the years of the 1920s and 1930s, when I was editing the "Young People's Friend" for the Free Will Baptist League Board of the General Conference of Original Free Will Baptists, I acquired the title "Uncle Loy" because of a column in the "Friend" called "Uncle Loy's Little Folks Club." I have before me more than a hundred letters addressed to "Uncle Loy," received during that period. I have taken a close look at the names signed to these letters, and I recognize the names of at least eight people who have been, or now are, foreign missionaries; seventeen have been pastors, and at least fifteen girls married ministers. (Since these letters are from at least eight states, I do not know the history of a good many.) A good many are today active workers in Free Will Baptist churches. Please bear with me, while I give you a verse from a little poem written by me and dedicated to those boys and girls in 1924:

"I have a lot of nieces,
And they're pretty little girls:
Some have long black tresses,
And some have golden curls.
And I have a lot of nephews,
Fine manly little men,
With names like Tim, and Joe and Jim,
And Charlie, Bob and Ben."

Printed along with this poem was a whole page of pictures of boys and girls. If they were reprinted today, some folks would be surprised to see how they looked in 1924! Some who are living today bear the first names of Mary, Linda, James, Paul, Betty, Peggy, George, Leon, Hulda, Flora, Annie Ruth and Billie Jo. Want to try some guessing?

These files contain also around thirty "Bobby and Betty" stories, written by me and published in "The Friend." Some of these I am in process of rewriting to bring them more up to dat and—the good Lord and the edit willing—they may be reprinted in futu numbers of "The Free Will Baptists."

By the time Cragmont Assembly car along in the 1940s, I had acquired new name. Just why it was, I do r know, but people began to call me " Ballard" in connection with Cragmo Youth Conferences, with around sixty which I have worked over the year either as director or a counselor. Sinc personally registered thousands of tho who attended these conferences, I a blessed with an abundance of names Free Will Baptist young people, and no and then I glance over these names a rejoice over precious memories of t past, and glory over the successes ma of the early ones have made over t years. Of course now and then I get pang of sorrow when I look at the nam of one who has been called out of th world, or of one who failed to live up the principles those of us who labored Cragmont tried to instill into them. But am glad to say, these failures represe only a very small minority of those wh have attended our conferences.

I implied in the beginning of th article that I am contemplating a four period of ministry to young people; a about this you will hear later, the Lo permitting. I would, of course, pleased to have young people continue call me "Pa Ballard," but of late anoth title has been bobbing up here and ther and it may well be a sign that I am have a fourth title for my final period ministry. Can you guess what it will b Curious friends, with a lot of gall, ke asking questions until they learned m age, and have begun calling m "Grandpa"—so I guess I'll have accept this title. I only hope that m beloved young people will make it thr me as much as I have been thrilled ov the years to be called "Uncle Loy" a "Pa"!

Family Devotions

SUNDAY, JANUARY 16
Scripture Reading—John 8:12

THE WRONG GUYS WON

The disillusionment of many in our y is well expressed in a few words m the "Theatre for Ideas," which s held in New York City, in March, 69.

Said Robert Lowell: "The world is solutely out of control now, and it's t going to be saved by reason or reason!"

Said Norman Mailer: "Somewhere, mething incredible happened in story—the wrong guys won!"

PRAYER THOUGHT

How dismal and dark is the outlook those who do not have an experiential knowledge of the Light of e world!

MONDAY, JANUARY 17
Scripture Reading—Acts 17:31

GOD KEEPS HIS APPOINTMENTS

Said Dean Inge, an outspoken peral of the past generation, "There ever was a time when the fear of God ayed so small a part as it does now. e are not afraid of God's judgments s were earlier generations. The ecay of fear as an element in vital eligion is one of the most significant atures of our time. The disapearance of threats from the pulpit is very remarkable phenomenon, owever we may account for it. The odern churchgoer is not much fraid when he listens to the warnings God's judgment."

PRAYER THOUGHT

Whether believed or disbelieved, od's judgment is certain. God lways keeps His appointments.

TUESDAY, JANUARY 18
Scripture Reading—Genesis 2:18

GREGARIOUSNESS

Dr. Leonard Cammer, a psychiatrist who has specialized for thirty years in treating depressed persons, said, "The human being is the only species that can't survive alone. The human being needs another human being—otherwise he's dead! A telephone call to a depressed person can save a life. An occasional word, a ten-minute visit, can be more effective than twenty-four hours of nursing care. You can buy nursing care. You can't buy love."

PRAYER THOUGHT

How sweet and mutually helpful is the fellowship of Christlike Christians!

WEDNESDAY, JANUARY 19
Scripture Reading—Romans 12:1

HIPPIE HAVEN

"I want to deed my thirty-one-acre hippie haven to God," said folksinger Lou Gottleib of Santa Rosa, California, to the recorder of deeds.

"What!" exclaimed the incredulous official.

"Yes, that's right," said Gottleib, as he showed the recorder of deeds a coin on which were the words "In God We Trust," adding, "As for taxes, God's sake, I'll pay them!"

Hesitantly, the recorder acquiesced to the singular request.

Sometime thereafter, an Oakland woman sued God for $100,000 for the destruction of her home by lightning. The suit charged God with "careless and negligent" operation of the universe.

Her attorney believes he can win his case by attaching Gottleib's ranch, "property owned by God."

PRAYER THOUGHT

The gift which each of us is privileged to give God is the gift of ourself.

THURSDAY, JANUARY 20
Scripture Reading—1 Peter 5:7

GRANNY SAT LIGHTLY

An elderly lady in West Virginia had never ridden in an airplane. Her grandson finally persuaded her to take an airflight. With fear and trepidation, she agreed.

After a short flight, the plane landed. As she deplaned, the grandson asked cheerily, "How did you like the flight, Grandma?"

"Well," she unenthusiastically replied, "I went up in the plane, but I never let down my weight during the whole flight!"

PRAYER THOUGHT

How like many of God's children was that that fearful, distrustful grandma. They insist on bearing all their burdens and cares, though the Lord wants them to cast them upon Him.

FRIDAY, JANUARY 21
Scripture Reading—Psalm 23:4

NEVER ALONE

Herbert A. Wirth, 73, had no known relatives, so he had prepaid his funeral expenses. Recently he died unexpectedly.

In life, Herbert feared that no one would be present at his funeral, though for some 25 years he had met thousands of persons as he walked through the streets of Indianapolis, selling pot holders, washcloths, shoe laces and other small items.

A news dispatch told about Herbert's fear. That brought response! More than a thousand men and women walked through a snow-covered Indianapolis cemetery to attend the graveside rites of the door-to-door peddler who once feared that he would be forgotten.

In his remarks in the cemetery Presbyterian Minister Gerald Johnson said, "In this large and sometimes cold and uncaring world, how gratifying it is to observe this outpouring of affection!"

PRAYER THOUGHT

In death, God's children need not fear that they will be alone. He is with us always.

SATURDAY, JANUARY 22
Scripture Reading—Deuteronomy 33:27

THE EVERLASTING ARMS

A teacher read to her class the text, "My yoke is easy,"

"Who can tell me what a yoke is?" she asked.

A boy said, "A yoke is something they put on the necks of animals."

Continued on Page 14

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: What must I do in order to pray more efficiently?

Answer: Live more efficiently. Think more efficiently and be more fruitful. As a Christian lives so will he pray.

Here are some the Bible indicates we as Christians should do and be. Jesus told of two men that I think certify this fact. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:10-14). Isaiah writes ". . . but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isaiah 66:2); "O taste and see that the LORD is good: blessed is the man that trusteth in him. O fear the LORD, ye his saints: for there is no want to them that fear him. . . . The righteous cry, and the LORD heareth, and delivereth them out of all their troubles. The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:8, 9, 17, 18); also "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:5, 6); "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Our thoughts are to be pure. The word of God, when applied to our daily living as we are taught to do in the Bible, keeps us pure in heart and in thought and will aid greatly in influencing us to pray as God teaches us to and will assure us of answers to our prayer.

"For as he thinketh in his heart so is he: . . ." (Proverbs 23:7); "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:7-9); "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5, 6); "Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth" (Psalm 37:3-9); "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31) also, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6); also, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that t friendship of the world is enmity w God whosoever therefore will be a frie of the world is the enemy of God. . Submit yourselves therefore to Gc Resist the devil, and he will flee fr you. Draw nigh to God, and he will dr nigh to you. Cleanse your hands, sinners; and purify your hearts, double minded. . . . Humble yourselv in the sight of the Lord, and he shall you up" (James 4:3, 4, 7, 8, 10); al "Is any among you afflicted? let h pray. Is any merry? let him sing psalm Is any sick among you? let him call the elders of the church; and let the pray over him, anointing him with oil the name of the Lord: And the prayer faith shall save the sick, and the Lo shall raise him up; and if he ha committed sins, they shall be forgiv him. Confess your faults one to anothe and pray one for another, that ye may healed. The effectual fervent prayer o righteous man availeth much" (Jam 5:13-16); "If any of you lack wisdom, him ask of God, that giveth to all m liberally, and upbraideth not; and it sh be given him. But let him ask in fait nothing wavering. For he that wavere is like a wave off the sea driven with t wind and tossed. For let not that m think that he shall receive any thing the Lord" (James 1:5-7); also "As and it shall be given you; seek, and shall find; knock, and it shall be open unto you: . . . If ye then, being ev know how to give good gifts unto yo children, how much more shall yo Father which is in heaven give go things to them that ask him?" (Matthe 7:7, 11).

George H. Sandison answers a simil question in his book **1000 Difficult Bib Questions Answered** as follows:

"Prayer is simply the wire that brin the electricity of God's power down our needs. It is true that we have 'power,' no spiritual power, in ou selves. All we can do is to make way f God's power in us. 'It is God th worketh in you, both to will and to do his good pleasure.' You say you seem have lost your power in prayer. It m prove to be a very helpful and usef thing to you to feel just that way. You a finding out what we must all find o before God can do greater things for and through us, that you have no pow

Continued on Page 14

NEWS & NOTES

undbreaking at vary Church



Groundbreaking ceremonies for a new nctuary for Calvary Free Will Baptist urch, Wilson, were held in December the church. Above, shovels in hand, arles Vinson, left, chairman and lon Skinner, a member of the church's ard of trustees (Harvey Pittman Jr. ember of board of trustees absent en picture was taken), break ground the 350 seat sanctuary, which is pected to be ready for occupancy by s summer. The church's present nctuary will be remodeled later for use a Sunday school facility. The pastor, e Rev. Dewey C. Boling, left, with Bible hand, watches the groundbreaking th other members of the congregation.

uriers to Present Program Stoney Creek Church

The Couriers, a nationally-known spel singing group, will be appearing Stoney Creek Free Will Baptist Church ar Goldsboro, North Carolina, Wedsday night, January 26, at 7:30. There l be no admission charge for this gram of music. The pastor of Stoney ek, the Rev. C. F. Bowen, extends a rm invitation for the public to attend.

nisters' Fellowship l Meet

The Ministers' Fellowship of the stern Conference will meet with Unity e Will Baptist Church, 2946 Purvis ad, Durham, on Tuesday, January , 1977, at 7:30 p. m. The Rev. n Forehand is the pastor.

Ordaining Council Will Meet

The ordaining council of the Western Conference will meet January 24, 1977, at 7 p. m. at the First Free Will Baptist Church in Wilson. All those who have any business with this ordaining council are asked to be present.

First Church to Host Youth Fellowship



The Western District Youth Fellowship will meet Saturday night, January 22, 1977, at 7:30 at the First Free Will Baptist Church in Wilson.

The Singing Samaritans of Wallace will present a program of songs and testimonies.

President Keith Wilson along with the host church extends a cordial invitation to everyone to come for this service.

Rains Cross Roads Church to Host First Union of the Western Conference

The First Union Meeting of the Western Conference will meet with Rains Cross Roads Free Will Baptist Church, Johnston County, Saturday, January 29, 1977. The program is as follows:

10:00—Devotional, Braxton Carter
10:15—Welcome Address, Host Pastor
—Response, Avery Sasser
10:20—Business Session
11:00—News from Denominational Enterprises
11:20—Report of Committees
11:30—Morning Worship
Congregational Singing and Special Music
Offering for the Children's Home
Sermon, H. M. Minschew; alternate, James Joyner
12:30—Adjournment and Lunch

Fifth Union Convenes With Memorial Chapel

The First Union Meeting of the Eastern Conference convenes with the Memorial Chapel Free Will Baptist Church, Saturday, January 29. The moderator, the Rev. Ralph Sumner, will preside. The program is as follows:

10:00—Hymn, "The Home Over There"
10:05—Devotions, the Rev. Calvin Heath
10:15—Welcome, Host Pastor
—Response, the Rev. Joe Edwards
10:20—Moderator's Remarks
10:30—Reading of Minutes
—Roll Call of Ministers
—Recognition of Visiting Ministers
—Receiving Church Reports
—Offering for Children's Home
—Appointment of Committees
10:45—Report of Denominational Enterprises
11:15—Business Session:
Old Business
New Business
Reports from Committees
Library Book
11:30—Memorial Service
—Hymn, "In the Sweet Bye and Bye"
—Special Music, Host Church
—Sermon, the Rev. Elbert Edwards
—Benediction
—Lunch and Fellowship

Albemarle Union SS and League Conventions

The Albemarle Union Meeting, Sunday School Convention, and League Convention, will convene Saturday, January 29, with the Gum Neck Free Will Baptist Church, Route 1, Columbia. The scheduled programs are as follows:

Union Meeting Morning Session

10:00—Devotions, the Rev. Charles Parrish
10:10—Welcome, the Rev. Jack Scarboro
—Response, the Rev. Francis Garner

Continued on Page 9

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent



RELIGIOUS CONTRIBUTIONS FOR NOVEMBER, 1976

Albemarle Conference

Corinth	$ 10.00
Free Union	36.00
Hickory Chapel	560.79
Malachi's Chapel	100.00
Mt. Tabor	173.29
Fifth Sunday Singing	67.00
Piney Grove	85.00
Shiloh	353.39
Sound Side	50.00
St. Paul	275.34
Union Chapel	302.60
Total	$ 2,003.41

Blue Ridge Association

Cedar Hill	$ 17.00

Cape Fear Conference

Bethel	$ 110.00
Casey's Chapel	307.76
Catalpa	10.00
Faith	211.40
Goldsboro	831.73
Happiness	25.00
Hopewell	650.80
Johnston Union	12.00
Lanwood Chapel	50.00
Lee's Chapel	655.00
Oak Grove	380.00
Palmer Memorial	217.31
Powhatan	150.00
Riverside	200.00
St. Mary's Grove	5.00
Shady Grove	225.00
Tee's Chapel	846.90
West Clinton	29.00
Yelverton's Grove	144.85
Total	$ 5,061.75

Central Conference

Aspen Grove	$ 259.50
Ayden	390.79
Black Jack	947.15
Community	140.33
Daniels Chapel	300.00
Dawsons Grove	200.00
Edgewood	60.00
Elm Grove	1,061.05
Free Spirit Mission	32.75
Free Union	135.76
Friendship	334.29
Greenville	260.00
Gum Swamp	63.27
Harrell's Chapel	25.00
Hickory Grove	24.00
Howell Swamp	100.00
Hull Road	55.00
King's Cross Roads	1,787.06
Little Creek	65.00
Marlboro	84.50
Second Union	13.21
Central Conference	53.50
Saints Delight	100.00
Ormondsville	13.00
Otter's Creek	386.82
Owen's Chapel	1,123.64
Peace	318.50
Piney Grove (Pitt)	10.00
Pleasant Hill	25.00
Reedy Branch	155.00
Roanoke Rapids	5.00
Rocky Mount	75.00
Rose Hill	100.00
Rose of Sharon	372.00
Spring Branch	275.00
Sweet Gum Grove	405.00
Walnut Creek	100.00
Williamston	211.00
Winterville	345.89
Total	$10,413.01

Eastern Conference

Arapahoe	$ 265.06
Bethel	279.10
Bethlehem	420.00
Bridgeton	106.00
British Chapel	13.00
Cabin	220.00
Christian Chapel	100.00
Core Creek	92.7
Core Point	77.8
Crab Point	60.0
Croatan	100.0
Deep Run	70.0
Dublin Grove	300.0
Edwards Chapel	45.0
Faith (Carteret)	100.0
Folkstone	40.0
Friendship	27.2
Gethsemane	120.0
Grant's Chapel	60.2
Gray Branch	495.6
Hillsberry	76.4
Holly Springs	300.0
Indian Springs	115.0
Juniper Chapel	224.5
Kinston	15.0
Macedonia	300.0
May's Chapel	166.9
Memorial	278.1
Mt. Pleasant	178.0
Mt. Zion (Onslow)	58.5
Mt. Zion (Pamlico)	176.0
Eula Jones	5.0
Fifth Sunday School Convention	38.0
Auxiliary District	105.0
Fifth Union	100.0
New Haven	26.9
Northeast	69.3
Oak Grove	50.0
Orietal	22.8
Otway	288.2
Pilgrim's Rest	35.0
Rock of Zion	30.0
Rooty Branch	100.0
Saint's Delight	75.0
Smith's New Home	400.0
Sneads Ferry	45.0
Snow Hill	155.6
Sound View	110.0
Spring Hope	100.0
Trent	151.3
Vanceboro	200.0
Verona	16.2
Wardens Grove	167.3
Warsaw	100.0
Whaley's Chapel	178.3
Woodrow	238.6
Total	$ 7,678.6

Pee Dee Association

Beaverdam	$ 25.0
Cypress Creek	58.5
Little Bethel	38.4
Mt. Calvary	100.0
Mt. Olive	25.0
Union No. 1	51.0
Pee Dee Association	128.0

e Level	36.00
Total	$ 461.96

dmont Conference

ham	$ 200.00
ndly Chapel	10.00
hsemane	10.00
itage Mission	263.18
hland Pines	125.00
Total	$ 608.18

ckfish Conference

. Moriah	$ 116.00

e River Association

aring Creek	$ 43.10

stern Conference

rnes Hill	$ 271.50
anch Chapel	477.44
lvary	69.73
wood Lane	145.56
erett's Chapel	405.86
od's Chapel	66.80
iendship	300.00
nly	92.05
tle Rock	665.00
ving Waters	102.00
arsh Swamp	793.80
emorial Chapel	10.00
icro	300.00
ilbournie	96.00
t. Zion (Nash)	80.18
t. Zion (Wilson)	25.00
w Sandy Hill	25.00
ople's Chapel	97.91
ne Level	755.00
ney Grove	40.00
easant Grove	960.00
ains Cross Roads	100.00
ck Spring	141.91
sebud	51.00
herron Acres	225.00
pring Hill	500.00
tancil's Chapel	224.88
toney Creek	2,000.00
tony Hill	350.00
rinity	300.00
nion Chapel	128.37
nion Grove	166.05
nity (Durham)	10.00
Vatson Grove	60.00
Vilson	321.36
Total	$10,528.84

her States	$ 388.04
otal Contributions	$37,319.89

HONORIUMS

Mr. and Mrs. Sam Weeks by the Rev. and Mrs. Robert Langley

MEMORIALS

The Rev. Willet Moretz by Robert Williams

Robert Firzgerald by Mr. and Mrs. Garland Rich

Wray Brewer by S. A. Pittman

Bobby Siler by W. S. Williams Jr.

Claude Lewis by W. S. Williams Jr.

Edward E. Shackleford by Ann D. Windham

Joshua Futrell by Mr. and Mrs. Calvin Mercer Sr.

Mr. and Mrs. A. E. Tyndall by P. A. Tyndall

A. W. Massengill by Mrs. A. W. Massengill

HOUSEPARENTS NEEDED

A Christian couple in their 30's or 40's is needed as houseparents for the Children's Home with the husband having mechanical and maintenance abilities. If interested, please write P. O. Box 249, Middlesex, North Carolina 27557 or call, day or night, 919-235-4079.

News Notes

Continued from Page 7

10:15—Moderator's Address, the Rev. Charlie Overton
10:20—Roll Call of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches
10:45—Offering for Denominational Enterprises
—Announcements
11:00—Business Session:
Report of Children's Home, via Literature
Report of Mount Olive College, via Literature
Report of Missions, via Literature
Report of Press Foundation, via Literature
Report of Cragmont, via Literature
11:20—Reading of Minutes of Last Union for Information
—Report of Treasurer
—Other Business
—Announcement of Next Union
11:30—Minutes Read and Aproved
11:35—Morning Worship:
Hymn
Special Music, Host Church
Message, the Rev. Jack Scarboro
12:30—Benediction
—Adjournment and Lunch

Sunday School Convention
Afternoon Session

1:45—Devotions, the Rev. Robert May
1:55—Welcome, Mr. J. T. Liverman, Host Superintendent
—Response, the Rev. Floyd Burkey
2:00—President's Message, the Rev. John Melancon
2:05—Enrollment of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches and Delegates
—Bringing Reports and Receiving Bianks
—Announcements
—Offering for Children's Home
—Offertory Prayer
2:10—Suggestions and Information for the Betterment of Sunday Schools
2:30—Business Sessions
Minutes of Last Convention Read for Information
Treasurer's Report
New Business
Minutes Read and Approved
3:00—Afternoon Worship Service:
Special Music, Host Church
3:10—Benediction and Adjournment

League Convention
Evening Session

7:30—Devotions, Miss Patricia Jones
7:40—President's Message, Mr. Loyd Jones Jr.
—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recogntion of Ministers
—Announcements
—Special Music, Host League
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banners and Picture
—Treasurer's Report
9:00—Adjournment
Pianist, Mr. Craig Oliver

Mount Olive College

EVANGELISM COURSE BEGINS FEBRUARY 1

A three-week evangelism course will be offered on Tuesday and Thursday nights on the Mount Olive College campus beginning Tuesday, February 1 at 7:30 p. m.

The evangelism study-course will be based on **Evangelism Explosion** by Dr. James Kennedy which is designed to give Christian confidence in sharing their faith with others. A plan for presentation of the gospel to unbelievers will be studied.

The Rev. Joseph Ingram, Director of the Foreign Mission Program, and the Rev. Stewart Humphrey, pastor of Gum Swamp Free Will Baptist Church, will teach the course.

Registration will be held on the first night of class. There will be no registration fee for the course as it is not being offered for credit.

The **Evangelism Explosion** textbook is available at the Free Will Baptist Press in Ayden and the area bookstores. This book is encouraged for each participant.

Questions will be answered by contacting Frank Harrison, Mount Olive College, Mount Olive, North Carolina 28365, or telephone 658-2502, or the professors mentioned above.

STUDY COURSE ON FREE WILL BAPTIST DOCTRINE

Dr.W. Burkette Raper, president of Mount Olive College, will teach a study course on "The Basic Beliefs of Original Free Will Baptists" at Sandy Plain Free Will Baptist Church in Duplin County during February. The class will meet each Tuesday at 7 p. m. and is open to all interested persons.

No advanced registration is necessary, nor will there be any charge for the course.

The four sessions will provide Free Will Baptists an opportunity to increase their understanding of the doctrines which have charactierized the Free Will Baptist Church for 250 years. Persons attending should bring their Bible and a copy of "The Statement of Faith and Discipline for Original Free Will Baptists of North Carolina."

GIFTS TO MOYE LIBRARY

Gifts to Moye Library, Mount Olive College, during the month of December, 1976 totaled $575 and are as follows:

In Memory of

Mr. Martin Luther Barrow Sr. by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mr. Herman Bishop by Mr. and Mrs. Frank Rhodes, Beulaville; and Mr. Bryce H. Ficken, Mount Olive.

Mr. Grant Black by Mr. and Mrs. Ray Warwick, Newton Grove.

Mrs. Agnes Chase Casey by Mr. and Mrs. J. Harold Herring Sr., LaGrange.

Mr. Adrian Dail by Mr. B. E. Bryan, Mount Olive.

Mrs. Annie Laura Dail by Mrs. Ann D. Rhodes, Rocky Mount.

Mrs. Sonnie Jones Dail by Mr. Alton E. Dail, Charlotte.

Mr. B. Leon Godwin by Mrs. Sadie B. Peedin, Selma.

Mr. Jim G. Grimsley by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mrs. Patsy Q. Howard by Mr. and Mrs. Carl Rivenbark and family, Mount Olive.

Dr. Kenneth Johnson by Mrs. Flonnie W. Creech, Princeton.

Mrs. Marguerite Johnson by Mr. and Mrs. J. Harold Herring, Mount Olive; and Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mr. Hugh F. Kizer by Mr. and Mrs. James B. Hunt, Lucama.

Mr. John Lewis Kornegay by Dr. Hervy Kornegay, Mount Olive.

The Rev. I. B. Lovering by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mr. D. A. McGowan by Mr. and Mrs. Faison Thomson Jr., Goldsboro.

Mr. Wade W. Mallard by Dr. and Mr W. Burkette Raper, Mount Olive; and M Gary Barefoot, Mount Olive.

The Rev. Willet Moretz by Mi Thelma Dilday, Albertson.

The Rev. E. C. Morris, by Mi Thelma Dilday, Albertson.

Mrs. Viola Parrish by Mr. and Mrs. V B. Hinnant, Selma.

Mr. Cary Joseph Pelt by Mr. Ga Barefoot, Mount Olive; The Rev. ar Mrs. Earl Glenn, Goldsboro; Mr. ar Mrs. Sheldon Howard, Mount Oliv Kappa Chi, Mount Olive College, Mou Olive; Mr. Gene B. Mercer, Mount Oliv Mr. and Mrs. Claude Moore, Turke Mrs. Lucy Mooring, LaGrange; M Nathan Reynolds, Goldsboro; Mr. ar Mrs. Ray Warrick, Newton Grove; M and Mrs. James T. Worrell, Goldsboro.

Mr. Ennis Elton Proctor by Mr. Bryc H. Ficken, Mount Olive; and Mr. Alton Dail, Charlotte.

Mr. Chester R. Radford by Mr. an Mrs. Paul C. Martin and family, Raleigh

Mrs. Hilda Rollins by Pine Level Fre Will Baptist Church, Pine Level; and D and Mrs. W. Burkette Raper, Mou Olive.

Mr. Linwood Scott by Mr. and Mrs James B. Hunt, Lucama.

Mr. John W. Smith by Mr. and Mrs James B. Hunt, Lucama.

Mrs. Blanche Snell by Mr. and Mrs Albert W. Colwell, Clinton.

Mr. Edward A. Southerland by M Elmer C. Brock, Mount Olive; Dr. an Mrs. W. Burkette Raper, Mount Olive Mr. Gary F. Barefoot, Mount Olive; M and Mrs. Bryce H. Ficken, Mount Olive Dr. and Mrs. M. M. Lownes Jr., Mou Olive; Mount Olive College Alum Association, Mount Olive; Mr. Gene E Mercer, Mount Olive.

Mrs. Irene Stiglitz by Dr. and Mrs. M M. Lownes Jr., Mount Olive.

Mr. O. W. Sutton by Mr. Gar Barefoot, Mount Olive.

Mrs. Annie Woodard Thorne by Mars Swamp Free Will Baptist Church Woman's Auxiliary, Kenly.

Mrs. Annie Daughtry Tyndall by M and Mrs. R. R. Warwick, Newton Grove.

Mrs. Mary Rowe Wade by Mrs. Hetti E. Sasser and family, Kenly; Mrs. Aver Sasser, Kenly; Mr. and Mrs. J. R. Evan Sr., Kenly; and Mr. and Mrs. Sheldo Evans.

Mr. Lalie Warren by Dr. and Mrs. W Burkette Raper, Mount Olive.

Mr. Thel W. Warren by Mr. and Mrs. R. Warwick, Newton Grove.

Mr. Vernon E. Wells by Mr. and Mrs. nnie G. Howell, Pikeville.

Mr. Linwood Wilmer White by Dennis Frazier, Nashville.

Mr. Henry Wilson by Mrs. Hilda D. ton, Mount Olive.

Mr. Ralph Waters by Mr. and Mrs. l Rivenbark and family, Mount Olive; Mr. and Mrs. Kenneth Ray Barwick Ken, Mount Olive.

Mr. Emmitt Graham Frazier by Dennis Frazier, Nashville.

In Honor of

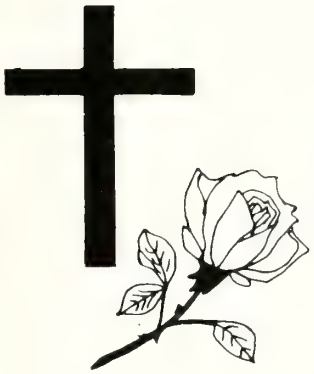
Mrs. Renna Barnes by Mrs. Flonnie Creech, Princeton.

The Rev. and Mrs. Gene B. Britt by Ruth Warrick Sunday School Class, Johnston Union Free Will Baptist Church, Clayton.

Miss Louise Edgerton by Young Married Sunday School Class, Union Grove Free Will Baptist Church, Pikeville.

The Rev. Luther Swinson by Fifth Union Meeting, Eastern Conference, Vanceboro.

Mr. and Mrs. Almond Warrick by Ruth Warrick Sunday School Class, Johnston Union Free Will Baptist Church, Clayton.



Special Moments

r Maggie,

I think the most special moment in my life, other than when I accepted Christ as personal Saviour, was when I lost one of my little girls. I know many people are certain by this wondering where loved ones have gone. It was a few days after her eral that I was lying in bed. It was raining very hard. I was still in agony, being a v Christian and was unaware of God's promises.

As I lay there, I wondered where my little girl was and suddenly the room lit up e day and a voice said to me, "Do not worry about her, she is with her Father. hough the time seems long to you, she only went to sleep to be with Jesus. You e while she sleeps, time goes on for you. But when she awakens, it will be as if she pt overnight."

The greatest peace came over me and I have no longer worried about death. For u see, I am at peace with God forevermore.

rf City

"Special Moments" is now one year old. I feel there are those who want to write t just haven't gotten around to doing it. Do it now. Your response will be a blessing others.

Maggie

I AM MY NEIGHBOR'S BIBLE

I am my neighbor's Bible;
He reads me when we meet.
Today he reads me in my house,
Tomorrow in the street.

He may a relative or friend
Or slight acquaintance be,
He may not even know my name,
Yet he is reading me.

And, pray, who is this neighbor
Who reads me day by day,
To learn if I am living right
And walking as I pray?

Oh, he is with me always
To criticize or blame,
So worldly-wise in his own eyes,
And "sinner" is his name.

Dear Christian friends and brothers,
If we only knew,
How faithfully the world records
Just what we say and do,

Oh, we would write our records plain
And come in time to see
Our worldly neighbor won to Christ
While reading you and me.

—Author Unknown

ONCE

Let death in once,
And sorrow and care and pain;
Give them all a lodging,
Invite them not again.

When they knock a second time,
You need not hear them more;
Light a candle in your room,
Then gently close the door.

—Frank Johnson Pippin

the Sunday School LESSON

St. Claire Bible Class

For January 30

POWER OVER THE DEMONIC

Lesson Text: Mark 1:21-34
Memory Verse: Mark 1:27

I. INTRODUCTION

Some people used to scoff at the suggestion that human beings could be demon-possessed. But the Bible teaches that such is a possibility, as our lesson shows today. Of course, there are still some who ridicule the thought of demon possession, but these same people find it difficult to explain the satanic ways of evil people in our society. There is only one possible explanation for the meanness, contrariness, and contemptibility of these evil people—they are possessed by demons and need to be de-deviled.

Demons, or evil spirits, if it makes you more comfortable to call them that, are under the control of Satan. They do their work in human lives as the devil gives them power and direction. But we can take heart in the truth that Satan has no power which was not given him by the Lord himself. God can and often does overpower Satan and evil. As the serpent in the garden of Eden, Satan lies to us about God, and often traps us in his subtile temptations. But he would have had no power over Adam and Eve had they chosen to listen to, believe in, and obey God rather than the serpent. They chose to listen to Satan and thereby plunged the whole human race into sin, and opened their bodies and souls to the influence of demons, controlled by Satan.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. The scribes based their teachings on the teachings of earlier scholars. Jesus referred to no other authority. He himself was authority.

B. Jesus would not allow the demons to speak of His sonship with God—even though they tried. We do not speak of it often enough even though He wants us to do so!

C. Anytime people get away from the true understanding of God through Jesus, His Son, they are ripe for strange religious ideas.

D. We need to get beyond a general confession that "Jesus is Lord" to a particular confession, "Jesus is my Lord."

E. Just knowing who Jesus is is not enough. We must come to that point where He really has control over our lives.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. There are many ways that healing comes to us. Our body is so made that, in time, it will replace skin that has been scraped away with new skin. A broken bone will knit together again and be as strong as before. These are ways that the Lord uses to heal. He uses other ways, too. Today there are those who are healed instantly of some serious disease. Others with a serious illness that doctors are not able to help, are healed over a period of time. The Lord is the great Healer, and He is just as powerful today as when He walked the earth in the person of Jesus Christ. He cares for us, and, though there are some He does not heal, He heals many people today.

B. John informs us not only of the purpose in the miraculous works of Jesus, but also of the purpose which he had in mind in the recording of them. We notice also from these selections from Mark's Gospel that there was a definite purpose in mind: In the miraculous works recorded in today's lesson text we see a demonstration of the authority of Christ over both sickness and unclean spirits, or devils.

C. God's people had come to t synagogue to worship. Jesus was th to teach the people. What a wonder and blessed combination this was. B behold, there was a discordant no There was a man present who w possessed with an unclean spirit. W did this fellow come to church anywa Evidently, he came for no good purpo Have you ever wondered why so people come to church? Is it possi that some people come to church in or to find something to criticize? Is possible that some come to make su that they stir up trouble? By the wa Why do you go to church?

D. Mark's Gospel presents Jesus the worker for God who continua helped mankind. The account mov quickly from one scene of activity another, yet it does not fail to tell us Jesus' teaching also.

We know that Jesus spoke mu about the love of His heavenly Father, our need of showing mercy to men, a of the importance of an awareness of G in all of life. Mark says, "They we astonished at his doctrine."

Not only did Jesus' words seem fres unusual, really astonishing, but H deeds were even more remarkab When His word of authority released demon-tortured man from the power th oppressed him, it was sensational. happened in the synagogue and w doubtless the most unusual event se there in years.

How little that is astonishing ev happens in most of our churches! T services go on "as usual." The hym are often sung without understandin the Scripture is read in a wood monotone, and the sermon is predictable patchwork of warmed ov ideas and overworked illustrations. Oft no gleam of glory or glint of grace flash from the dull pulpit discourse.

E. Have you ever had a burni fever? If you have ever had a burni fever, you know that it produces thir Sin in the heart produces a great thi for God. Often we do not know what it that we want, but we do know that are dissatisfied. Only God can satisfy t thirst of the human heart.

—Select

Note: Some of the earliest childhood stories we ember having had read or told to us are as fresh ay as yesterday. We choose to print a few in this umn, in the hope that they will rekindle the spark childhood fantasy, and, in turn, remind us again of moralistic value of little stories.)



story corner



PETER RABBIT

NCE upon a time there were four little Rabbits. Their names were psy, Mopsy, Cotton-tail, and Peter. ey lived with their Mother in a sand-nk, underneath the root of a very big ree.

'Now, my dears,'' said old Mrs. bbit one morning, ''you may go into fields or down the lane, but don't go Mr. McGregor's garden. Your Father an accident there; he was put in a by Mrs. McGregor.''

'Now, run along, and don't get into schief. I am going out.''

Then old Mrs. Rabbit took a basket her umbrella, and went through the ods to the baker's. She bought a loaf brown bread and five currant buns.

Flopsy, Mopsy, and Cotton-tail, who re good little bunnies, went down the e to gather blackberries; but Peter, o was very naughty, ran straight away Mr. McGregor's garden, and ueezed under the gate!

First he ate some lettuce, then some nch beans; and then he ate some lishes; then, feeling rather ill, he went look for some parsley.

But around the end of the cucumber me, whom should he meet but Mr. Gregor!

Mr. McGregor was on his hands and ees planting young cabbages, but he mped up and ran after Peter, waving a ke and calling out, ''Stop thief!''

Peter was most dreadfully frightened; rushed all over the garden, for he had gotten the way back to the gate.

He lost one of his shoes among the bbages, and the other shoe amongst e potatoes.

After losing them, he ran on four legs and went faster, and I think he might have escaped if he had not unfortunately ran into a gooseberry net, where he was caught by the large buttons on his jacket. It was a blue jacket with brass buttons, quite new.

Peter gave himself up for lost, and shed big tears; but his sobs were overheard by some friendly sparrows, who flew to him in great excitement, and implored him to try and help himself.

Mr. McGregor came up with a sieve, which he intended to pop upon the top of Peter; but Peter wriggled out just in time, leaving his jacket behind him.

He rushed into the tool-shed, and jumped into a can. It would have been a beautiful thing to hide in, if it had not had so much water in it.

Mr. McGregor was quite sure that Peter was somewhere in the tool-shed, perhaps hidden underneath a flower-pot. He began to turn them over carefully, looking under each.

Presently Peter sneezed—''Ker-tyschoo!'' Mr. McGregor was after him in no time, and tried to put his foot upon Peter, who jumped out of a window, upsetting three plants. The window was too small for Mr. McGregor, and he was tired running after Peter. He went back to his work.

Peter sat down to rest; he was out of breath and trembling with fright and he had not the least idea which way to go. Also he was very damp from sitting in that can.

After a time he began to wander about, going lippity-lippity not very fast, looking all around.

He found a door in a wall; but it was locked, and there was no room for a fat little rabbit to squeeze underneath.

An old mouse was running in and out over the stone door-step carrying peas and beans to her family in the wood. Peter asked her the way to the gate, but she had such a large pea in her mouth that she could not answer. She only shook her head at him. Peter began to cry.

Then he tried to find his way straight across the garden, but he became more and more puzzled. Presently he came to a pond where Mr. McGregor filled his water-cans. A white cat was staring at some gold-fish; she sat very, very still, but now and then the tip of her tail twitched as if it were alive. Peter thought it best to go away without speaking to her; he had heard about cats from his cousin, little Benjamin Bunny.

He went back towards the tool-shed, but suddenly, quite close to him, he heard the noise of a hoe—scr-r-ritch, scratch, scratch, scritch. Peter scuttered underneath the bushes. But presently as nothing happened, he came out, and climbed upon a wheel-barrow, and peeped over. The first thing he saw was Mr. McGregor hoeing onions. His back was turned towards Peter, and beyond him was the gate; Peter got down very quietly off the wheel-barrow, and started running as fast as he could to, along a straight walk, behind some black-currant bushes.

Mr. McGregor caught sight of him at the corner, but Peter did not care. He slipped underneath the gate, and was safe at last in the wood outside the garden.

Mr. McGregor hung up the little jacket and the shoes as a scare-crow to frighten the blackbirds.

Peter never stopped running nor looked behind until he reached home, the big fir tree.

He was so tired that he flopped down upon the nice soft sand on the floor of the rabbit-hole, and closed his eyes. His Mother was busy cooking; she wondered what he had done with his clothes. It was the second little jacket and pair of shoes that Peter had lost in a fortnight; I am sorry to say that Peter was not very well during the evening.

His Mother put him to bed, and made some camomile tea, and gave him a dose of it: ''One tablespoonful to be taken at bed-time.''

But Flopsy, Mopsy, and Cotton-tail had bread and milk and blackberries for supper.

''Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee'' (Exodus 20:12).

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

GOD IS RESPONSIBLE

God's responsibility to man is a subject seldom preached. Most preachers seem to be more concerned about man's responsibility to God. There are many definite ways by which God is indeed responsible to man. We must claim them and be confident in them.

God's Word is at stake and He is obliged to honor it in every way. God is responsible to accept every person who comes by faith in Jesus Christ for salvation, having met the conditions of His Word. God cannot deny salvation to nor can He impose cruel, unjust punishment to any one who come to Him bearing upon his body the marks of the Lord Jesus. If the blood of Christ is applied to the soul, God is responsible to accept that soul for eternal life and to grant him a mansion in heaven. When the blood atones for sin, and it is applied by God's grace upon any soul, that soul becomes God's responsibility.

By the same token God is responsible to punish all His disobedient children. This is a Father-son relationship. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Hebrews 12:6). The children of the devil can know also that God is responsible to place them in eternal torments, where there is gnashing of teeth; where the worm dieth not, and the fire is not quinched.

God's children can expect to be chastised for disobedience, and the unrepenting child can expect to be removed from the Father's protection. God is not responsible for those who disobey Him; and those who trample the blood of His Son under their feet shall receive their just dues in punishment. All sinful conformity to the world, in defiance of a responsible knowledge of right from wrong, will bring the wrath of God down upon the guilty. This is a promise and God is the Judge—it is His responsibility.

God is responsible to hear and answer the prayers of the righteous. God can and does keep His Word by supplying His children with all their needs. This is more than any earthly father can do. God knows us and He is aware of our need. However, there are certain conditions under which God is not responsible. If there is known sin in our lives which we refuse to give up, God is not responsible nor is He obligated to take care of us or to answer our prayers. God is not responsible if we are indifferent toward His Word. If we deliberately break His Word or His commandments, or if we by chance cherish sin in our lives, God will not hear us when we pray. He is not responsible for us if sin crouches at our door. But when we meet the conditions of God's Word for our lives, **He is responsible**, and He will take care of His own.

When the Christian obeys God's rules concerning finance, God is responsible to supply his every need, and He does exactly what He says He will do. God wants us to bring all the tithe into His storehouse (the church). He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). God prepares us to recognize the time and the circumstance under which an offering over and above the tithe should be given. He always honors His Word. God has proven His faithfulness to Elijah, Israel, David, Solomon, Jesus Christ and Paul, to mention a few. He is responsible to do the same for you.

God is responsible to His children when they obey His commandments, and they can count on it.

Churches and Ministers Available

(Note: This column is provided, when needed for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Graham Faucette states that he is available for any kind of work that any church might need at this time. He is an ordained minister and a member of the Western Conference. He may be contacted by writing Route 1, Kenly, North Carolina 27542; or telephone 284-3764.

QUESTIONS & ANSWERS

Continued from Page 6

of your own. 'When I am weak, then I am strong,' wrote Paul. The best way to pray is to realize that we have not only no power of our own, but not even any wisdom of our own to ask for the things we need most. We must seek God directly; get in touch with him; ask him what he wants us to have, what he wants us to do. This leads us to a new conception of God's will. We begin to realize how strong it is; we begin to feel sure that God will work out his will in our lives. We cannot compel the wills of other people to yield to God; but when our own wills are absolutely surrendered to him, and our faith takes hold upon him, he will not only work out his own will in us, but will show us how best to persuade others also to yield their lives to him. Do not worry; do not fret; do not doubt. Leave everything to the infinite power of God, and trust him to do the very best for you, and, through you, for those you love."

Family Devotions

Continued from Page 4

Then the teacher asked, "What is the yoke God puts on us?"

A little girl said, "It is God putting His arms around our necks."

PRAYER THOUGHT

How safe we are when God's arms hold us!

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

"TEMPTATION IS NO ACCIDENT"

by
the Rev. Graham Faucette
Kenly, North Carolina

Satan deliberately inflicts temptation for an evil purpose, but God uses it for a good purpose. To be inflicted by temptation is to be put to a test. Such a test may be one of loyalty to God or it could be to tempt one to do wrong. After Jesus was baptized, the Spirit led Him into the wilderness. One who follows the Spirit's leading is almost sure to face the devil's temptation. If he resists it successfully, the result is not only a demonstration of strength and faithfulness, but also the development of increased strength. Temptation then is sometimes the test that is placed upon the person whom God wants to use in His program.

A Time and Place for Testing . . . "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred" (Matthew 4:1, 2). Satan came to Jesus after He had been baptized of John in the river Jordon, and he had entered into a program of fasting. In Chapter 4, Luke tells us that Jesus ate nothing during those forty days. The wilderness that Jesus was led into was probably that portion of desert that lies between Jerusalem and the Dead Sea. In the days of Jesus, it was perhaps the most lonely place in all Palestine. Jesus underwent at that place a violent change. He had pleased God in His baptism, then He was tormented by Satan. After your obedience to Christ, do not think that your path will be smooth and effortless. Satan never bothers with people that he already has in his grasp, he goes after those he does not have. A fierce temptation is Satan's way of admitting that he has a battle on his hands over you.

A Temptation of Material Things . . . "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread" (Matthew 4:3). This was an appeal to immediate material necessity. Satan at times appears as a most kindly person. He can supply anything that you may want materially. But he is a thief, for he has stolen it for you. When he said to Jesus, "If thou be the Son of God," he was asking Jesus to resort to an evil way of proving His identity. Satan knew who Jesus was. He attempted to excite Jesus into a devil-inspired demonstration, which would have made Jesus a slave of Satan. The answer that Jesus gave is just as powerful today as it was then. "It is out of the mouth of God." Jesus referred the word of Moses in Deuteronomy 8:3. Israel had sinned by murmuring against Moses, and thought to satisfy the need for material things by returning to Egypt, and bondage. Their sin was the sin of faithlessness. Jesus would not fall for that temptation. There is something far more important than physical bread and physical existance.

The Temptation of Pride . . . " . . . If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matthew 4:6). Since Satan is a liar, beware. The pinnacle of the temple was apparently a place so high that a plunge from it would have destroyed the body unless it was saved by a miracle. Satan tried to make it appear that Jesus would be very religious if He would trust God to save Him from such a plunge. His advice seemed to be, to test God and prove that He would keep the promises of the Scriptures. The answer of our Lord was this: "It is written again, thou shall not tempt the Lord thy God." Do not throw yourself into unnecessary dangers just to test God and prove that He will keep the promises made unto us.

The Temptation of Glory . . . "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And said unto him, All these things will I give thee, if thou will fall down and worship me" (Matthew 4:8, 9). Jesus had come to win the world. Satan gave Him an opportunity to get it, but at the devil's price. Here Satan told a half truth. In a sense the world belongs to the devil and those that serve Him. Jesus refused his offer. Jesus came to save the world for God.

Defeat and Victory . . . "Then the devil leaveth him, and, behold, angels came and ministered unto him" (Matthew 4:11). Satan was defeated for the moment, but that was not the end of his making trials for Jesus. The angels came and ministered unto Jesus. Those angels probably provided food, but not from the stones, but from the bounties of Heaven. Truly, God did give His angels charge concerning Jesus. The key to Christ's victory is the fact that He was familiar with God's Word. In addition, Jesus was determined to put God's will first and this resulted in successful resistance to Satan. Christ's defense will work for us today. Try it.

MY HERITAGE

A whole Christ for my salvation;
A whole Bible for my staff;
A whole church for my fellowship;
A whole world for my parish.

Watch What You say . . .

Continued from Page 2

grape juice, by necessity, because of "setting" time in the skins, etc. I don't debate this fact at all; what I do debate is that Christ would be less than the Son of God if He taught one thing and did another. If He did drink fermented grape juice, who can say how much? If He did drink fermented grape juice, is it not conceivable that many of His words were uttered from a thick tongue and from a befuddled mind? The Christ *I* know *would* not, and *could* not, and remain the sinless Son of God!

Dr. Graham has promised to devote a full hour on network radio to explain his position. I'm waiting, as are many other Christians and concerned citizens who feel that he has fallen at least a little short of his calling.

The liquior-by-the-drink advocates are no doubt smiling through it all. Hurry, Dr. Graham, and try, try, try to undo the harm you've done. Our prayers are with you.

To wit: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1).

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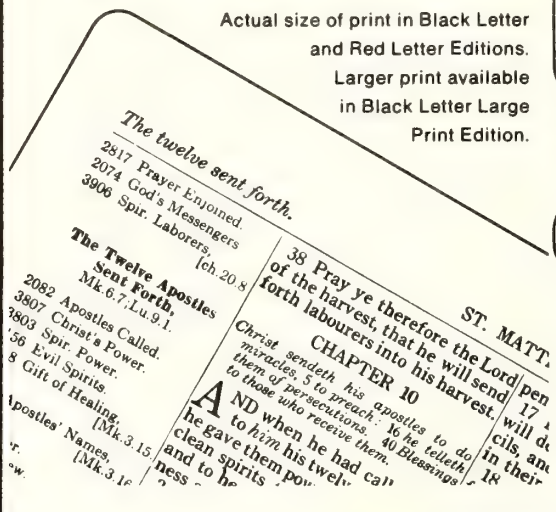
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Convicted killer Gary Gilmore could ve chosen the noose or the firing squad. e chose the latter and was executed onday morning, January 17. Now Gary is ead—or is he? And what about capital unishment anyway?



the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 26, 1977

EDITORIAL

NOW GARY IS DEAD—OR IS HE?

Gary Mark Gilmore is dead, but not likely forgotten. Even before the bullets of the firing squad took his life Monday morning, January 17, he had become a hero—already a legend of sorts, and a martyr. He seemed to be a stranger than real person who, contrary to the usual desire of humanity, wanted to *die* and insisted that he be allowed that freedom of will. And on two occasions he tried to take his own life. After months of indecision, stays of execution, agony (but never defeat on Gary's part), he was put to death. The end? Oh no, the pronouncment of his death was probably the beginning of great things to come.

Described as a *loser* throughout the brief span of his life, Gary became a winner in death. As one of my friends put it: "He bucked the system. He told the system what to do, and they (the system) did it." For the first time in ten years, "an execution was held" in the United States. Gary had his way after all, and those last words of his—"Let's do it!" will undoubtedly be translated to and applied to every radical cause for some time to come.

That Gary was on an ego trip is not hard to imagine. Few people receive the publicity he received during the last few months he lived—even in a lifetime. His name became the proverbial household word. The egocentric little boy, a behavioral problem even in youth, grew up to be a man—more specifically, a *murderer*, who needed and deserved punishment, but who, ironically, lived to see some people discount his crime entirely. How strange that in a nation bent on justice, many persons felt sorry for Gary, but expressed little feeling for his victims!

Gary Gilmore probably would have been just another fanatic had the press and other news media not played up his story in such grand fashion. "Prisoner makes news because he demands to die" and other similar cutlines and commentaries blared from the newspapers, radios, and TVs. Even now, I, in an effort to denounce Gary's glorification, may be adding a dimension to his stature.

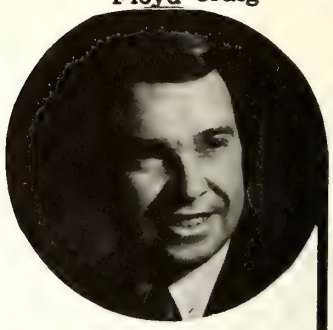
Like Jesse James, Billy the Kid, and other legendary outlaws who had ascribed to them impossible strengths and feats and feelings not representative of their real selves, Gary Gilmore will become more of what he *was not* than what he really *was*. When the book writers and moviemakers get through with him, he will be the type of man our children will want to emulate. Women will sigh over his mystique, and men who have the psychological need of a model may very well adopt Gary's mannerisms. Watch out for the Gary Gilmore haircut! Someone is bound to capitalize on every aspect of his personality (and his life-death) and make a fortune. According to the journalist who taped interviews with Gary and who has acquired book rights to his story, a movie about Gary will probably gross twenty million dollars! (Gary asked for and received only a total of a thousand dollars for the interviews, etc.—another "hand" in his favor—manifesting his most unselfish nature. Indeed!)

IQ-wise, Gary Gilmore was supposedly above average—representing an intelligent quotient of 128 (near the gifted level by many standards). However high his IQ (28 points above what is usually considered average), Gary never realized self-actualization and never really exhibited the best traits usually associated with high IQ's. He *was* a manipulator of sorts, and more importantly, a convicted cold-blooded murderer. Deplorable! Even his younger brother, who naturally disdained the execution of his own flesh and blood, stated that he would not want to see "Gary go free."

These questions come to the forefront of the mind and conscience of Christianity: "Is capital punishment ever justified?" "Does anybody except God have the right to take a life?" And from youth up, we have been taught that one should not take away what he cannot give back. This statement has been

Continued on page 15

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Tommy Manning
Editor

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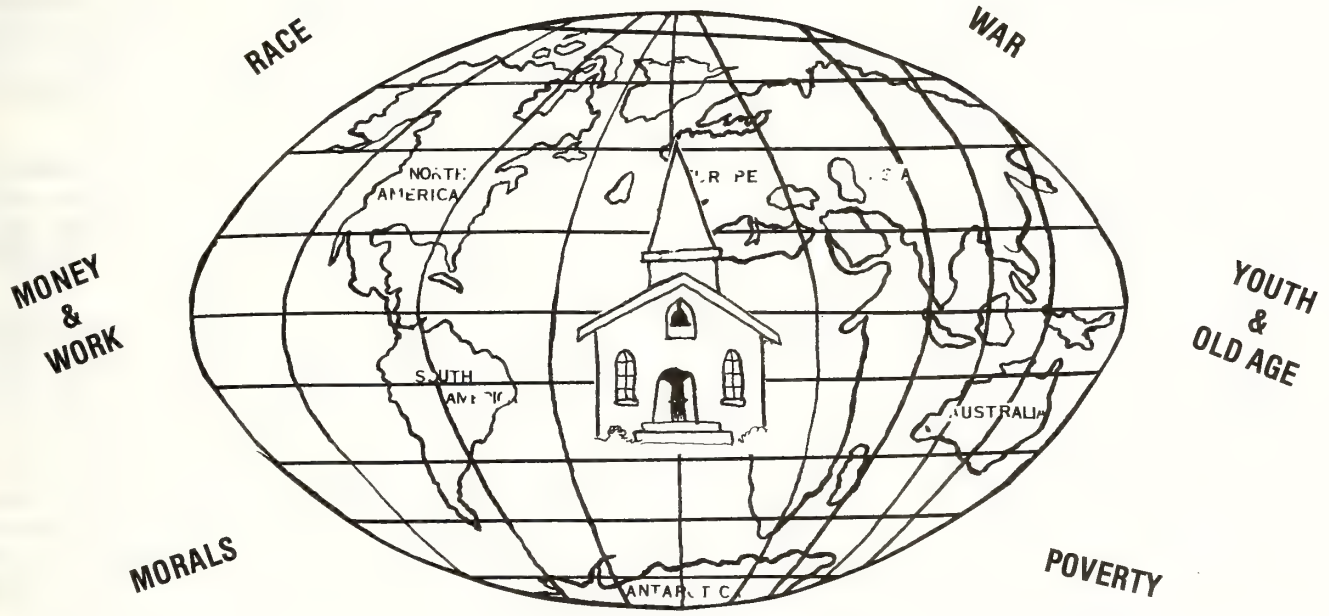
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THE CHURCH
in a revolutionary world

by A. Gail Dunn



"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11).

AS a church, how are we to react in an age such as this? What are we going to do? Should the church's mission be to force the world to behave according to Christian standards? The world would not long stand for the church being a police force—nor would God, for that matter.

A man was walking down the road pulling a chain. He was asked, "Why are you pulling that chain?" His reply, "Did you ever try pushing one?" For the church to force the world into change would be like trying to push a chain. The church needs to be in front, not necessarily pulling the rest along, but providing the incentive and the moral leadership needed.

The church can also give up, believing that there is really nothing she can do. This would only bring on her own destruction. When we excommunicate from our our concern those who are obnoxious to us, we err twice. First, when we judge them as worthless. Our faith explicitly warns against this, at the risk of losing our own souls. Second, we err when we forget that God made them and loves them as much as He does us.

To understand what the church can do, we need to be aware of the foundations of our faith. Jesus Christ faced a crisis that ended in His death. He maintained His unpopular, unacceptable course. He also reached out to those who misunderstood and hated Him, to those who were ignorant of the truth, and tried to bring them to life. He forgave those who spit on Him, beat Him, and slew Him, even at the moment they were doing it. Many since have followed His example. The church has no alternative. We must be Christian regardless of what happens.

The church has a solid foundation upon which to stand in this revolutionary world. That foundation is her faith in Jesus Christ. "The earth is the LORD'S and the fulness thereof . . ." (Psalm 24:1), believe it or not!

In the arena of the learning revolution, our faith warns, "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain" (1 Corinthians 3:19, 20). It also advises the church, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

In the arena of the social revolution, our faith warns, "Everyman's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Corinthians 3:13). It also says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Corinthians 13:3). And our faith advises the church in Matthew 25:35-40, to feed the hungry, to give drink to the thirsty, to welcome the stranger, to clothe the naked, and to minister to the sick and the criminal; for

Jesus said, "as you did it to one of the least of these my brethren, you did it to me."

In the arena of the personal revolution, our faith warns, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Corinthians 3:16). It also advises the church, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17).

In the arena of the philosophic revolution, our faith warns, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11). Jesus said, ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Our Lord also advised the church, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

The church will fail if . . .

What does the church have to say to the young radical? What does the church have to say to the young non-radical, that he might find and keep solid footing and not be an easy mark for the false ideologies of the vocal minority nor the complacent majority?

The church will fail if she looks at this revolution and says, "Too bad," or simply looks back to the "good old days" when things were "better" or at least "quieter." God has placed His church in the world because the world, even the world in revolution, needs what the church has to offer. But how can the church offer her healing ministry to any society if she is appalled by that society, or, on the other hand, if she is so caught up in that society herself that her identity is lost?

The church is wrong when she jumps on the bandwagon. She ought to be leading the parade. The church is wrong when she endorses violence. She is also wrong when she ignores the social ills and fails to respond to them. The church does not need to be computerized to meet the needs of the day, she needs to be sensitized. I go to a doctor because I believe he knows two things: what is wrong with me, and how to cure me. The church needs to gain such a reputation as this.

The church was born on the wings of revolution. Christians were considered heretics and traitors. Jesus and His followers did not fit into the mold of the established church. They refused to do so, for they could not do so in all good conscience. John Winebrenner was involved in revolution in his view of the Christian faith and life. The church through the ages has tried to change the face of society, if not her heart. So it should not seem so strange when others find the present circumstances objectionable and start out to set them right.

Should we not listen?

The church has often preached against the very things some of the young rebels are shouting about. They call society phony because it places so much emphasis on the material and seems to have little or no concern for the individual lost in a massive, computerized, urbanized society.

Should we not listen to what the revolutionaries are saying? This does not mean that we accept what they say, or endorse their solution, or adopt their methods. Communication is more possible than most of us realize. Rather than laughing or scowling at the long-haired, bearded, strangely-dressed person; we would do well to ask him why he appears this way. Then we might begin to get at the root of the problems we face and have an opportunity to be used of God to reach His world.

"But how can I talk with them?" you ask. "Even my own children don't talk my language." Maybe this is part of the problem. We have insisted that they talk our language, rather than us trying to learn theirs so that we can communicate with them. Any missionary knows this is the way it is done.

The burden is on us, not them. We are commissioned, not they. We are to go into all the world and make disciples, not wait for them to come.

WANTED!

Full-time church member. Duties: Faithfulness in attendance at every service, wholehearted cooperation with the total church program. Salary: rich blessings in the service of the King. Everyone who applies will be gladly accepted.

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver and Righteous Governor of the Universe that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at the generation and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.



Special Moments

ear Maggie,

I should like to share this experience with you and your readers:

Many years ago, I had in one of my classes several students who were unriendly, uninterested, unresponsive, and indifferent. No matter how much I tried, I ould not appeal to them in any way. In fact, the more I tried, the more discouraged I ecame. I considered myself a complete failure—as far as they were concerned.

One day after school while I was filling out some reports, those same students ame rushing into my classroom with smiles on their faces. I well remember one of hem said, "You know, Miss_____, we tried not to, but we really do like you. We've lready done our homework for tomorrow, and we really enjoyed doing it."

They were the sweetest smiles I had ever seen, the dearest words I had ever eard, the most special moments I had ever experienced.

God had answered my prayers! From then on, I knew that with God's help, I ould solve any problem.

HGC
Greenville

DON'T STAY AWAY FROM CHURCH

Because you are poor. There is no admission charge.
Because you are rich. We can help cure you of that.
Because it rains. You go to work in the rain.
Because it is hot. So is the golf course and the ball field.
Because it is cold. It's warm and friendly inside.
Because no one invited you. People go to the movies without being asked.
Because you don't like the preacher. He's human like you.
Because you are not interested. You should be and need to be!
Because you have little children. What if you no longer had them?
Because your job makes you tired. You may lose your job.
Because you have company. They will admire your loyalty if you bring them along, or tell them to wait until you get back.
Because you need a little week-end vacation occasionally. If your soul takes a vacation from God, it is not good.
Because your clothes are not expensive. Our church isn't supposed to be a fashion show anyway.
Because our church standard is too high. Take a look at the Bible standard, if you think ours is high!

—Written by one who has tried all and has learned that none of these excuses are accepted by God.

LEAGUES— DOUBLE BLESSINGS IN '77?

"God's Perfect Number Doubles in '77" is the theme that has been selected for the North Carolina State Convention of Free Will Baptist Leagues to meet at Aspen Grove Free Will Baptist Church near Fountain on Saturday, March 12, 1977. In the Scriptures the number "seven" is symbolic of perfection, and the year 1977 has two of them. This is the only time present-day leaguers will see this number doubled. By 2077 the majority, if not all, will not be here. Let's pray that it will be a year of double blessings for leagues.

The convention, as well as a number of leagues, have reached a low ebb and is in need of special blessing. Only two leagues have sent in ten percent of weekly offerings to the treasurer since the convention last year, and only one league has sent contributions to the state project—to raise $1,000 for Cragmont Building Fund. In addition, the Christian Cadet Conference at Cragmont had a large decrease in number last summer, resulting in the convention having to absorb a $205 deficit, which has left the treasury very short.

Five things are needed now: (1) At least $75 from all general leagues possible for the state project, or whatever the leagues can give; (2) a generous contribution to the convention (more than the $5 requested in the Constitution and Bylaws); (3) contestants for the Sword Drills; (4) a large number of leagues to attend the Christian Cadet Conference at Cragmont this summer; and (5) a good representation from all leagues to attend the convention.

The Executive Committee has planned the program to conclude at 12:30 followed by lunch. There will be no afternoon session. Therefore, when report blanks are received from the corresponding secretary, it is urgent that the reports and contributions be mailed in so that the information can be tabulated before the convention in order to lessen the work of the Digest Committee.

Candidates for the junior and intermediate divisions of the sword drill should write to Mrs. Mike Conner, Route 2, Deep Run, North Carolina 28525 for study materials. Give name, age, and address. Funds for the state project may

Continued on page 9

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24).

Answer: False shepherds and false Christs are such as many of the Pharisees were when Christ was on earth. Jesus said of these: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city! That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matthew 23:33-35).

The pope and the Roman hierarchy in the middle ages well represent both false shepherds and false Christs of the dark ages. In this our day, it can well be the preachers, prophets of the Mormons, Jehovah's Witnesses, Seventh Day Adventist, and Christian Science. Both the Catholic leaders and the Protestant leaders of all denominations who have not been regenerated and who are leaders in their realm of religious activities for the monetary compensation they realize or the social status they enjoy.

In the days of Jeremiah the leaders failed to portray Jehovah in the way they lived and behaved toward each other that this wonderfully obedient prophet was chosen to warn the people, he writes: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. . . . For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD" (Jeremiah 23:1-5, 11).

In this warning which is in harmony with what God teaches in other parts of the Bible about the day when the church becomes apostate, Christ in the book of Revelation says to the decadent church, the Laodicean Church: "I know thy works, that thou art neither cold nor hot! I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:15-17).

Paul in Romans sounds a warning to the church which it could be in our day. "For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shall be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree" (Romans 11:21-24). The natural branches, of course, in this case were the Israelites,

When the visible church has sufficiently departed from God's precepts to make her the kind of a hypocritical menace to God's purpose for calling her out as was true of Israel when Christ was here and spoke the words of reproof, He spoke to the religious Jews of His day such as we find in Matthew 23 then God will be on His way to reject her as He rejected Israel in those days.

Here is what Jesus said to the Christ rejecting Jews of Jerusalem: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke 13:34, 35).

Here is what He says to the hypocritical church when it becomes apostate. Its testimony in this the lost world is nearly completely blacked out by sin: Revelation 3:15-17 (quoted above). God cast the Jews off for a time of trial and testing when they rejected Him. Christ came into Jerusalem and offered the Jews the kingdom on what we sometimes call Palm Sunday. He will come to the air and resurrect and rapture the born-again members of the church. Those not born of the Spirit will go through The Great Tribulation as will the Christ rejecting Jews that Christ rejected as seen in "And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:41-44).

We live in the day in which the Jews as a nation are rejected. Each individual must be saved as a Gentile is saved. He then is like a Gentile Christian, a member of the spiritual body of Christ. The

entiles' age will end as the visible hurch or Christendom becomes in- lerable to God as was the case of Israel hen in unbelief or a lack of faith turned om Christ and announced that she had o king but Caesar. She's been under e Caesars ever since.

The end of the church in the world as a orking force for God will end when it rns from Christ to the antichrist. Christ ill spew it out of His mouth. See evelation 3:15-22. Compare Romans 1:20-24. Read all of the eleventh hapter of Romans.

The false shepherds are those who end the flock of God for what they get ut of it, monetary gains, social help and tanding, prestige of any kind, and the ope of gaining Heaven through such ctivity. The true shepherds are those who so love Christ as to completely lose heir own and to be so in love with lost ouls they do as Christ; put their lives on he line for Him and His kingdom.

George H. Sandison in his book **1000 Difficult Bible Questions Answered** says:

"The test that Christ gave Matthew 24:24) whereby we may know the false prophets, and the true as well, is practical for every age. 'By their fruits ye shall know them.' The Scriptures specify the characteristics of the 'false shepherd' in part as follows: They serve only themselves, mind earthly things, feign piety and sanctity, fear persecution, respecters of persons, deceitful workers, prophesy false peace, wrest the Scriptures, deny the Lord that bought them, preferring questions of vain philosophy to truths of Scripture, etc. The 'true shepherd' preaches the Word that is able to save and build up; he watches for souls, seeks the wandering, reclaims in love those repelled by uncharitableness, is willing to make personal sacrifice, sympathetic, faithful in warning and reproving, tender in treatment of young and burdened Christians, persevering if by any means he may save souls. Thus it is grace, producing character, and not talents, that distinguishes the true from the false."

Someone once said the correct way to spell JOY is to

First put **J**esus	**J**
And then put **O**thers	**O**
Always before **Y**ourself	**Y**

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . upon this rock I will build my church . . ." (Matthew 16:18).

THE GREATEST WONDER IN THE WORLD

The Seven Greatest Wonders of the World have all but vanished into oblivion. Only two of them remain with sufficient evidence to identify and they are in poor condition. The Egyptian Pyramids are weather-beaten and they are disfigured with erosion. Only a few relics and fragments remain of the Temple of Diana at Ephesus. But you could name a few modern wonders and say they have replaced the old Seven Wonders of the World. They are penicillin, television, jet airplanes, atomic energy and our space program, to name a few. I could also mention the fact that more has been accomplished in world technology and invention, scientific achievements and knowledge during the twentieth century than occurred in all the centuries before and be correct.

But, in my opinion, **the greatest wonder of all ages** is The Survival and Growth of the Church, Christianity. This has to be the greatest miracle God ever performed. The Church of Jesus Christ in the world has survived through the assaults, changes, and pressures by her enemies for twenty centuries. With all the satanic on-slaughts, destructive thrusts, and malicious aggravations, the Church has survived and has become an international society embracing every nation on the face of the earth.

The idea of the Church came before the foundations of the earth were laid. God in His Holy and wise council with the Trinity, introduced the idea and His Son, the Lord Jesus Christ, offered to come to earth, to pay the price for the redemption of man, and to establish the Church on earth to continue His program through all the generations of man on earth. When the time was ripe for Him to come, He was born of a virgin in Bethlehem. The fullness of time came and the Church was born.

The Church did not begin in Rome, the seat of world government at that time; it did not begin in Athens, the seat of culture; it did not begin in Jerusalem, the seat of religion; but it began in Bethlehem of Judea, when Christ was born of the Virgin Mary and was placed in a manger. The church began when there was great confusion in the Jewish religion; It began when the Roman Empire ruled the world and tried to destroy the Church of Jesus Christ. For more than three hundred years the Romans, through their political machines and her inert technology tried to destroy the Church, but it survived.

Christianity has survived through the centuries in spite of the many divisions and denominational splits, sects, and cults. It has survived the rise and fall of false christs and prophets. Through all these wicked and satanic pressures, God has kept the society of Christianity intact. It is the only one firmly established in every land—the only one by which men and women of every race, nation, color and language belong. "Elect from every nation, yet one over all the earth."

The honor of being a part of the Church is extraordinary and beautiful. I am proud to belong to the Church. Not because it is big; not because of its fame or fortune; not because her members include names of great men of every nation. I am proud to be a part of it because it is the Lord's Church and because he gave me a special invitation to unite with Him. Jesus Christ came all the way to earth from Heaven just to invite me to become a member of His Body, the Church, and to include me into the riches and glory of His kingdom forever. By invitation? He is still inviting people. He is calling out a people for His own possession. No one can go to Heaven unless he accepts this invitation. Please don't turn it down. Act now!

A PRAYER FOR YOU

If the way seems long and dreary,
Thy night so very dark,
May the love of our Redeemer
Fill each recess of thy heart!

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent



CHILDREN'S HOME SPONSORSHIP PROGRAM

The Sponsorship Program is a program whereby a church, auxiliary or individual can provide direct support for a child. Sponsors mean a great deal to our children, not just for monetary reasons, but because they know that someone is interested in them as an individual. Sponsoring a child provides an opportunity to become a real, intimate part of that child's life. It gives the sponsors the opportunity to share their home, love, and influence to help mold a precious child's life.

Presently, we have 17 children who are not sponsored. If you are interested in our Sponsorship Program, contact the Director of Child Care at the Children's Home by mail—P. O. Box 249, Middlesex, North Carolina 27557—or call 235-4079.

Below is a listing of the children who are in need of a sponsor, along with their ages and the kind of sponsorship needed:

Name	*Sponsorship	Age
Andy Anderson	(F)	6
Sandra Anderson	(P)	16
Junior Eason	(F)	15
Pam Ellis	(P)	13
Jimmy Hartley	(F)	8
Vickie Hartley	(F)	9
Allen Johnson	(F)	12
Jeffrey Johnson	(F)	10
Steve Langworthy	(F)	6
Tony Langworthy	(F)	5
Donna Lee	(F)	17
Vickie Lee	(P)	14
Debra Marlow	(P)	16
Michael Stephens	(F)	7
Missy Stephens	(F)	5
Paul Stephens	(F)	10
Cindy Webb	(F)	9

(*Sponsorship—F= Full, P = Partial)

Full sponsorship for a child is $55 per month and partial sponsorship is $25 per month. Partial sponsorship is for children for whom we are receiving funds from other sources other than sponsorship or for whom sponsorship is shared with another church, auxiliary or individual.

1976 MARKS A PROSPEROUS YEAR

The bicentennial year of 1976 marke the beginning of construction of a ne addition to Friendship Free Will Baptis Church, Route 1, Middlesex—a com bination educational building an fellowship hall. This idea was born couple of years ago at a church picni when some of the young people bega passing a frisbee with which they were playing and started a building fund with $85. A birthday offering began with church members contributing each Sunday nearest their birthdate; so from an humble start, along with certain days designated as "Building Fund Sunday" and profits from a Gospel Sing sponsored by the Young Adult class, the building was begun just prior to July 4, 1976.

On Sunday, July 4, the church membership and friends enjoyed an old fashioned picnic, a real bicentennial salute, and playing games in the afternoon as everyone lingered around the church grounds taking pictures of pretty gowns, bonnets, overalls, and knickerbockers. One would have thought it was 1776 from the appearance of members and gratitude expressed for the foundation of a new building viewed throughout the day, for which an offering was received.

During Labor Day weekend, the woman's auxiliary held a flea market and bazaar with homemade crafts, canned foods, clothes, and many other items offered for sale—along with hot dogs, ham and sausage biscuits, delicious homemade desserts and free coffee or lemonade. In addition to a delightful time for young and old alike, approximately $1400 was added to the building fund.

Mr. A. G. Glover, member of the church and a building contractor, is in charge of the building arrangements. He is assisted by other members of the church and the Rev. Dwight Chapman, pastor, without whom the task would be much more difficult. His time, labor, and efficient manner of handling matters are invaluable to the church at all times.

Weather conditions permitting, construction will soon be underway again with hopes of an early completion as God blesses Friendship church once again.

Sincerely,
Mrs. Odell (Penina) Edwards

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P O Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N C 28305

"ASK AND IT SHALL BE GIVEN UNTO YOU"

by the Rev. Vance Link



When you ask God for something that is within His will, you may rest upon His promise that He will grant it. Sometime ago, I felt that I was just not getting to preach enough. With the Sunday Bible class I teach, and the Sunday morning radio program, I was speaking four times on Sunday and then on Wednesday night at the "Lighthouse." But then there are still five more days in the week so I asked God for other opportunities to share His word. (When God called me to preach, He gave me almost an insatiable desire to preach.) Although I expected an answer from the Lord, I did not expect Him to answer the request the way He did.

One day as I was working in the office, the phone rang. When I answered, a very heavily accented voice returned my greeting. "Would you be willing to come speak over the television please?" a man asked. After my initial surprise, I asked him more about the request. I finally told him that I would be in Eagle Pass the next day and would stop by the television station and talk with him. The next day I stopped by the station to talk with them. Again, when I asked them what they wanted me to do, a lady there said just sit there behind the table and preach to the people, or whatever you would like. My silence came not because of lack of desire but because of unbelief. Thirty minutes each day—television time—free—it just sounded unbelievable but then we serve an unbelievable God—there is no limit to what he can do—even supplying free television time! Finally, I asked, "Talk about what"? "Anything you want to," was the reply. I left, still wondering if I were dreaming or not, after having said that I would be responsible for the next three months to either come or send someone. Since then they have extended the time through January, and said, "We'll talk about February later.

So when you ask God for something, be prepared to take action on your request, particularly when you ask for an opportunity to witness for Him.

RING OUT THE OLD AND BRING IN THE NEW

We are so excited as we begin another year for our Lord. He has been our strength and comfort in the past year. Christ has done so much for us this past year. It is hard to believe that another year is gone.

We want to share just a few of the things that made last year one of our greatest:

1. God led us to Columbia, South Carolina to attend Columbia Bible College for our last two years before going overseas.
2. God provided housing in Columbia and the money to move there.
3. God provided me with an excellent part-time job at the College.
4. God gave us strength and wisdom for our studies.
5. God provided for our finances.
6. One of the most exciting events this past year has been God's leading us to a full commitment to the Philippines to serve in His work there.

We want to thank each and everyone of you for your prayers and support. It has been so wonderful to see God using His people in preparing us for the mission field. Your prayers have meant so much to us and we love every one of you.

We had been praying for some time, along with the Foreign Mission Board and many of you, that God would lead us to the mission field of His choosing. Praise the Lord in September, God confirmed in our hearts that He wants us to go to the Philippines and serve Him there. We have committed our family to join our foreign mission program in the Philippines under the capable leadership of Brother Wayne and Sister Deborah King. We are so excited about joining the Kings in the Philippines.

But we need your prayers very much. Below are some of the things we need your prayers for:

1. Our studies.
2. Deputation (to begin sometime this year, 1977).
3. Financial needs.
4. Leadership for God in all things especially in a departure date.

We hope to get to know a lot of you much better when we begin our deputation sometime this year. Please remember to hold us up daily before the Lord in prayer.

Serving Christ,
The Bakers

LEAGUES—DOUBLE BLESSINGS IN '77?

Continued from page 5

be sent to the treasurer, Miss Leah McGlohon, P. O. Box 2, Winterville, North Carolina 28590.

Double blessings in '77? Yes, there can be double blessings if leaguers will pray for and give of their best—instead of their leftovers—in time, talent, and money to their individual leagues and the convention.

Rev. Jack Mayo, President
North Carolina State Convention
of Free Will Baptist Leagues

NEWS & NOTES

Officers Chosen for
Cape Fear Youth Rally

The new officers for the Cape Fear Youth Rally have been chosen and are as follows:



Mark Hobbs, president; Seth Allen, vice-president; Lisa Trivette, secretary; Anna Stephenson, treasurer; Susan Overman, song leader; Anila Smith, pianist; Mrs. Lillian Stanley and Mrs. Ernestine Norris, co-youth sponsors.

Musical Presentation
At Reedy Branch Church

On Sunday night, January 30, at 7:30 at Reedy Branch Free Will Baptist Church near Winterville, there will be a special musical program.

The program will be presented by the youth and adult choirs of the West End Baptist Church of Williamston, North Carolina.

The title of the Musical is "Can I Trust Him with My Life." They will be accompanied by a sound tract featuring beautiful music.

This program has been presented in several churches in the Martin County area, and the people of Reedy Branch church feel honored to have it at their church.

The pastor, the Rev. Willis Wilson, cordially invites all to come and share in this inspiring musical.

The program is on fifth Sunday night, when many churches are not having services. Bring your youth to share with the youth from Williamston.

Hickory Chapel
Holds Special Services

The senior and junior AFC's of the Hickory Chapel Free Will Baptist Church sponsored their third annual Bible quiz on December 29, 1976. The senior AFC's studied 1 Peter and 2 Peter. The junior AFC's studied Judges of the Old Testament. On Sunday, January 9, 1977, plaques were awarded to the winners. They were (pictured from left to right) Lorie Byrd, recipient of the senior AFC award, presented by Miss Becky Jo Sumner, director; and Debbie Britton, recipient of the junior AFC award, presented by Mrs. Brenda Byrd, director.



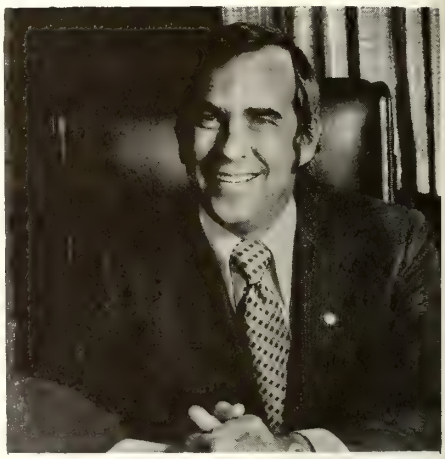
December was an active month at Hickory Chapel. The Sudie May Auxiliary of the Hickory Chapel Free Will Baptist Church sponsored a "Watchnight" service on New Year's Eve. Members of the church and their guests assembled in the May Fellowship Hall at 10:45 p. m. for refreshments and fellowship. The group gathered in the sanctuary at 11:45 p. m. for a short service, with everyone praying at the altar on the 12 a. m. hour, resolving to place Christ in the center of their lives. What a beautiful way to begin 1977!

Ormondsville To Host
Union Meeting and Convention

The Second Union Sunday School Convention and the Second Union Meeting of the Central Conference of the Original Free Will Baptist Church will meet at Ormondsville Free Will Baptist Church, Route 1 Ayden, on Sunday, January 30, 1977, at 3 p. m.

Mr. Randolph Harris, moderator of the Union Meeting, and Mr. Bruce Gray, president of the Sunday School Convention, urge all area churches to participate.

First Church Wilson
Announces Youth Week



Pastor Clyde W. Cox has announced that January 30 through February 5 will be observed as Youth Week at the First Free Will Baptist Church in Wilson. Mr. Lester R. Craft, former football coach at Georgetown College, Georgetown, Kentucky, and Director of Boys Homes of North Carolina, Inc. will be the speaker for the morning worship service on Sunday, January 30. Special music for the service will be presented by the Youth Choir.

Monday night the youth will be treated to a Valentine Party in the Fellowship Hall at the church. Special guest for this event will be the Rev. David Charles Hansley, pastor of Daniels Chapel church near Black Creek.

Wednesday night, the youth will have charge of the mid-week service. There will be a guest speaker and music by the Children's Home Church Choir.

Other activities for the youth are planned throughout the week including ice skating and a pizza party.

Barnes Hill Church
To Host Union Meeting

The Union Meeting of the Second Western Conference will meet Saturday, January 29, at 5 p. m. at Barnes Hill Free Will Baptist Church, located at Route 3, Nashville.

Family Devotions

SUNDAY, JANUARY 23
Scripture Reading—2 Corinthians 5:17

DISLIKED

A young woman, who was disliked by her fellow employees because she was mean, domineering, and destructively critical, was genuinely saved in a revival. Hearing about it, some with whom she worked said, "Now that she's got religion, we'll see if it works and if she holds out."

To their surprise, the new convert went to those whom she had treated so meanly and said, "I long with all my heart to show my Saviour to you through my changed life. I am sorry for all the mean things I have said and done.

PRAYER THOUGHT

Said Mohandas Gandhi, "A rose does not need to preach. Its fragrance is its own sermon."

MONDAY, JANUARY 24
Scripture Reading—Acts 9:6

CHANNELS ONLY

After Dr. E. Stanley Jones, a missionary to India, entered into his work, his health began to fail and he had to return to America.

As he sought to regain his health, he wondered what he should do. Then God seemed to say to him, "I want you to return to India and carry to completion the work to which I have called you."

"But, Lord, I am not able to do it. My strength has failed," he said.

The Lord said to him, "I don't want you to do it. I only want you to be available to Me. I will do the work through you!"

Stanley Jones returned to India; and, for twenty years, God worked through him as he told benighted ones of the saving and sanctifying power of the mighty Saviour.

PRAYER THOUGHT

As Christians, we should be conduits through which the water of life flows to sin-seared, spiritually thirsty souls.

TUESDAY, JANUARY 25
Scripture Reading—Jeremiah 23:29

BLOW AFTER BLOW

Said Norman B. Harrison, "Watch the stonemason at his work. One blow, ten blows, twenty, thirty, forty blows—nothing happens. He strikes the 44th time and, lo, the stone cleaves in two. Yet it was not the last blow that did it. Rather, it was the cumulative power of the entire forty-four blows, under which the molecules gradually loosened their grip upon one another and readjusted themselves for the final cleavage.

"God's Word is like a manner. Keep on prayerfully using it."

W. T. T. Shedd said, "Look not at the hardness of the human heart, but look to the hammer and the fire that break it in pieces."

PRAYER THOUGHT

God's Word is also like a mirror. Some criticize and reject it because it reflects the sinfulness of man's unchanged heart.

WEDNESDAY, JANUARY 26
Scripture Reading—Proverbs 18:10

THE SURE REFUGE

All creatures instinctively seek protection and refuge in times of danger. Around the world, fear-crazed people are looking to fall-out shelters for survival in the event of nuclear attack. But even fall-out shelters do not provide a sure refuge.

Recently the American Association for the Advancement of Science issued a statement that warned a massive nuclear war would immediately destroy the social structure of the United States; fall-out shelters would not make much difference in the outcome. "Any fall-out shelter program, short of one that places the entire nation's population and industry permanently underground, could be rendered ineffective by a larger attacking force. There is no scientific basis at present for a useful prediction of what kind of society, if any, would emerge from the ruins," said the scientists.

PRAYER THOUGHT

God does not always give physical deliverance to His children in times of danger. He never fails, however, to provide spiritual deliverance. Man may destroy the body, but he cannot destroy the soul.

THURSDAY, JANUARY 27
Scripture Reading—Isaiah 28:9

MALNUTRITION

Said Nevin S. Scrimshaw, M. D., head of the Department of Nutrition and Food Science at Massachusetts Institution of Technology, "Within the first two years of life, the brain achieves 80 percent of its total development. Actually the first six to nine weeks are particularly critical to the child's future. During those weeks, three intertwined factors play destiny—malnutrition, infectious diseases, and social deprivation. If all three are present, the combination can damage the child's brain permanently. Malnutrition is a fact of existence for two-thirds of the children of the world!"

PRAYER THOUGHT

Spiritual food for children is equally essential! The earlier it is given, the better!

FRIDAY, JANUARY 28
Scripture Reading—Habakkuk 2:20

BLASTING BATS

Said Homer D. Henley, "God intended that we should lay aside the work of the sweat of the brow and for a little while each week return to Eden and enjoy and glorify Him. Some church services make it very difficult to do either. For instance, we may come a little early to meditate, and all of a sudden the organist tries to shake the bats out of the pipes with a ninety-decibel blast—not very condusive to meditation."

PRAYER THOUGHT

"Don't stay away from church because it is not perfect. How lonely you would feel in a perfect church!"

SATURDAY, JANUARY 29
Scripture Reading—Habakkuk 3:2

STATE OF NERVOUS COLLAPSE

A British writer predicted that by 1972 "the American nation will be in a state of nervous collapse—something like the French in May 1789 but with the illness more deepseated."

Continued on page 13

the Sunday School LESSON

St. Claire Bible Class

For February 6

POWER OVER SICKNESS AND DEATH

Lesson Text: Luke 7:11-23
Memory Verse: Luke 7:22

I. INTRODUCTION

When we come to this matter of sickness and death, there are some very peculiar ideas around. Some say that God created the earth and left it to operate on the laws of nature independent of His personal supervision and control. Therefore, they say, God has nothing personally to do with the matters of sickness and death. Others swing to the other extreme and say that God controls everything. These people tell their friends that regardless of what happens to them they must be resigned to the will of God. And, yes, there are other ideas that range between these two extremes that are a mixture of both of these views. The question is this: What is the correct view of God's will concerning the matters of sickness and death?

To get the problem in perspective, we must recognize that there are two facets to the will of God. There is His directive or active will and there is His permissive will. The things that are in accord with God's active will are the things that He directs and wants. All other things that happen God permits. To say that God could not keep them from happening would be to limit the power of God. He is omnipotent and could, of course, stop them; but He doesn't. It is necessary that God permits certain things that are not in accord with His active will to happen in order for men to be free to exercise their wills. For example, 2 Peter 3:9 tells us that God does not will that anyone should perish, but you and I know that people do perish. So we see God's active and God's permissive will at work.

Then the question remains: Does God direct sickness and death, or does He merely permit them to happen? When God created man and placed him in the Garden of Eden, it was not His intentional will that man should be sick or die physically. This was brought about by the exercise of man's will. Therefore, we do not believe that such things as sickness and death are in the intentional will of God for men today, but God allows them to happen in order for the wills of men to be free.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Jesus shows us that He has power over death. He has made the victory over death possible for us, too, through His resurrection.

B. Jesus never used power to force belief in Him, nor should we. His rule of love can never be imposed by force. Unless people are converted to Him they cannot fully obey His law.

C. God loves us, but our willful sin has brought evil results into our lives. These will be eliminated only when Jesus comes again.

D. Sorrow, doubt, and death are real, but so is the comfort, help, and life Jesus brings us. The deeper the gloom the more certain the glory—for all who commit their lives to Him.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. Death severs us from the associations we have with those we love. It brings to an end those interchanges and sharings we have had with those who have been linked with us through years of mutual living. This was especially noteworthy in the case of the widow, deprived through death of her only son. Here Jesus acted to restore her son to her.

B. Doubt casts a gloom over all our hope. It causes us to wonder if our deepest convictions are really true and if the words we have uttered in earnest testimony have, in fact, been valid and vital. Such doubt came to John in the gloom and darkness of his prison cell shortly before his execution. He wondered if, after all, Jesus was the promised Messiah he had been so certain He was. He sought to assure John by the evidence of His deeds, as well as His words, that He was, indeed, the Messiah.

C. Without question, Jesus performed His miracles as signs of His messiahship and to demonstrate the reality of His sonship with God. But Luke's words about Jesus' compassion keep us from viewing His healing actions as being the result of a kind of cold, calculated planning in order to make the point about His authority. They were also the spontaneous outflow of His sympathy with men and women in their suffering, desperation, and grief.

D. An associate of the late Howard Hughes remarked after the death of the world's most famous recluse: "It is a shame that he had to die to convince people that he lived. A shame it was; however, the reason for the shame was not any act of the people, but rather the failure of Hughes to manifest his life.

Jesus not only claimed to be the source of life, but He continually proved His claim by bestowing life upon others. As a result of His ministry, results which are daily multiplying, men were able to find life—eternal life, and a more abundant life.

—Selected

MUSIC LESSONS

Sometimes **B** sharp
Never **B** flat
Always **B** natural.

CHANGE OF ADDRESS

The Rev. Harry A. Jones' address has been changed. His previous address was P. O. Box 1105, Grifton. His present address is: The Rev. Harry A. Jones, Route 1, Box 430, Dover, North Carolina 28526, telephone 919-527-3262. He is the pastor of Hugo Free Will Baptist Church.

Mount Olive College

BENEDICTION AT THE INAUGURATION OF JAMES BAXTER HUNT JR.

by W. Burkette Raper
Mount Olive College

Almighty God, Our Heavenly Father:
We thank You for giving us James Baxter Hunt Jr. to be the governor of the State of North Carolina.
We thank You for the home which nurtured him and for the pilgrimage of his life which has prepared him for the work to which he is now called.
We pray that You will make him a good man and a great governor.
On this day, as the responsibilities of government descend upon Your servant, we pray that the mantle of Your grace will enfold him.
Grant him wisdom that he may know what is right, and
Grant him courage to do it.
Grant him humility that he may serve us, and
Grant him strength that he may lead us.
Let the benediction of Your blessings rest upon his family that they may support and strengthen him.
We pray also for Your grace upon his associates and all who will work with him in executing the duties of his office.
O God, make Your face to shine upon Governor Hunt and grant him the faith to walk always in the light of Your countenance. Amen.

ANNUAL PIERSON LECTURE FEBRUARY 3

The annual Pierson Lecture for 1977 is scheduled for Thursday, February 3, in Mount Olive College auditorium in the downtown campus at 8 p. m.

This year's lecture will feature Mr. Jimmy Faulkner, nephew of the famed author William Faulkner, with a program of 80 slides concerning the author's life. Among Faulkner's most famous books on life in the deep South were **The Sound and the Fury** and **The Reivers**.

All Free Will Baptists and friends are invited to attend. Admission is free.

FREE WILL BAPTISTS MAKE DEAN'S LIST

The following Free Will Baptist students have been named to the Dean's List at Mount Olive College for the fall semester, 1976.

Marla R. Ard, Christian Chapel church; Mrs. Peggy A. Blackman, Rains Cross Roads church; Karen E. Bowen, Mays Chapel church; The Rev. Gene B. Britt, pastor of Johnston Union church; Mrs. Stephanie Barwick Brown, Northeast church; and John F. Cashwell, Oak Grove church.

Donald A. Coates, Smithfield, First church; Russell E. Elmore, Deep Run church; Jan Arlen Glenn, Goldsboro, First church; Amy Sue Griffin and Wesley G. Griffin, Deep Run church; Ashely H. Hale Jr., Tarboro, First church; Joann Hines, Winterville church; and Kimberlee McKinney, Grace church.

Teresa Gail Oliver, Mount Tabor church; Wanda Lee Peele, Stancil's Chapel; Robert W. Phelps, Mount Tabor church; Lisa Y. Potter, Daly's Chapel (Seven Springs); Michael D. Reynolds, Sound Side church; Ralph Douglas Seymour, Living Waters church; and Larry G. Shepard, Mount Zion church (in Onslow County).

Susan Denise Still, Zion church (in Blakley, Georgia); Sarah Ann Stryon, Davis church; Marie Anita Whitford, New Haven church; and Stuart Keith Wilson, St. Mary's church (near Kenly).

ALUMNI HOMECOMING PLANNED

The Alumni of Mount Olive College will gather on the Mount Olive College campus for homecoming festivities on Saturday, February 5.

The new campus will be open for visitation at 3 p. m. Activities will begin with registration at 4:45 on the downtown campus followed by a banquet at 5:15 in the auditorium upstairs. Special recognition will be given to the classes of 1957 marking their twentieth class reunion and 1967 marking their tenth class reunion.

Albert Long will be guest speaker for the occasion. Mr. Long is the second athlete to be a four-letter-winner at the University of North Carolina at Chapel Hill. He is the winner of many outstanding service awards and works very closely with the Fellowship of Christian Athletes. He is a full time inspirational speaker and travels throughout the United States.

A highlight of the banquet will be the announcement of the "Alumni of the Year" award chosen from nominations submitted to Mount Olive College.

The festivities will end with a basketball game between the Mount Olive College Trojans and Sandhills Community College at 7:30 p. m. in the North Duplin High School Gym. A homecoming queen chosen by the Mount Olive College student body will be crowned during halftime ceremonies.

Family Devotions

Continued from page 11

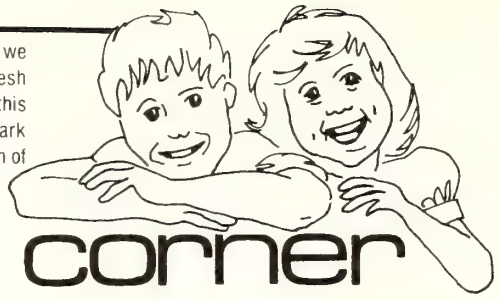
Tom Stacey, writing in London's Daily Telegraph, said, "The extremes of right and left are now gathering emotional force like popular opposites . . . In the middle lies the depressiveness; the mania floods from the extremes. In the lumpen middle there is no longer any conviction, courage, hope; no strength or direction at all. What is left of these things in the United States belongs to the extremes!"

PRAYER THOUGHT

How great is our need of God! The only way out is up! The only hope is God!

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

MR. AND MRS. VINEGAR

MR. and Mrs. Vinegar lived in a Vinegar Bottle. It was the nicest vinegar bottle that anyone could have.

One day Mrs. Vinegar was busy sweeping, for she was a very good housewife, when suddenly she knocked the side of the Vinegar Bottle too hard, and klitter, klatter, down came the beautiful Vinegar Bottle over her head.

"Oh dear, oh dear," said Mrs. Vinegar, "what shall I do? What will Mr. Vinegar say?"

Out she ran to the garden, where Mr. Vinegar was working. When Mr. Vinegar saw what had happened he said:

"My dear, don't feel so badly, there are other Vinegar Bottles. Let us take the door of our bottle, carry it on our backs, go out in the world and seek our fortune."

So Mr. and Mrs. Vinegar started out. They traveled all day and at night they came to a forest.

"Now," said Mr. Vinegar, "we will pull the door up into the tree and sleep on it."

After they were nicely settled for the night along came four robbers. They started to count their money, right under the very tree where Mr. and Mrs. Vinegar were sleeping.

One robber said, "Here are ten pounds for you, Bill."

"Here are ten pounds for you, Jack."

"Here are ten pounds for you, Tom."

At that Mr. Vinegar and Mrs. Vinegar awakened. They were so afraid and trembled so hard, that down came the door on top of the robbers' heads. At that the Robbers ran off leaving their money behind.

Mr. and Mrs. Vinegar stayed up in the tree until morning, because they were too frightened to come down.

When they came down and picked up the door—they found all the money.

Mr. Vinegar said, "Oh, my dear, our fortune is made."

Mrs. Vinegar said, "Now, Mr. Vinegar, take this money to the fair and buy a nice cow. The cow will give us milk, and we can churn the milk into butter, and sell the butter and buy eggs, and won't we be rich to the end of our days!"

Mr. Vinegar thought this was a very fine idea.

Off he started to the fair, jingling the money in his pocket.

Just as he entered the fairgrounds, he happened to see a man with a beautiful red cow.

"Oh, dear," said Mr. Vinegar to the man with the red cow, "if I only had that cow I would be the happiest man alive."

"Why," said the man with the cow, "seeing you are a good friend of mine, I don't mind selling the cow to you for forty pounds."

So Mr. Vinegar handed over the forty pounds for the cow.

Instead of going straight home, he walked around the fairgrounds showing off his cow. He had not gone very far, when he met a man playing bag-pipes. He played such beautiful music, that everyone followed him showering money into his hat.

"Oh, dear," said Mr. Vinegar, "what an easy way to make money. If only I had those bag-pipes I would be the happiest man alive."

"Well," said the man with the bag-pipes, "seeing you are such a good friend of mine, I don't mind giving you the bag-pipes for your cow."

"Oh, thank you," said Mr. Vinegar, and handed over his cow for the bag-pipes.

Poor Mr. Vinegar had never played bag-pipes before so instead of playing beautiful tunes, all he could play was squack-squack-squack. The boys and girls instead of showering pennies upon him laughed and shouted, I am sorry to say.

It was a cold November day and Mr. Vinegar's fingers grew very numb. On the road he met a man with a nice warm pair of red gloves.

"Oh, dear," said Mr. Vinegar, "if only I had those gloves I should be the happiest man alive."

"Why," said the man with the gloves, "seeing you are a good friend of mine, I do not mind giving the gloves to you for your bag-pipes."

"Fine," said Mr. Vinegar and put on the nice warm gloves.

He walked along happily for some time, humming as he went, but soon became so tired, he stumbled over rough bumps on the road. Looking up he saw a man coming toward him with a good stout stick in his hand.

"What use are these gloves to me," said Mr. Vinegar, "my feet ache from this rough road."

So he said to the man with the stick, "If only I had that stick I would be the happiest man alive."

"Well," said the man with the stick, "seeing you are a good friend of mine, I do not mind giving you the stick for those gloves."

"Fine," said Mr. Vinegar, and traded the gloves for the stick.

Now a parrot was up in a tree and seeing what had happened, he called out,

"Oh, foolish Mr. Vinegar had forty pounds and bought a cow,

"Traded the cow for bag-pipes,

"Traded the bag-pipes for a pair of gloves,

"Traded the gloves for a stick that you could have cut from any tree,

"Foolish Mr. Vinegar."

Mr. Vinegar hearing this became so angry that he threw the stick into the tree.

When he came back to Mrs. Vinegar without money, cow, bag-pipes, gloves or stick, Mrs. Vinegar scolded him so hard that he was very sorry that he had not driven the cow straight home.

So this is the story of Mr. and Mrs. Vinegar.

"Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter" (Isaiah 56:11).

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Graham Faucette states that he is available for any kind of work that any church might need at this time. He is an ordained minister and a member of the Western Conference. He may be contacted by writing Route 1, Kenly, North Carolina 27542; or telephone 284-3764.

EDITORIAL

Continued from Page 2

applied to the issue of capital punishment numerous times. A close friend of mine made me swallow a time or two when he asked me if I could justify capital punishment, and then in the same breath asked if I could pull the trigger (or switch) and be the executioner. I promptly answered that I would not *want* to be the executioner—in fact, I don't believe I could have the *emotional strength* to "pull the trigger." Still I affirmed my belief in capital punishment, basing that belief on Genesis 9:6 which reads, "Whoso sheddeth man's blood, by man shall his blood be shed: . . ." Gary Gilmore spilled a lot of blood and caused a lot of tears, and it seems only fair and just that he reap the harvest of his evil seeds.

Paradoxically, Gary Gilmore will come out on top after all. Even his evil will be exploited to the spectacular point so that the wrong will be so enshrouded in grandeur that the sin of it will go unnoticed. The execution of Gary Gilmore may have afforded him historical immortality—something he probably wanted all along.

WHAT WE NEED

We mutter and we sputter, we fume and we spurt;
We mumble and we grumble, our feelings get hurt;
We can't understand things, our vision grows dim,
When all that we need is a moment with Him!

—Author Unknown

BOOKS OF THE NEW TESTAMENT

C	R	N	H	O	J	2	S	N	A	I	T	A	L	A	G
T	E	P	H	E	S	I	A	N	S	B	R	E	V	M	T
S	T	H	K	M	O	1	J	O	H	N	T	N	B	A	1
N	E	I	J	S	N	A	I	S	S	O	L	O	C	T	T
A	P	L	S	2	P	E	T	E	R	N	S	M	I	T	H
I	1	I	P	N	E	M	M	Q	S	N	P	E	H	H	E
N	2	P	2	B	A	A	C	U	A	D	E	L	E	E	S
O	T	P	A	R	J	I	H	I	G	F	S	I	B	W	S
L	I	I	K	I	R	U	H	Z	S	1	N	H	R	Y	A
A	M	A	J	U	Y	T	I	T	U	S	A	P	E	H	L
S	O	N	O	Q	N	X	C	E	N	3	M	A	W	T	O
S	T	S	P	I	N	A	D	S	F	I	O	G	S	O	N
E	H	K	R	H	J	T	L	O	N	A	R	T	B	M	I
H	Y	O	O	N	U	V	U	C	H	N	H	O	J	I	A
T	C	J	L	M	D	E	K	W	C	A	O	C	C	T	N
2	3	3	A	R	E	V	E	L	A	T	I	O	N	1	S

The puzzle above contains the books of the New Testament. The list of books below are hidden in the puzzle. See if you can locate each of these books and circle them. Remember the books may be spelled forward, backward, vertically, horizontally, or diagonally.

Matthew
Mark
Luke
John
Acts
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

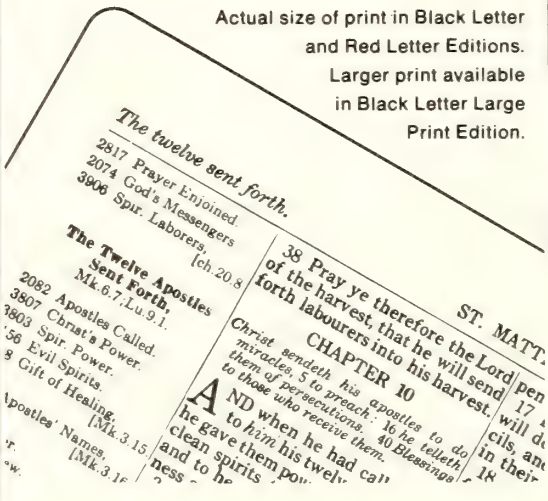
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The twelve sent forth.
2817 Prayer Enjoined.
2074 God's Messengers
3906 Spir. Laborers, [Ich. 20.8
The Twelve Apostles Sent Forth, Mk.6.7, Lu.9.1.
2082 Apostles Called.
3807 Christ's Power.
3803 Spir. Power.
.56 Evil Spirits.
8 Gift of Healing, [Mk.3.15
postles' Names, [Mk.3.16
ST. MATT.
38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
CHAPTER 10
Christ sendeth his apostles to do miracles, 5 to preach: 16 he telleth them of persecutions: 40 Blessings to those who receive them.
AND when he had called to him his twelve
he gave them power
clean spirits
and to he

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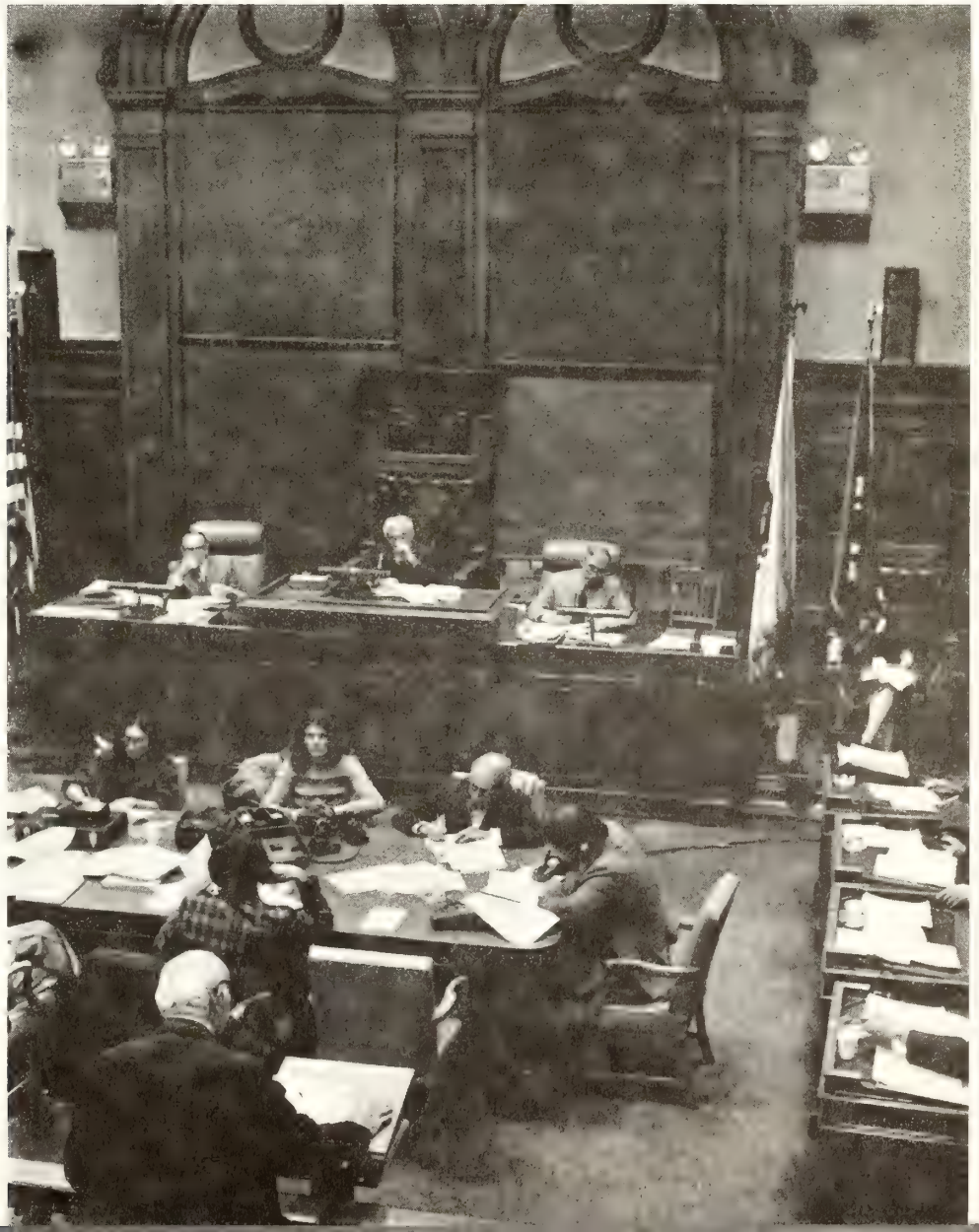
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the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 2, 1977

"HE WHO LIES WILL ALSO STEAL." IS THAT A TRUE ASSUMPTION? IN YOUR OPINION, WHAT IS DISHONESTY ANYHOW? SICKNESS OR SIN?



EDITORIAL

DISHONESTY: SICKNESS OR SIN?

"Tell the truth and the Lord will love you." These words have been issued innumerable times by well-meaning persons, and most often they have been (and still are) used as an instructional device for children. While the statement seems light and lacking in real substance, it does at least deserve a little attention. *There is more to honesty than merely telling the truth!*

Dishonesty has been described as the most serious ethical disease in the world; and yes, dishonesty is widespread. In fact, it is so rampant that it touches every living person. In some cases the thumb-on-the-scale grocer has graduated into a price-raising crook who insists that higher *wholesale costs* have forced him to raise prices. The wholesaler blames the *supplier,* and so the buck is passed. Higher prices per se are not dishonest, for the grocer, the wholesaler, the supplier, and everyone else involved must make a living; but, if higher prices are imposed for the sake of profit only, with the untruth that "limited quantity means higher costs" when in actuality the quantity is *not* indeed limited, then something is amiss. But let's not preach a sermon directly to the food industry. Let's go on to other things.

What about the loan shark who lends money to persons who are in desperate need? The kindhearted gentleman who makes the loan often makes a killing (pun intended) in the course of the payoff. Exorbitant interest fees are charged, and the borrower finds himself paying back sums sometimes double the amount borrowed. Loansharking is supposedly illegal, but, alas, so are many other practices.

Financial dishonesty doesn't stop here. What about the rich who take advantage of the uneducated and inexperienced poor, and what about the poor who take advantage of the benevolent rich? All "poor souls" so described are *not* really poor; rather, some are shrewd ne'er-do-wells who have a particular talent for getting out of work! This avoiding of work is itself dishonest. If all able-bodied people would involve themselves with gainful employment, we could decrease the welfare budget to an all-time low!

Let's go further. What about tax evasion? Hardly anyone enjoys paying what seem to be unfair and higher-than-high taxes, but when one is "subject to the powers that be," by virtue of his citizenship, he is required to abide by the law. If he willfully disobeys, is he not indeed dishonest?

What about political dishonesty? Government officials are a necessary part of the democratic process, but we have seen in many of these officials despicable traits which cause us to wonder if there is any *reason* to their madness (though we know well that there is a method). While corruption has abounded in politics since the beginning (and I mean all the way back to Rome), only recently have we been made to stand up and look at some of the results of the shenanigans.

We find dishonesty deplorable, whether it involves money or moral conduct. And because some of our "big bosses" in legislative seats or positions have engaged in indiscreet personal behavior with some secretaries, secretarial jobs at the top level are now looked upon with some scorn and have become the brunt of numerous jokes (which, incidentally, are not really funny). One "notable" secretary has made a mint with her book which depicts (I'm told) in graphic detail her physical activities with numerous big wigs. The oddity again is that she (and others) are capitalizing on dishonesty—and that (the whole business) is *not* funny.

People in general are dishonest, though some are more so than others. Someone once said that "He who lies will also steal." I don't know how valid a test of character that assumption is, but, personally, I wouldn't want to trust a known liar with my money. Would you? To get back to the beginning—about telling the truth and the fact that the injunction is most often used with children—well, it behooves us all to take care in what we say and do.

In my opinion, notwithstanding permissive psychology, dishonesty in *any form* or *fashion* is a sin rather than a sickness; and that's the truth—so help me! Comment?

Cover Photos by Harold M. Lambe



Tommy Manning
Editor

the free will baptist

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THE HOME IN A CONFUSED WORLD

by
the Rev. Walter F. Isenhour

WHAT the world is confused in many ways is unquestionable. It seems that multitudes of people have problems they don't know how to solve; tests and trials they don't know what to do with; temptations they don't know how to overcome; facing roads and byways they don't know which to take; listening to voices they don't understand, wondering which is right and which is wrong. Naturally it is the business of our enemy to confuse us, trying to lead us into making the wrong choice.

Never have we seen a time when even the home has been so confused as today. Television and radio, along with misleading books and unsound literature, come into the homes of our country, demanding our time and attention, cluttering our reading tables and finding a place in our libraries and bookshelves. Likewise drinking has become one of the greatest problems that our homes have ever faced. No doubt thousands of homes are going on the rocks of wreck and ruin because of drinking.

It seems that even the church is puzzled to a great extent in regard to knowing what steps to take and just what to do in this time of confusion. Godly ministers of the gospel are burdened in their minds, hearts and souls over the unfavorable situation in which we find ourselves, not by choice, but by circumstances.

There is no better place on earth to begin a solution of our problems that are so confusing as a country and nation, and endeavoring to find the right way out, and the victory over the enemy of our souls, than in the home. As the home goes, so goes the country, the government, the nation, and even the church. Home is before everything else—the church, the country, school, college, business, and government.

If our nation ever becomes anything like godly it must first begin in the homes of our people. Fathers and mothers, instead of conforming to the downward trend of the world, with all of its adultry, drunkenness, immorality and spiritual confusion and deadness, must seek God in their homes, take Him into their hearts and souls, and set up family altars where they make God's Holy Bible the main textbook and guide of their lives, and in the family circle let Jesus be the supreme ruler and have the right of way above all others.

Until the homes of our country, and the hearts and souls of our fathers and mothers, let Christ come in and dwell, and take over, and become the leader and guide of their lives and affairs, we can't expect anything better than we have now, but it will become more and more confusing and serious. Atheism will increase, distress of men and nations will prevail on a larger scale than we have ever known, and war and bloodshed may distress the earth as never before in all history. God help us.

The beginning of any great revival and reformation in one's country must first start in the hearts and homes of our people. Oh, that millions of our citizens could realize this and do something about it! Parents, let it start with you and among your children. Think of how your sons and daughters will soon be leaving the home and going out into a cold, ungodly, wicked, confused world; and if they don't find God in the home, and take Him as they go forth, and have Him as the mainstay of their lives, and as leader and guide, just what can you expect of them, or just what do you think they can amount to and make of themselves? It will be next to impossible for them to stem the tide of the downpulling powers and not be swept away. **Oh, seek God and let Him become your refuge and fortress!**



RELIGIOUS CONTRIBUTIONS DECEMBER, 1976

Albemarle Conference

Free Union	$ 303.17
Gum Neck	110.00
Hickory Chapel	112.00
Malachi's Chapel	50.00
Mt. Tabor	151.00
Mt. Zion	75.00
Auxiliary District	60.00
Miscellaneous	20.00
Plymouth	192.00
Sidney	20.00
Sound Side	62.60
St. Paul	200.00
Trinity	145.00
Total	$1,500.77

Blue Ridge Association

Cedar Hill	$ 17.20

Cape Fear Conference

Goldsboro	$ 50.00
Johnston Union	233.15
Lee's Chapel	1,311.65
Pleasant Grove	79.50
Robert's Grove	30.00
St. Mary's Grove	5.00
Shady Grove	30.00
Smithfield	35.65
Smyrna	115.00
Tee's Chapel	62.00
Victory Mission	29.35
Wooten's Chapel	100.00
Total	$2,131.30

Central Conference

Aspen Grove	$ 296.80
Ayden	55.00
Bethany	146.10
Black Jack	218.39
Cedar Grove	100.00
Daniels Chapel	15.00
Dilda's Grove	371.83
Edgewood	60.00
Elm Grove	1,019.00
Free Union	115.80
Friendship	118.78
Greenville	50.00
Grimsley	252.50
Gum Swamp	595.00
Harrell's Chapel	172.00
Hickory Grove	129.10
Hugo	110.00
Hull Road	400.00
King's Cross Roads	194.08
LaGrange	268.24
Little Creek	55.00
Maury	70.00
Laymen's League	55.00
Fourth Union	62.47
Ormondsville	618.26
Otter's Creek	208.01
Peace	9.50
Pleasant Hill	125.00
Reedy Branch	385.76
Roanoke Rapids	9.50
Rocky Mount	70.00
Saratoga	8.10
Spring Branch	65.00
Sweet Gum Grove	58.00
Tarboro	366.00
Walnut Creek	20.00
Watery Branch	15.00
Williamston	50.00
Winterville	1,050.04
Total	$7,988.26

Eastern Conference

Antioch	$ 150.00
Bethel	50.00
Bethlehem	2.00
Beulaville	803.00
Bridgeton	53.00
British Chapel	159.35
Cabin	64.00
Core Creek	108.14
Crab Point	15.00
Daly's Chapel	25.00
Deep Run	585.00
Dublin Grove	165.74
Edwards Chapel	75.00
Ephesus	315.16
Free Union	10.00
Friendship	111.16
Holly Springs	2,361.05
Kinston	310.00
Lanier's Chapel	100.00
Moseley's Creek	75.00
Mt. Olive	20.00
Mt. Zion (Onslow)	48.95
Mt. Zion (Pamlico)	200.00
Third Union	50.00
Eula Jones	5.00
New Bethlehem	51.92
New Haven	115.00
Northeast	50.00
Oak Grove	5.00
Oriental	33.00
Pearsall Chapel	462.60
Pilgrim Home	252.14
Piney Grove	12.50
Rock of Zion	55.00
Rooty Branch	25.00
Russell's Creek	15.00
Saints Delight	60.00
Sandy Plain	475.51
Sarecta	231.90
Snow Hill	115.13
Sound View	165.00
Spring Hope	50.00
Verona	10.00
Warsaw	50.00
Welcome Home	209.12
Wintergreen	50.75
Total	$8,356.12

Pee Dee Association

Beaverdam	$ 500.00
Oak Grove	191.24
Thomasboro	100.00
Total	$ 791.24

Piedmont Conference

East Rockingham	$ 100.00
Union Gospel	150.00
Total	$ 250.00

Toe River Association

Coxe's Creek	$ 137.00

Western Conference

Barnes Hill	$1,320.00
Black Jack Grove	280.00
Branch Chapel	144.79
Calvary	375.00
Everett's Chapel	360.82
Friendship	5.00
Holly Springs	15.00
Kenly	85.00
Little Rock	5.00
Marsh Swamp	402.00
Milbournie	196.00
First Union	100.00
New Sandy Hill	220.65
Oak Grove	93.70
People's Chapel	185.00
Pine Level	265.13
Piney Grove	125.00
Pleasant Grove	150.50
Pleasant Hill	70.66

leasant Plain	179.90
ains Cross Roads	165.00
osebud	5.00
herron Acres	150.00
t. Mary's	101.82
nion Chapel	32.50
nion Grove	55.00
nity	10.00
ilson	15.00
Total	$5,113.47
ther States	
azy, West Virginia	$ 55.00
im, West Virginia	10.00
lint, Michigan	60.00
irginia Beach, Virginia	150.00
Total	$ 275.00
otal Contributions	$26,560.36

MEMORIAL GIFTS FOR DECEMBER, 1976

Total—$405

Mr. and Mrs. Martin Wilson by Mr. nd Mrs. M. G. West

Mr. and Mrs. Kirby West by Mr. and rs. M. G. West

Mrs. Emma Casey by Mrs. James uin

Mrs. Charles Casper by Thelma ilday

J. C. Griffin Sr. by Susie Collins

Linwood Scott by Marsh Swamp oung Adults

Linwood Scott by Mr. and Mrs. Phillip orville

Larry F. Baker by Mr. and Mrs. ranklin Baker

Mr. and Mrs. Louis Banks by Mr. and rs. John Banks

IONORARIUMS FOR DECEMBER, 1976

Total—$45

A. F. Ballance and Ermon Godwin by hallengers Class, Shady Grove church

Dorothy Stephenson by Sally S. allard

GROUP HOME PROGRESS REPORT

Our Community Based Group Home is orking at full capacity. The home at reenville is filled with five children.

Our last placement was a little boy two nd a half years old with blond, curly hair nd brown eyes. He, along with the other hildren, is very happy. Mr. and Mrs. lisson, the foster parents, say there is ever a dull moment because there is lways a child asking a question or eeking guidance and supervision.

The children have made a great amount of progress since they have been there. This has been noted by the school teachers, parents, and the social service staff here at the home. Even Mr. and Mrs. Glisson are proud to say that they have seen many changes in the children.

We are also pleased with the good job that Mr. and Mrs. Glisson are doing. Those of us who have never been a foster parent do not know how hard and how rewarding being a foster parent can be. It takes a family with plenty of love, patience, and understanding to make a good foster home for a child.

It takes a lot of extra something to give and love a child 24 hours a day. Only a foster parent can understand what caring for a child not their own will involve.

At the present time, we have an application pending for three children under age six that would be placed in a Community Based Group Home. We are in the process of looking for another family that would like to become foster parents. If you think you are interested and would like more information, please contact us at the Children's Home.

IN MEMORY OF MR. MARTIN LUTHER BARROW



On Wednesday, December 22, 1976, God called Mr. Martin Luther Barrow from this world to his eternal home to be with the Lord. He was 80 years old at the time of his death. He made his home in the Hull Road Church community and was a life time resident of Greene County. He had been in declining health for several years.

Mr. Barrow joined the Hull Road Original Free Will Baptist Church as a young man and was very faithful in attendance through all the years of his life.

He served as deacon, Sunday school superintendent, Sunday school teacher, conducted prayer services, and was a member of the choir. In his teaching it was very noticeable to hear the Scripture he quoted from memory. In his prayer services he always used one special hymn, "Amazing Grace" along with other beautiful hymns.

Once he filled the absence of the pastor who was called to the hospital unexpectedly. Mr. Barrow without preparation brought an inspirational message that was a blessing to all who attended. He lived a life of readiness to serve his Lord.

On Sunday evenings for a number of years, he visited the rest homes or nursing homes and brought devotional messages that blest the hearts of many. He was always present for the Wednesday evening prayer service at his home church.

Mr. Barrow was married in 1921 and was greatly devoted to his family. He exemplified his Christian life to his family by the way he conducted himself and his influence upon the lives of others. He is survived by his wife, Vada Briley Barrow; two sons, John Allen Barrow of Greensboro, and Luther Barrow Jr. of Snow Hill; two daughters, Mrs. Ethel Mae Lofton and Mrs. Mary Nina Hill both of Kinston.

The presence of Mr. Barrow will be missed from his church, his family, and his community for a long time. But his stay on earth had ended, life had nothing more to offer, his work was done, and I believe he was ready to meet his Lord and be with Him throughout eternity and enjoy the glories of Heaven.

Since life had given all it had to offer, death was now ready to do its part. So through the portals of death Mr. Barrow passed from his existance in this world into the great beyound as all of us must do one day.

The separation of soul and body must be a wonderful experience to one who has lived so near to God, knowing that underneath are the everlasting arms I feel sure that Mr. Barrow has entered the Kingdom of Heaven and is now enjoying the happiness that Jesus went away to prepare for those who love Him and accept Him as Lord and Saviour.

Respectfully submitted,
Glenn M. Hill

NEWS & NOTES

Barnes Hill Church
Awards Attendance Pins



Perfect attendance pins were awarded to 55 members of the Barnes Hill Free Will Baptist Sunday school, Sunday, January 23, for having perfect attendance for the year 1976. The pins were given out by Lonnie Worrell, superintendent of the Sunday school, who commended them for their attendance.

People receiving pins were as follows: **Six months**—Jerry Waddell, Fred Joyner, Ethel Joyner, Ruth Joyner, Alton Joyner, Phyllis Joyner, Beverly Langley, David Winstead, Cindy Winstead, and Tracy Winstead; **one year**—Margie Waddell, Barbara Glover, Clay Joyner, Teresa Waddell, and Annette Waddell; **two years**—Eugene Poland and Tony Glover; **three years**—Philip Bozelle and Harry Eason; **four years**—Wendy Poland, Michille Joyner, Sonia Joyner, Louise Eason, and Irene Pridgen; **five years**—Diane Poland, David Poland, Marie Poland, Alan Poland, and Nancy Eason; **six years**—Ginger Pridgen; **seven years**—Myra Joyner; **eight years**—Ellen Bozelle, Michael Langley, Keith Langley, and Carol Langley; **nine years**—Nate Bozelle; **ten years**—Martha Hinson and Carolyn Hinson; **eleven years**—Wanda Nelms and Grover Hinson; **twelve years**—Pattie Langley, Louise Poland, Sylvester Poland, and Betsy Poland; **fifteen years**—Lonnie Worrell, Teresa Nelms, and Iva Langley; **nineteen years**—Charles Margan; **twenty years**—Cleo Worrell, Estelle Eason, and Dorothy Morgan; **twenty-three years**—Norma Bozelle; **twenty-five years**—Etta Vick; **twenty-six years**—Ervin Vick.

Youth Sunday Observed
At Friendship Church

Friendship Free Will Baptist Church, near Farmville, observed Youth Sunday on January 23. The service began with the youth choir singing "Doxology" as the call to worship.

Led by Gladys Oakley, accompanied by Verna Heath, the young people of the church then sang, "If You're Happy and You Know It," featuring Jennifer Brock, soloist. Janice Tugwell then sang, "They Will Know We Are Christians."

Johnny Lewis, who was in charge of the service, led the youth choir in singing "I Know Who Holds Tomorrow." Ken Cobb sang "Why Me Lord?"

The Rev. Walter Reynolds, pastor, gave the morning message which dealt with the youth of the church.

Susan Beamon was pianist for the service. Ushers were Jeff Heath, Larry Cobb, Tony Holloman, and Mike Tyson.

Chicken Pastry
Supper Held

The Ladies Auxiliary of the Fremont Free Will Baptist Church will sponsor a chicken pastry supper on Friday, February 4, 1977, beginning at 4 p. m. and ending at 8 p. m. The supper will be held in the fellowship building behind the church.

Plates will be sold for $2 (adults) and $1 (children). Meals eaten at the fellowship building will include a beverage. All meals will consist of chicken pastry, garden peas, cornbread, candied yams, and dessert.

Tickets may be purchased from any auxiliary member.

Owens Chapel Church
Announces Youth Revival

The Owens Chapel Free Will Baptist Church, located at Elm City, announces its Youth Weekend Revival on February 4-6. Beginning Friday night at 7:30 p. m., the Rev. Doug Skinner will b speaking. On Saturday night, 7:30 p. m. the Rev. Keith Cobb will speak. O Sunday, the Rev. Rex Edwards will hol services at 11 a. m. and at 7 p. m Special music will be featured eac service.

The pastor the Rev. Swade Benso and all the young people of the churc extend a warm welcome for all to worshi with them during these series of ser vices.

Installation Service
Held



An installation service for the 1977 officers of the Fremont Free Will Baptist Ladies Auxiliary was held Friday night, January 14, at the regular monthly meeting of the auxiliary.

The Rev. Charles L. Renfrow, pastor, issued a charge to the incoming officers, discussing the importance and significance of their respective positions.

Pictured left to right is the new slate of officers: Mrs. Loydene Proctor, mission chairman; Mrs. Beatrice Hare, birthday chairman; Mrs. Shirley Winders, enlistment chairman; Mrs. Gaye Renfrow, study course chairman; Mrs. Tessie Windham, corresponding secretary; Mrs. Geraldine Peele, president; Mrs. Ruby Newsome, treasurer; Mrs. Yvonne Aycock, vice-president; Mrs. Louise Blow, benevolence chairman; Mrs. Margie Toler, secretary; Mrs. Gladys Sasser, Children's Home chairman; and the Rev. Charles L. Renfrow (in rear).

Officers not pictured are: Mrs. Jean Marlowe, youth chairman; Mrs. Annie Evans, program chairman; and Mrs. Janet Howell, Christian education chairman.

Youth Leaders
To Hold Meeting

The youth leaders of the Cape Fea

District will hold their meeting Sunday, January 30, at 3 p. m. at the Hopewell Free Will Baptist Church located in Smithfield.

Youth Rally To Be Held

The Cape Fear Youth Rally will meet Saturday, February 5, at 7:30 p. m. at Mount Olive College.

Young Adult Class Honors Pastor



On Sunday night, January 9, the Young Adult Sunday School Class of Grimsley Free Will Baptist Church honored their pastor, the Rev. Tom Miller, with a surprise birthday party. The service began with a singspiration by the young people and before the benediction was pronounced, the congregation sang "Happy Birthday" to Mr. Miller. After the song, Jimmie Lee Jones, president of the class, invited all to join in fellowship for the party. Refreshments were served and a cake was presented to Mr. Miller which was made by Mrs. Carol Buness.

NOTE OF THANKS

While I was in the hospital recently, the Ladies Sunday School Class of Friendship church sent me a card with all their names on it. I really did appreciate it and would like to thank them. Also I would like to thank all my friends for their prayers and visits while I was sick.

Yours in Christ
W. H. Willis

CHRIST

Christ my Saviour, Christ my friend;
Christ my treasure without end;
Christ when waves of sorrow roll;
Christ, the comfort of my soul.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20).

UNLIMITED MISSIONS

Evangelism is the earnest and sincere spreading of the gospel of Jesus Christ by whatever means or methods the Holy Spirit of God offers. He is Headmaster in the school of evangelism. He has established its curriculum and its potential is unlimited. (Since Father, Son, and Holy Spirit are three but one and the same, I will use each name intermittently).

The omnipotence of our Lord as Headmaster is obvious. God has highly exalted Jesus Christ and made Him the Lord of Glory. His realm reaches from shore to shore, and from nation to nation. He is the Prince of the kings of the earth. He is the head over all things to the church; God has put all things under His feet. All historical movements; all triumphs of skill, knowledge, discoveries in science, and all developments of human life are in His hands. All of these things are subservient to the great purpose of His death, burial, resurrection, and His return to earth where He will rule as King of kings and Lord of lords. He will be Lord of all!

In the meantime God is making good His promise to call a people out of this world, a peculiar people for His own possession, a people who will reign with Him forever. These people must be called, trained, and committed to the Master's service. This evidence must be established in human lives while they live among men here on earth.

The authority of Jesus Christ gives Him unlimited jurisdiction. Since man is limited to this earth, he cannot claim jurisdiction beyond until he is transformed into a spiritual being. But Jesus has been transformed and He does have jurisdiction both in heaven and on earth. He does give His authority to His disciples, and He sends them to every nation with the authority to make disciples of them, and to baptize them. This baptism and transformation gives them the authority to engage in unlimited evangelism. This is unlimited ethnography. There are no boundries, marine or terrestrial, ethnic or racial. We are commanded to make disciples of them.

Every disciple is given an unlimited curriculum. We are urged to "teach them" to "all nations." The world cannot afford enough books to record all the things which could be written about our Lord and His ministry. His disciples become living examples of whom Jesus Christ is and, teaching by example, is a vital segment of the teaching curriculum. The Word of God is in the church and the church is where God's Word is found! The church reaches all people who need Christ. God has not devised or revealed any other plan. Men of God are taught and throughly trained in the knowledge and understanding of world-wide evangelism which is to proclaim the acceptable **reign** of our Lord.

Our Lord gives us unlimited continuity in our missionary efforts. He declares that He will be with us always. Because He left earth and went to heaven does not mean He is not with us. He is with us in the person of the Holy Spirit. The coronation of Jesus took place in heaven upon His return from earth, and He now rules the earth through His spiritual realm. When he returns He will rule, with a rod of iron, all the affairs of men in the physical world.

Our Lord gives us unlimited authority to deal with the heathen. All people not educated through God's **Word** are heathen. Ignorance of God is heathenism. There are many gods of the world, but our God is the Lord of heaven and earth. The Lord Jesus Christ is our God. All peoples of the earth who practice idolatry are lost in sin because idolatry is the root of all evil. A person who worships money, power, or any other earthly thing is a sinner and must be converted. Conversion of sinners is the only occupation a Christian can rightly claim!

Mount Olive College

MOUNT OLIVE COLLEGE REPORTS TO FREE WILL BAPTISTS
February is Education Month for Free Will Baptists

THE COLLEGE SERVES THE CHURCH

Evangelism Course Pastors and laymen are invited to participate in a three-week training program in evangelism each Tuesday and Thursday nights beginning February 1, in the Henderson Building (Room 113) at 7:30 p. m. No fees will be charged but each student is asked to obtain a copy of the textbook, **Evangelism Explosion,** by Dr. James Kennedy which may be purchased at the Free Will Baptist Press and area bookstores.

The course is designed to teach participants how to share their faith. A plan for presentation of the gospel will be studied and there will be opportunities for on-the-field experience as teams are formed for evangelistic visitation. Teachers will be Joseph Ingram, director of the Foreign Mission Board, and Stewart Humphrey, pastor of Gum Swamp church.

Course on The Doctrine of Free Will Baptists Dr. W. Burkette Raper, president of Mount Olive College, will teach a course on "The Basic Beliefs of Original Free Will Baptists" at Sandy Plain church in Duplin County each Wednesday night in February beginning February 2. The study will begin at 7 p. m. and is open to all interested persons. Sunday school teachers, church officers, other laymen and pastors are all encouraged to attend. No fees will be charged. The four sessions will provide Free Will Baptists an opportunity to increase their understanding of the doctrines which have characterized the Free Will Baptist Church for 250 years. Persons attending should bring their Bibles and a copy of "The Statement of Faith and Discipline for Original Free Will Baptists of North Carolina."

Educational Opportunities for Young People Mount Olive offers two years of study leading toward a bachelor's degree in a wide range of professions and vocations. To acquaint students with the distinct educational advantages available at Mount Olive, **Saturday, March 19,** has been designated as "High School Day." The program will begin at 10 a. m. and conclude with lunch and all who attend will be guests of the College. We urge every church to form car pools or use their church bus to bring all its high school students to campus. Please call the Admissions Office (658-2502) and let us know the number to expect for lunch.

OPPORTUNITIES FOR INVESTMENTS IN MOUNT OLIVE COLLEGE

Financial Aid for Students From the beginning it has been the desire of Mount Olive College that no worthy and needy student should be denied the opportunity of an education for financial reasons. This year our students qualified for $18,000 in excess of scholarship funds available and we need to raise this amount to fulfill our commitments. Among the scholarships we award are those for ministers, minister's wives, music, church-matching, academic and special need.

"We are asking each church during February as "Education Month" to make a special gift to our Scholarship Fund so that we can meet the needs of our students who otherwise could not continue their education."

STUDY COURSE ON FREE WILL BAPTIST DOCTRINE

Dr. W. Burkette Raper, president o Mount Olive College, will teach a stud course on "The Basic Beliefs of Origina Free Will Baptists" at Sandy Plain Fre Will Baptist Church in Duplin Count during February. The class will mee each Wednesday (note day change fron previous announcement) at 7 p. m. an is open to all interested persons.

We invite and encourage Sunda school teachers, church officers, pastors and laymen to attend. No advanced registration is necessary, nor will there be any charge for the course.

The four sessions will provide Free Will Baptists an opportunity to increase their understanding of the doctrines which have characterized the Free Wil Baptist Church for 250 years. Persons attending should bring their Bible and a copy of "The Statement of Faith and Discipline for Original Free Will Baptists of North Carolina."

SPIRIT-FILLED GIFT GIVEN TO COLLEGE

The Sudie May Auxiliary of Hickory Chapel Free Will Baptist Church in Ahoskie sponsored a Christmas tree decorating ceremony with "love stockings" for Mount Olive College.

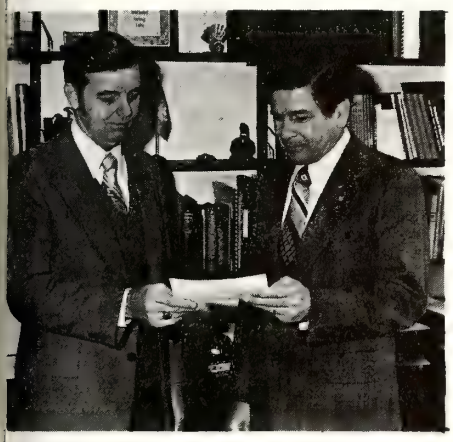
On Sunday morning, December 19, each person in the church was given a felt ornament stocking in which he placed his love offering for Mount Olive College. After services held by their pastor, the Rev. Robert May, the church members "decorated" their Christmas tree with their love offering for the **College.**



Hickory Chapel Free Will Baptists filled stockings with money and decorated a Christmas tree for Mount Olive College.

The gifts totaled to a $602.50 Christmas present to the College!

"Through this unique form of giving, we can fully appreciate the Christmas spirit with which the Free Will Baptists from Hickory Chapel have given us this gift. We thank them for their love and prayers," commented Harold Herring, Director of Development.



Lonnie Rackley, **(left) manager of the** Belk-Tyler Store in Mount Olive, is shown presenting to President W. Burkette Raper of Mount Olive College a special gift of $500 from the Belk Foundation. The gift was made to the College on behalf of the Mount Olive Store and represents the interest of the Belk Foundation in supporting private colleges in areas served by Belk Stores.

INVITATION

Free Will Baptists and Friends are invited to attend the annual Pierson Lecture, Thursday, February 3, at 7:30 p. m. (note change of time) in the auditorium on the downtown campus of Mount Olive College. Reception immediately following.

Churches and Ministers Available

Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Gum Neck Free Will Baptist Church is in need of a pastor. Anyone who may be interested, please contact Mr. Charles Cahoon at Route 1, Columbia, North Carolina or call 796-6747.

A Convention Center For Free Will Baptists. Our church has grown to the size that Free Will Baptists no longer have a building adequate to accommodate our state convention and other extra large meetings of our denomination. Mount Olive College proposes to offer a solution to this problem by building a "College Hall" that will serve a dual purpose:

1. A convention center that will comfortably seat several thousand people, and
2. Physical education and athletics. (We **need** this building as a two-year college but we **must** have it to become a senior college.)

Estimated cost for this building is $1 million, and our goal is to have it ready for the 1979 session of our state convention! The Board of Trustees has authorized the preparation of architectural drawings and these are expected to be ready by late summer of this year. We propose the following plan to raise the necessary funds:

$500,000 By Friends of the College
500,000 By Free Will Baptists

Schedule of Gifts By Free Will Baptists To Raise $500,000 For "College Hall"

Percentage Rank Of Church	Number of Churches, Organizations	Annual Gift	Total For Five Years (1977-81)	Totals
Top 2 percent	10	$2,000	$10,000	$100,000
Top 10 percent	25	1,000	5,000	125,000
Top 25 percent	50	500	2,500	125,000
Others	150	200	1,000	150,000
			Grand Total	$500,000

If Free Will Baptists will contribute one-half the cost of "College Hall" the College will accept the responsibility of raising an equal amount among our friends. We believe God will provide the money, and when we have people with the faith and commitment to pledge $1 million we will award the contracts.

The other goals in our Twenty-Fifth Anniversary Program are listed below.

TWENTY-FIFTH ANNIVERSARY GOALS: (1976-80)

I. **Academic Excellence Through Effective Teaching**
   - A. Professional development of present faculty
   - B. Recruitment of superior teachers consistent with the growth and goals of the College
   - C. Planned development of library resources
   - D. Relevant programs of study that will effectively prepare students for both life and work in a changing world

II. **Personal Development of Students** through
   - A. Counseling and advising
   - B. Spiritual enrichment
   - C. Campus life

III. **Building Enrollment to 500 Full-time Capable and Highly Motivated Students** (Financial aid based on merit and need to assure educational opportunity for all qualified students)

IV. **Continuing Education and Service Programs for the Church and the Community**

V. **Plant Development** (Including Complete Transfer of Operations to the New Campus)
   - A. College Union (Complex of buildings for related functions)
     1. Food services
     2. Student activities (bookstore, mail, lounges, student life programs)
     3. Health services

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"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C. 28305

Dear Readers,

This is the first of a series of articles that will carry the history of each of our home missions that are sponsored by our North Carolina State Convention Home Missions and Church Extension Departments.



Rev. Joe Gerald and family

Victory Mission at Hope Mills was our first endorsement. We will start with Air Force Sergeant Charles Reep. It wasn't long after he started attending Eastwood church in Fayetteville that he expressed his interest in starting a new mission.



Victory Mission entered

On February 8, 1973, Mr. Reep and several other people met with Taylor Hill at the Eastwood church for the purpose of starting a new mission in the Hope Mills area. I think it is note worthy to mention here that Mr. Reep and his wife were saved here in a new Free Will Baptist Mission at Salina, Kansas. His wife was the first person to be saved there. Perhaps that has a great bearing on his interest in home missions. This department, the mother church, and the Cape Fear Mission Board were all excited and gave it their full support. The first pastor was Brother Al Markuson who was a young man, still enrolled at Mount Olive College. They rented an old house in Hope Mills, tore out a wall petition and started holding services. The mother church fellowshipped with them on special occasions such as revivals, picnics, and singspirations. They immediately became involved in denominational affairs and soul winning. Yours truly had the honor of baptizing many of their early converts. Vacation Bible school has been their pride and joy from the very first year. In May, 1975, the Rev. Al Markuson resigned to join the Swordsmans singers to be their preaching evangelist, and the Rev. Joe Gerald became their new pastor in October, 1975. They are presently worshiping in their new building that is located on a two and a half acre lot on Highway 59 on the south side of Hope Mills. In June, 1976, one of their young men, Bobby Murray, was called into the ministry.



Victory Mission New Building

Victory Mission reporting December 31, 1976

Average attendance	5
Ladies auxiliary members	1
Sunday school average	5
Number baptized	3
Conversions	2
Weekly offering	$73.5

They maintain a very active visitation program. We can be proud of the good work going on at Victory Mission in Hope Mills. Mail address: P. O. Box 608, Hope Mills, North Carolina 28348

Taylor Hill
District Treasurer

HIS FAITH
An Inspiration To All

How did the people feel the day Jesus died? He must have seemed so helpless hanging on the Cross. But look at the life that came out that death.

That was God's way—to take what looked like weakness and death and turn it into hope and life for millions.



The life of Johnney F. Mercer of Cabin church, at Beulaville, shows that this is still God's way.

Although Johnney's life was seemingly weak and short, it was given to God and therefore, made into something strong and everlasting.

Johnney was born with a serious heart condition. He died at the age of 19. But out of that death came the inspiration for the establishment of a missionary fund to spread the good news of life in Christ to thousands.

Although he was physically weak, spiritually and emotionally Johnney was a giant whose faith in God encouraged many who knew him.

Johnney's last public testimony was given in his church just days before his

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Family Devotions

SUNDAY, JANUARY 30
Scripture Reading—Proverbs 22:1

WHAT'S IN A NAME?

A recent newspaper article said that the capricious selection of names may militate against a child's happiness. A boy had a difficult time through school because no one believed that his true name was Tonsilitis Jones. When he tried to enlist in the navy, he encountered difficulty. Believe it or not, investigation disclosed the fact that Tonsilitis had three brothers whose names were Meningitis, Appendicitis and Peritonitis!

Said a psychologist, "Children often develop lifelong complexities because of their names. An introverted young woman whose moniker was Alpha Omega explained hesitantly, 'Mother didn't want me. She wished everyone to know I was her first and hopefully her last child.' "

PRAYER THOUGHT

The greatest and most enduring bequest a father can bequeath to his sons and daughters is an untarnished, unsullied name!

MONDAY, JANUARY 31
Scripture Reading—1 Peter 3:3, 4

MINISKIRTED JURORS

Criminal District Judge Byron Mathews does not object to women jurors wearing miniskirts, but he thinks it would be better if they sat in the first row, behind the jury box railing.

He said, "It's been shown that women in miniskirts spend so much time tugging at their dresses, holding down the hems, that some of them can't concentrate on the testimony and that's the important thing."

PRAYER THOUGHT

The styles for women's clothes change frequently, but the directive given in God's Word for the adorning of Christian women is changeless.

TUESDAY, FEBRUARY 1
Scripture Reading—Luke 10:37

A SUMMER PARABLE

Now it came to pass that as vacation time drew near, a certain church member bethought him of cool streams and hungry fish. The children thought of sandy beaches and motorboating, while his wife dreamed about a trip to the mountains.

Saith the man to the wife, "Lo, I have become weary, so come let us depart to a place where fishes bite and cool winds blow."

"These are the words of wisdom," saith the spouse, "but we must do some things ere we go."

"Yes," saith the husband. "I think of three things: Ask the neighbor to water the flowers, arrange for the grass to be cut, and have our mail forwarded."

"Nay," saith the wife. "There is one more thing—a fourth. Dig thou into thy purse and pay tithes to the church before we go, that the Lord's work does not suffer. Do it now, for verily thou hast more money in thy pocket now that thou wilt have when thou returnest!"

PRAYER THOUGHT

One who ignores the church is like a man who builds a house without windows and then blames God because he has to live in the dark!—Selected

WEDNESDAY, FEBRUARY 2
Scripture Reading—Isaiah 40:31

SPIRITUAL RENEWAL

Entering a church in historic Plymouth, a discouraged, distraught worshiper read on a plaque these words:

"Who'er thou are that entereth here,
Forget the struggling world and
trembling fear."

It was during the great depression of the 1930's, and, at first, the worshiper thought, "The words suggest a cowardly retreat from a stricken, needy world."

Then as he thought more deeply about the words, he opined, "Retreating to God's house for prayer and communion with Him is the kind of withdrawal I need to acquire spiritual renewal of soul to enable me to mount above the strain and stress of these testing times."

PRAYER THOUGHT

How fortunate are we to have a place to go and gather our thoughts, relieve the problems of everyday in this troubled world, and there in God's house we find peace, serenity, understanding and love.

THURSDAY, FEBRUARY 3
Scripture Reading—2 Corinthians 12:14

THY HUMBLE SLAVES

Raymond Lully, fourteenth century missionary martyr, had unfeigned love for the Muslims of North Africa and a burning zeal for their souls. In his prayer of dedication, he said, "To Thee, Lord God, do I now offer myself and my wife and my children and all that I possess! Since I approach Thee humbly with these gifts, may it please Thee to condescend to accept all that I give and offer up now for Thee, that I and my wife and my children may be Thy humble slaves!"

PRAYER THOUGHT

Spiritual life begins in full-orbed blessedness when we say:
"Take my life and let it be
Consecrated, Lord, to Thee."
F. R. Havergal

FRIDAY, FEBRUARY 4
Scripture Reading—Psalm 84:11

A CADILLAC AVAILABLE

A minister had a washing machine which he wished to give to a needy family. It needed some minor repairs. He took it to a repairman, told him what he intended to do with it, and suggested that he might wish to repair it without charge.

The suggestion wasn't agreeable to the repairman. In his effort to justify his selfishness and callousness toward the poor, he pointed to an old ramshackle car in front of his workshop and said, "Look at what I have to ride in."

The minister said, "Man, if you were honoring and serving God, you might be riding in a Cadillac instead of that junky vehicle."

PRAYER THOUGHT

God delights to bestow rich blessings upon those who serve and honor Him.

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Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Is the world getting better or worse?

Answer: The world is definitely not getting better but worse. The Bible says: "Yea and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:12, 13); also "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2). Peter writes ". . . the latter end is worse with them than the beginning" (2 Peter 2:20). "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3, 4).

The Bible teaches that throughout this the church age, the good will continue to get better while the evil will grow worse and worse in each passing day. As sin and sinners defiant to God increase in intensity and personal degradation, those who are faithful to God will gain strength and purpose as they proceed through diligence and integrity. "Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. . . . Blessed are the pure in heart: for they shall see God" (Matthew 5:5, 6, 8).

Here is what George H. Sandison says on the subject in **1000 Difficult Bible Questions Answered:**

" 'The question of whether the world is getting better or worse is a much mooted one. It is discussed from many angles, and upon it many of our best thinkers differ. The answer must rest upon what kind of improvement is in the mind of the student of the question. Scientifically, we know the world is moving forward by gigantic strides. When we think of the huge drink bill, the white slave traffic, the oppression of the helpless poor, etc., in the light of present enlightenment, perhaps in the minds of the majority, there is a question as to whether the world is better or worse morally. It seems to me, however, that the basis upon which God decides that question is that of relationship to him. The question which determines eternity with the soul is what we do with Jesus Christ. If the world is being drawn into closer fellowship with the Lord Jesus Christ in the sight of God, we must believe it is growing better. If not, the opposite must be true. From this viewpoint, the question cannot be settled by world conditions, but by the spiritual condition of the visible church of God. If the professing believers in Christ are more spiritual, shining brighter, a greater power in the world and leading souls to Christ at a greater ratio than the physical birth rate, then, and only then, can we believe the world is growing better, as God sees it.' Our correspondent is right as to the real character of the test of world betterment. It must be a spiritual one, not regulated by our advancement in knowledge, art and science, nor by the multitude of our inventions, but by our loving obedience to God's laws, our closer union with him through his Son, and by our application of the teachings of Jesus in our daily lives. The Gospel standard of Christian efficiency is not one of wealth or intellectuality, but of rightness with God and love for our fellow man."

In my day I have seen a vast change in the moral conditions and especially is this true among professed Christians. Instead of a sharp distinction between professed Christians and the world in a definitely white and black the picture has become a dingy gray. One generally needs to be told in order to know who's of the world and who of Christendom the difference in their behavior is so indistinct. God is calling "And I heard another voice from heaven, saying Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double" (Revelation 18:4-6); also "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. . . . Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. . . . I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. . . . Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:5, 6, 9, 10, 15, 16, 20).

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. . . . And I gave her space to repent of her fornication; and she repented not. . . . And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Revelation 2:7, 21, 26); "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:7, 8).

God makes a sharp distinction and it's about time that we manifest such a distinction in the lives we live before a lost world. Jesus said "Ye are the light of the world. A city that is set on an hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14, 16).

the Sunday School LESSON

St. Claire Bible Class

For February 13

POWER TO FORGIVE SIN

esson Text: Luke 7:36-50
emory Verse: 1 John 1:9

INTRODUCTION

Through the miracles of medical cience man can do many of the things esus did with the human body, even to ise people from what might have ppeared to be death through immediate esuscitative action. But man cannot rgive sin when such forgiveness leads personal salvation. We can excuse and rgive offenses made toward us by thers but we cannot forgive unto alvation. That authority belongs to and exercised by God alone.

Before God can forgive our sins we ust become aware of them, cknowledge them, and turn from them Christ through the act of repentance. pon doing so with faith that Christ will rgive, the Holy Spirit performs the act f regeneration in our hearts and we ecome the children of God. In it all and rough it all is the grace of God, for it is ll of grace and nothing on our part xcept confession, repentance, and aith. The price of our salvation was alvary, through Jesus' sacrificial of- ering of Himself for our sins. When we ecognize and accept this we shall have is peace.

We have seen in previous lessons this uarter that Jesus had power and uthority to heal the sick, give strength the lame, restore sight to the blind, nd even raise the dead. But by no eans did His authority end with these iraculous acts; on the contrary, He had n even greater power: He could forgive en their sins.—**The Advanced uarterly (F. W. B.)**

HINTS THAT HELP

A. Often people do not recognize ow terrible sin is. Sometimes we control motions because our culture teaches us do so.

B. When we point our fingers in scorn at the sinful we are wrong. Our real job is to point, in love, to the saving Christ who can give the sinful help, healing, and hope.

C. Jesus associated with Pharisees, scribes, and social outcast also. One must have some contact with those who need the Lord or he cannot share the gospel with them.

D. We can find forgiveness for our sins and union with God today through this same Jesus. As He forgave the sinful woman on the basis of her faith and obedience to Him, so He will forgive all who come to God through Him in earnestness today.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. Our lesson today shows that men are prone to feel that those who do open, overt sins are worse than those who have sins of the heart. God does not look upon man's outside, but upon his heart. Even though a man's sin may be condemned by society, he is no worse off in the sight of God than the "respectable" man who has sin in his heart and does not believe on Jesus. We should always remember this.

B. Of all the things that our Lord does for us, none is greater than the forgiveness of our sin. In fact, everything else would be of little value if our sins were not forgiven. Therefore, it is important that we be sure that our sins are forgiven.

A man once stood in a testimony meeting and said that he knew that His sins were forgiven for three reasons. First, he said, "I know that my sins are forgiven because the Bible tells me so. Second, I know that my sins are forgiven because I have forgiven others, and this puts Him under obligation to forgive me. Third, I know that my sins are forgiven because I daily obey the teachings of His Word." What a wonderful testimony this was! Can you say that you know your sins are forgiven!

C. We can learn much from Jesus' attitude and actions in this incident. We note that He was understanding and tolerant of people, even when their actions were impulsive. Perhaps it was embarrassing to have this woman crying and kissing His feet in public. But He understood and realized how profound were her feelings. It was necessary for her to give some vent to the combined sense of sin and forgiveness, remorse and renewal that surged within her.

He also was understanding toward Simon. He did not condemn him outright. He gently reproved him for his lack of hospitality and showed him the reason for the woman's unusual actions. He doubtless hoped that Simon's hardness of heart might be melted. He wanted him to come to an awareness of the need of receiving sinners rather than of just rebuking them. Simon was there as a critic, but Jesus was there as a Saviour

We encounter persons such as this woman and Simon in our daily lives. How do we treat them? With understanding and tolerance and gentle firmness, all with the view of leading the lost to the Saviour? Or do we, by a harsh, critical attitude and manner, drive sinners from Him? May we examine again the compassion and tenderness of Jesus for all types of persons and pattern our lives after His example.

—Selected

Family Devotions

Continued from page 11

SATURDAY, FEBRUARY 5
Scripture Reading—Isaiah 40:31

LEADEN FEET

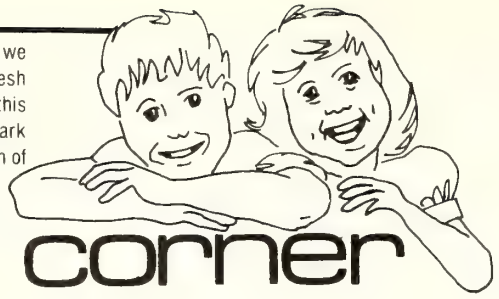
Of Lot's wife, it has been said, "She walked backward through today, that she might see yesterday's face. She did not know where the change came and she stood solid in one place!"

PRAYER THOUGHT

Some seek to view the future through a rearview mirror. "Upward and onward" must ever be the motto of Christians.

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

THE COCK, THE MOUSE AND THE LITTLE RED HEN

ONCE upon a time, there was a hill, and on the hill there was a pretty little house. It had one little green door, and four little windows with green shutters, and in it there lived A COCK and A MOUSE and A LITTLE RED HEN.

On another hill close by there was another little house. It was very ugly. It had a door that wouldn't shut, and two broken windows, and all the paint was off the shutters. In this house there lived A BIG BAD FOX and FOUR LITTLE FOXES.

"We had nothing to eat yesterday," said one.

"And scarcely anything the day before," said another.

"And only a half a chicken the day before that," said a third.

"And only two little ducks the day before that," said the fourth.

The big bad Fox shook his head for a long time, for he was thinking. At last he said in a big rough voice, "On the hill over there I see a house. And in that house there lives a Cock."

"And a Mouse," screamed two of the little foxes.

"And a little Red Hen," screamed the other two.

"And they are nice and fat," went on the big bad Fox.

"This very day, I will take my great sack, and I will go up that hill and in at that door, and into my sack I will put the Cock, and the Mouse, and the little Red Hen."

"I will make a fire to roast the Cock," said one little fox.

"I will put on the sauce-pan to boil the Hen," said the second.

"And I will get the fryingpan to fry the Mouse," said the third.

"And I will have the biggest helping when they are all cooked," said the fourth, who was the greediest of all.

Then the four little foxes jumped for joy and the big bad Fox went to get his sack ready to start upon his journey.

But what was happening to the Cock, and the Mouse and the Little Red Hen all of this time?

Well, sad to say, the Cock and the Mouse got out of bed on the wrong side that morning. The Cock said the day was too hot, and the Mouse said that the day was too cold.

They came grumbling down to the kitchen, where the good little Red Hen, looking as bright as a sunbeam, was bustling about.

"Who will get some sticks to make the fire?" she asked.

"I shan't," said the Cock.

"I shan't," said the Mouse.

"Then I will do it myself," said the little Red Hen.

So off she ran to get the sticks.

"Now who will fill the kettle from the spring?" she asked.

"I shan't," said the Cock.

"I shan't," said the Mouse.

"Then I will do it myself," said the little Red Hen.

And off she went to fill the kettle.

"Now who will get the breakfast ready?" she asked as she put the kettle on to boil?

"I shan't," said the Cock.

"I shan't," said the Mouse.

"Then I will do it myself," said the little Red Hen.

All during breakfast the Cock and the Mouse quarreled and grumbled.

The Cock upset the milk jug and the Mouse scattered crumbs upon the floor.

"Who will clear away the breakfast?" asked the poor little Red Hen, hoping they would soon leave off being cross.

"I shan't," said the Cock.

"I shan't," said the Mouse.

"Then I will do it myself," said the little Red Hen.

So she cleared everything away, swept up the crumbs, and brushed up the fireplace.

"Now, who will help me to make beds?"

"I shan't," said the Cock.

"I shan't," said the Mouse.

"Then I will do it myself," said little Red Hen.

And she tripped away upstairs.

The lazy Cock and the Mouse each down in a comfortable armchair by fire, and soon fell fast asleep.

Now the bad Fox had crept up the and into the garden, and if the Cock a the Mouse had not been asleep, t would have seen his sharp eyes peep in at the window.

"Rat, Tat, Tat, Rat tat tat," the F knocked at the door.

"Who can that be?" asked Mouse, half opening his eyes.

"Go and look for yourself, if you w to know," said the rude Cock.

"Perhaps it is the Postman, and may have a letter for me," thought Mouse to himself. So without waiting see who it was, he lifted the latch a opened the door.

As soon as he opened it, in walked big Fox with a cruel smile upon his fac

"Oh! oh! oh!" squeaked the Mous as he tried to run up the chimney.

"Doddle doddle do!" screamed Cock, as he jumped on the back of biggest arm-chair.

The Fox only laughed and witho more ado pop into his bag went Mouse and pop into his bag went Cock, and the little Red Hen ca running downstairs to see what all noise was about, and pop into the b went the little Red Hen.

Then the Fox took a long piece string out of his pocket, and wound round and round and round the mouth the sack, and tied it very tight indee Then he threw the sack over his ba and off he started down the hill.

The sun was very hot and soon M Fox began to feel that his sack was hea and at last he thought he would lie do under a tree and go to sleep for a whil He threw the sack down with a big bum and very soon fell fast asleep.

Snore, snore, snore, went the Fox.

As soon as the little Red Hen hear this she took out her scissors and bega to snip a hole in the sack, just larg enough for the mouse to creep through.

"Quick," she whispered to th Mouse, "run as fast as you can an bring back a stone just as large a yourself."

Out scampered the Mouse and soon me back dragging the stone after him.

"Push it in here," said the little Red n, and he pushed it in in a twinkling.

Then the little Red Hen snipped away the hole, until it was large enough for Cock to get through.

"Quick," she said, "run just as fast you can, and bring back a stone just big as yourself."

Out flew the Cock, and soon came k quite out of breath, with a big ne, which he pushed into the sack .

Then the little Red Hen popped out, nd a stone just as big as herself, and shed it in.

Then she put on her thimble, took out r needle and thread; and sewed up the le as quickly as ever she could.

When it was done, the Cock and the ouse and the little Red Hen ran home ry fast, shut the doors after them, ew the bolts, shut down the shutters, ew down the blinds, and felt quite fe.

The bad Fox lay fast asleep under the e for some time, but at last he woke .

"Dear, dear," he said, rubbing his es, and then looking at the long adows on the grass, "how late it is tting. I must hurry home."

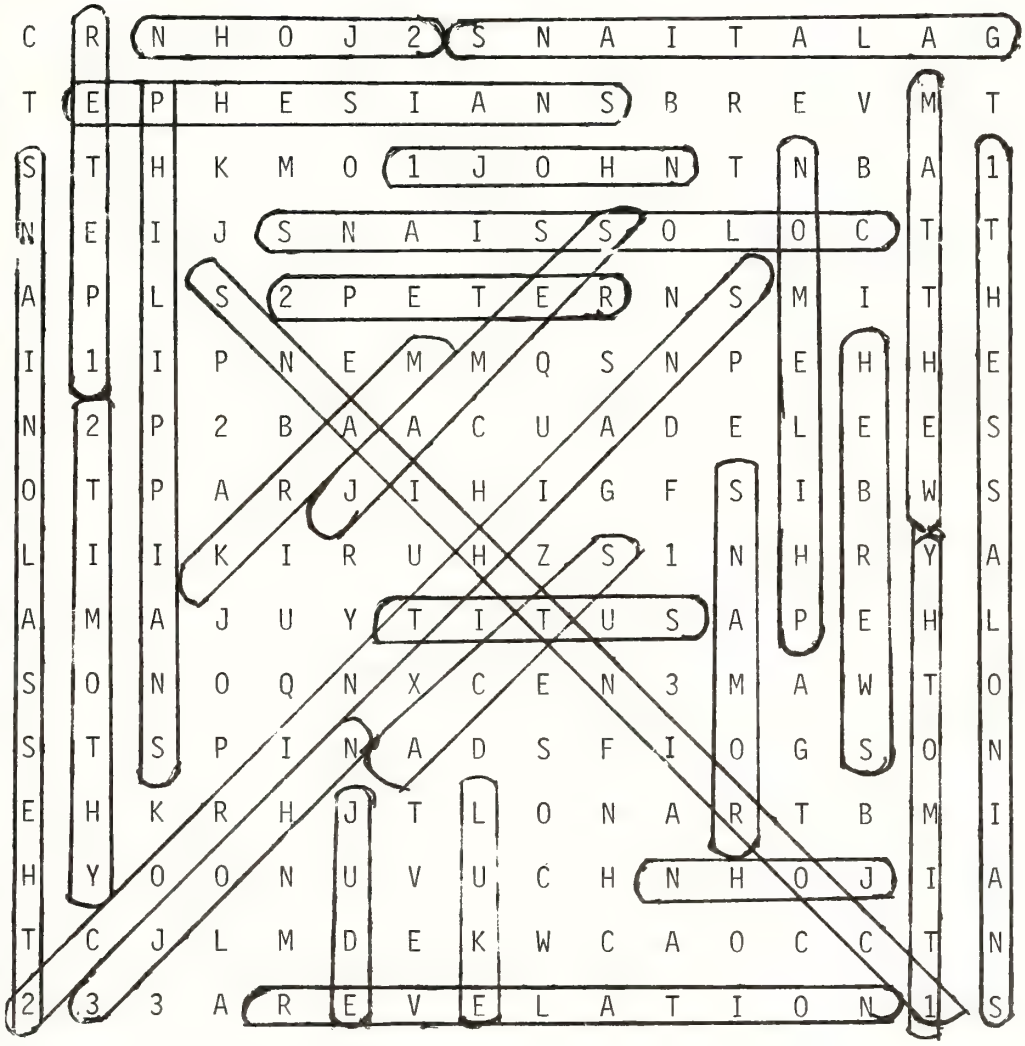
The bad Fox went rumbling and oaning down the hill, until he came to e stream. Splash! In went one foot. lash! In went the other, but the stones the sack were so heavy that the very xt step soon tumbled Mr. Fox into a ep pool. And then the fishes carried m off to their caves and kept him there, he was never seen again. And the four eedy little foxes had to go to bed that ght without any supper.

But the Cock and the Mouse never umbled again. They lit the fire, filled e kettle, they laid the breakfast, and d all the work, while the good little Red n had a holiday, and sat resting in the g armchair.

No foxes ever troubled them again, d for all I know they are still living ppily in the little house with the green or and the green shutters which ands on the hill.

"Look not every man on his own ings, but every man also on the things others" (Philippians 2:4).

BOOKS OF THE NEW TESTAMENT



The answers to last weeks puzzle are circled above in which the books of the New Testament were hidden. Did you locate them?

Matthew
Mark
Luke
John
Acts
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

MISSIONS

(continued from Page 10)

death. His primary concern as expressed in that testimony was that everyone who did not know Jesus as their personal Saviour might come to know Him as such.

That night the people at the meeting were deeply touched by the spirit of concern and love expressed in his testimony and in his life.

Following his death, the Johnney F. Mercer Memorial Missionary Fund was established. That fund today is supporting two missionaries through the Free Will Baptist Foreign Mission Board—Karan Singh in India, and Lorenzo Dela Rosa in the Philippines.

"I think it was his testimony as well as his life that motivated the people of the church to start the fund," said Nate Hinkle, one of the committee members who drew up the rules for the fund.

"He was especially concerned about people during his last few months of life," another member of the church added. "You couldn't help but be encouraged by him."

In the dedication of the missionary fund at the church's homecoming service this past year, Hinkle pointed out that every person has a choice to make about their life.

Jesus said it is not how many talents you have but rather how you use them. Johnney chose to make his life count for the Lord. What about you?

S. O. S.

Please Remember
State Home Missions
Our Funds Are Exhausted.

Taylor Hill
1207 Arsenal Avenue
Fayetteville, North Carolina 28305

MOUNT OLIVE

(continued from Page 9)

4. Fine arts (music, art, drama)
5. Administrative offices

B. College Hall
1. Physical education and athletics
2. Convention center

C. Campus beautification through landscaping, roads and parking areas.

VI. Development of Eagles Nest Conference Center for:
A. Educational and recreational uses by the College
B. Conference facilities for business, civic, church, and education groups
C. Christian youth camp and retreats

VII. Development of Four-Year College Program (Contingent upon attainment above goals)

These Goals Are Projected To Cost $7 Million



Special Moments

Dear Maggie,

Reading your column has brought to mind one "special moment" that I hope will never forget—the living witness of a young couple who placed complete confidence in God's word to supply their needs if they placed Him first in their lives.

Several years ago I was asked to counsel a young couple regarding their finances. He was a college student and she was working to put him through school. They were completely independent with no outside financial help. I asked them to bring me a list of their total income and each known expense. The following budget was presented to me in the order given: Church, 11 percent; rent utilities, 20 percent; car payment and expenses, 20 percent; tuition and books, 15 percent; taxes, 18 percent; clothing, percent; food, 12 percent; total 103 percent.

Only a quick glance revealed that the food allowance was very meager and many items considered essential were missing—for example, medical insurance and expenses, recreation, and personal items. Even though their outgo was more than their income, they stood firm on giving an offering to the church in addition to the tithe. Unexpected expenses simply were covered by the food and clothing allowances which were already far below the average that should have been allotted for these areas. In addition, they were driving 160 miles each week in order for the wife to serve as organist at her home church for which she would accept no remuneration.

Though my own material assests were small, the honest, unassuming faith of this young couple made me acutely aware of my many blessings and again reminded me of the words of Christ found in the sixth chapter of Matthew.

You may be interested to know that the young man finished college, and God has blessed them with some of the material things they so richly deserve. He has continued to bless them spiritually.

JT
Greenville

The free will baptist



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SOMETHING IN A DREAM, AS TOLD BY THE REV. L. E. BALLARD

Editorial...

DAYDREAMING ABOUT A NIGHT DREAM

by the Rev. L. E. Ballard

I do not as a rule pay much attention to dreams, even though there is evidence in the Bible that sometimes God reveals things to people through dreams. However, I had a dream one night recently that I can't seem to get out of my mind easily, so I am resorting to putting it on paper, along with some of my musings about it. Perhaps some of my readers will find something of interest in it.

In this dream I was in church, evidently for the purpose of making a talk. There was no outward evidence that it was a Free Will Baptist church, but certain elements of the dream indicate that it was. It had the usual fixtures of a church—rostrum, pulpit, and pews. It was different, however, from any church I have ever seen in that here and there, throughout it, were beautiful beds of flowers and small green trees growing. Beside me on the rostrum there was a man, whom, in the dream, I seemed to recognize as an old friend and associate. Occupying a large section of the auditorium were young people of all ages—boys and girls. I was speaking in the beginning of the dream, but all I recall of the sermon was that it was that it was about some kind of Christian service.

Suddenly the young people, many of whom I seemed to recognize, broke out singing a song that thrilled my heart. Their faces were aglow with radiant joy as they sang.

Then I awoke, and my first thought was, "My! What a dream!" As I usually do, I simply pushed it aside, turned over in bed and tried to go back to sleep. But the dream kept coming back into my mind, and I found myself seeking to recall the details of it. I remembered readily the appearance of the church and the congregation; but when I sought to identify individuals, I could get no idea in my mind concerning the identities. While recalling that the man with me was well known to me in the dream, I could not fit any one of the adults associated with me over the years into the picture as being the man. Then I gave my thoughts to the group of young people and recalled that I had known most of them in my dream, but I could not now place a single young person I have known into the group. Then I gave my attention to the song they sang and recalled that in the dream it had been one I had heard over and over, but I could not now place it as any one of many songs I recalled hearing sung at Cragmont or youth rallies over the past.

Perhaps by now my readers are wondering if I managed to arrive at any kind of interpretation of my dream. Well, after being unable to get it off my mind, I reached the following conclusions regarding the dream—if it was intended to mean anything to me.

The man beside me on the rostrum represented the many fine brother ministers, Sunday school superintendents, Cragmont staff workers, and others who have been my associates in Christian service over the years. They have all been so dear to me that I could not pick out any one, or few, individuals as favorites. As to the young people, most everybody who knows me knows that I have loved and worked with young people ever since I was called to the ministry. I have often said, jokingly, "I have as many sweethearts and boy friends as any body I know of." This great group of unidentifiable girls and boys represented the hundreds of young people with whom I have been associated at Cragmont and in other activities. I have loved them all—the beautiful, the ugly, the good, and the bad! If some have been more favored over the years, it has been because they made themselves more favorable. To me, now they are all one composite picture of our Free Will Baptist youth, upon which the future of our church depends. If I should undertake to appraise them, or grade them individually, I might make grave mistakes. If God sent this dream, He knew this; therefore, from my memory of the dream, He had erased individual remembrances.

What of the song they sang? Well, the only interpretation I can find regarding the fact that I cannot now remember what it was is that God would have me think of it as a Heaven-arranged medley of the many songs and choruses young people at Cragmont and in youth rallies sang, which delighted my heart and inspired me to appreciate the talent and devotion of our young people over the years.

A dream? Well perhaps more a message from God to me. I can at least receive it as such.

Ministers Photo by Walter Reynolds



Tommy Manning
Editor

the free will baptist

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WHO ARE THE PEACEMAKERS?

by the Rev. Ray S. Anderson

Editor's note: Perhaps the world in general is more at "peace" than ever before, but what about individuals? re all people at "peace" with themselves? All persons abhor war, certainly, but if war were to come—in any rm—what is the attitude to be taken? This article explores one possibility.

THE case of Christian pacifism has been dramatically portrayed d eloquently (if not soundly) argued in r country. As with all half truths, it is ngerous to believe and difficult to ny. The sheer inhumanity of war is self a most powerful argument for the vine imperative of non-violence. Once e heart has surrendered its logic to the rce of this premise, all opposition is ken as opportunity for the purifying ocess of "non-violent" demonrations (or such has been the case).

Let it be understood that the pacifist as no corner on abhorrence of violence. would be utter arrogance to equate acifism with peace-loving. The doctrine pacifism has the same right, as any her doctrine, to be held as a conviction a free man and to be expressed within e rights of free speech.

But, let it also be understood that to ake pacifism an imperative of the hristian ethic is both a distortion of iblical Christianity and a contradiction true pacifism. The pacifist argues from e instinct of human decency; the hristian argues from the indignation of vine love.

It may well be that when God speaks peace He does not simply mean the sence of war, but the disciplining of od over evil and of right over wrong. hen Jesus said, "I have not come to ring peace, but a sword," He was at ast implying that a life of truth will become a point of conflict and most certainly arouse hostility and even hatred. When He said "Blessed are the peacemakers," He was at least giving a place for the discipline of order over disorder, and most certainly stating that the higher values of human good lay in the achievement of a just society rather than simply a non-violent one. The failure to see a distinction at this point is crucial to the formation of the half truth of pacifism. Non-violence is only one form of force applied to society to achieve a desirable goal. The justification for this force is found in the dignity of man, presumably created in the image of God. The resort to force itself in behalf of human dignity is a form of peacemaking. The necessity of violence to achieve this dignity is determined by the degree of indignity involved, not to a "doctrine of violence" supposedly held by non-pacifists.

There are at least two fallacies of pacifism as a doctrine of Christian ethics. First, the achievement of non-violence is not in itself a redemptive gain. Redemption in the Biblical concept is unequivocably defined as the saving of man lost in the pain and penalty of sin through the death and resurrection of Christ, implemented by personal repentance and faith wrought by the inward power of the Holy Spirit. The influence and responsibility of a redeemed man to have a redemptive impact on his society is implicitly held to be the fruit of redemption, not its origin. There are many other concepts of redemption, but of necessity they are non-Biblical or at least sub-Biblical. The point is simply this: the non-violent lost are not thereby saved. The complete achievement of non-violence, while admittedly an objective the Christian strives to achieve, would not have redemptive value measured in terms of the eternal and spiritual dimension of human existence.

The second fallacy of pacifism is a more practical one: it simply cannot exist in a world of total reality. Pacifism offers the individual no constructive course of action in a situation involving a tragic moral choice. When the necessity of choosing between the imperative of two inescapable evils confronts him, the pacifist must either abandon his doctrine or surrender his moral responsibility. When a man is forced to kill an intruder to prevent the rape of his wife he is participating in a judicial expression of the image of God that not only satisfies the claims of the heart, but conforms to the revelation of God's own nature as set forth in the Bible.

It is of more than passing interest to note that pacifism can only exist in a community secured by the non-pacifist, secured not only in the sense of being purchased at the price of violence (even bloodshed), but maintained by the vigilance of men who stand ready to put their lives between the aggressive threats of ungodly men and the values which they cherish as God given. It should be noted that not only Biblical history, but the history of Biblical Christianity has consistently cast the man of God in the role of peacemaker rather than merely non-violence. Pacifism is akin to asceticism, and both are too "unworldly" to belong to the reality of Christian ethics.

It may be that some will quickly point to the example of Jesus as the model of pacifism. Once again, it is a dangerous half truth. The mission of Jesus in this world was one of redemption, not judgment. By his own admission He came to suffer and to be put to death at the hands of unbelieving men. His life was an absolute incarnation of love; He could no more have avoided crucifixion

(continued on Page 16)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Which was it that Jesus suffered in His arrest, trial, and crucifixion mental pain or physical?

Answer: I would think that from the picture we get in the reading of the biblical accounts of the events accompanying Jesus' arrest, trial, and crucifixion one would of necessity believe that the suffering was both mental and physical. Surely the rebuke Peter confronted Him with in Matthew 16:22 affected His emotions as well as His mental and physical being.

Then when the priests and others spat on Jesus and mocked Him, they brought physical suffering as well as mental anguish. See Matthew 26:67. Then in Matthew 27:27-44 we are told of the mockings, the crown of thorns pressed on His head and the mock robe, the scepter and of the soldiers' act in nailing Him to the cross and the rough shod way in which His cross was set hanging Him between two thieves.

It took physical strength to endure the physcial pain and also dedication to withstand the mental and emotional anguish, and especially when we take under consideration that no power apart from that of His own could compel Him to do as He did while He experienced that imposed on Him. He said concerning His pending arrest: "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? . . . But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled" (Matthew 26:52-54, 56).

What all did the Old Testament say concerning this momentous event? "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:4-6). Read all of Chapter 53 of Isaiah. "As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider" (Isaiah 52:14, 15).

We read in Hebrews: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, . . . Forasmuch them as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:9-11, 14-16). Also "Seeing then that we have a great high priest, that is passed into the heaven, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:14-16); also "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8, 9); "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore" (Hebrews 7:25-28); also "Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:45-48).

George H. Sandison helps us in getting this view when he says the following in **1000 Difficult Bible Questions Answered:**

"Pain is a difficult thing to measure. The sorrow of Jesus will always be one of the awe-inspiring, baffling events of the world story. It is impossible to read the Bible deeply, particularly after one has become personally acquainted with Jesus and observed the amazing power that the facts of his suffering and death possess over human souls, without realizing that there must have been far deeper anguish than can be accounted for by the mere facts of his humiliation, rejection, torture and death. If we consider the merely physical pain we must acknowledge that others have

pparently borne as much, though we ust also acknowledge that there are most infinite degrees of susceptibility pain. A wound which will cause little ain to a man of a certain temperament nd organization may be excruciating to ne of finer and more acute sentiveness. But the real agony of Jesus ust have been different from either nysical or mental. There is a sane note, moral note in his suffering that puts it ogether beyond our comprehension. atthew, Mark and Luke all record the ct that as he died he cried out with a ud voice. That seems strange from hat we know of the dauntless courage Jesus. Some immeasurable, inonceivable suffering must lie back of at cry. So also his appeal in the garden r deliverance at the last hour. There ust have been an infinite anguish nead to compel him to ask for another ay. We get the clearest hint in the ievous prayer from the cross: 'My God, y God, why hast thou forsaken me?' here must have been some definite, onscious, agonizing break in the eternal ve which had bound the Father and the on together. Perhaps there was deeper uth than the ancient formulators of the eed knew in those strange words: 'He escended into hell.' No—of all the iefs in the world that of Jesus while he as on the cross and while his body lay the grave, is unique. Its depth, its uration, none can know. They counted e hours he spent on the cross and the ours in the grave. But what eternities of pirit anguish he underwent we may ever know. But, praise God! they were nough to shock every penitent soul that ears of it into a new life, a life in which n is hated and righteousness loved, a e of which the crucified and risen aviour is the eternal Light and the ever-failing hope and joy.''

NO TIME FOR GOD?

No time for God?
What fools we are
To clutter up our lives
With common things,
And leave without heart's gate
The Lord of life and life itself—
Our God.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ''. . . the Lord added to the church daily such as should be saved'' (Acts 2:47).

CONTINUOUS REVIVAL

People who engage in evangelism need to be careful how they deal with ''converts.'' They need to realize that only God can add them to the church. It is true that God's people are committed to certain performances, but the response of the individual can be misleading. If we add them to the church and God has not added them to **His** church, we will be in trouble. The devil and his crowd know how to add people to the church too: and they are the people who divide the church, cause dissension, and the breaking up of real Christian fellowship.

Continuous revival depends on what the church is doing under God. All spiritual revivals have had to do with the church since our Lord established it upon earth. There is no way a person or a group of people can evangelize and promote Christianity outside of the church. Many evangelistic groups, claiming no denominational affliation, run into trouble when they attempt to **position** their ''converts'' after their spiritual honeymoon is over. It is not enough to witness by telling what Jesus did for us, who He is, or what He will do for us when we are converted. Sure, the church must tell all these things, and more! But the church must invite us into its rank and file, prepare a place for us and give us love, understanding, and the right to perform according to the dictates of our conscience. The rank and file of the church personnel from the minister through must encourage new converts by setting examples and by making room for them in the fellowship routine.

Continuous revival may well be dependent upon the educational aspects of the church. The people must be willing to study. In the Early Church the people believed the disciples and what they taught, but they were also trained to **try the spirits.** Perhaps this is where we fail to coordinate our work. The Spirit of God cannot coordinate with an evil spirit. The church is in a healthy state when the members are hungry for the good news about Jesus. A person who is hungry will go to the place where food is offered. There is a possibility that when one is sick he despises food and will not seek for it. Such is the case with people who have been feeding on the wrong kind of food; it has made them sick! A church whose members support a teaching ministry is apt to continue in a state of revival.

A church which promotes togetherness through fellowship will enjoy continuous revival. When the people are in fellowship, they can walk together in peace and harmony. This fellowship is improved when people can sit down and eat, or pray, or work together in harmony. As long as members refuse to do this together, the church will deteriorate and fall apart spiritually.

Revival fires are kindled and rekindled when the people learn to pray together. The spiritually-alert church will continue to offer prayers and compassion for all people. They pray for the sick, the lame, the halt; they pray for divine guidance in the affairs of life. And they pray for patience and endurance through dangerous and difficult places in life.

The evangelistic church will be generous in her support of missions —home and foreign. The individuals in the church will be generous in supporting the church budget in all financial privileges. These may involve the Children's Home, Christian education, youth work, widows' support, and all retired people who have a need.

This will be a church full of praise and adoration for our Lord. Their manners of life will be disciplined to match the Lord's commandments. Children will be brought up in the nurture and admonition of the Lord. The people will be united in the continuous effort to preach Jesus Christ to all people.

NEWS & NOTES

Western District Auxiliary To Hold Study Course On Prayer

Mrs. Jean Ackiss of Mount Olive College will teach a study course on prayer, using the book, ''Adventures in Prayer,'' by Catherine Marshall. This meeting will be held at Micro Free Will Baptist Church in Micro, Tuesday, February 22, 1977, at 7:30 p. m.

Marsh Swamp Church AFC And YFA Hold Walk-a-Thon



On a Saturday morning bright and early there was alot of activity around Marsh Swamp church. Approximately 35 walkers gathered at 8 a. m. which is awfully early on a Saturday morning.

With maps in hand, and remarks like, ''Well, I know I'll never make 10 miles,'' and ''I hope my feet don't blister,'' the YFA and the AFC groups and their leaders set out on a ten mile walk-a-thon to raise money for the home missions.

There were two refreshments stands set up along the way which were really welcome sights to the walkers. The Ladies Auxiliary prepared a wiener roast for the walkers upon their return to the church at lunch.

All of our walkers completed the ten miles which is an excellent record. We raised a total of $940.65 which was presented to Mr. Ray Wells at our next meeting.

Study Course On Prayer

The Woman's Auxiliary of Saint Mary's Free Will Baptist Church, in New Bern, will sponsor a study course Friday, February 11, at 7:30 p. m. The speaker will be Mrs. Letha Burgess. Mrs. Burgess is a member of Pleasant Plain Free Will Baptist Church, Selma, where she is teacher of The Crusaders' Sunday School Class and Program Prayer Chairman for her auxiliary.

All churches in the area are invited to attend this study course on prayer.

A MEMORIAL TO THE REV. E. C. MORRIS

The following memorial is submitted by the Rev. C. B. Downey, State Association of Free Will Baptist of Moultrie, Georgia.

Matthew 25:14-23 presents a graphic and dramatic picture of faithfulness in service to the Lord Jesus Christ and the reward that follows such service. Four phases of exemplary stewardship are contained in this account:

—The wisdom of the Lord of the stewards in handing out responsibilities.

—The willingness of the stewards in accepting the respective assignments.

—The zeal and energy with which the stewards discharged their responsibilities.

—The faithfulness and fairness of the Lord in rewarding the stewards.

In every sense of the word, the Rev. E. C. Morris was a good steward of Jesus Christ. His record verifies this fact. Those of us who knew him so well and with whom he served for so many years can testify to this fact.

His 60 years of unbroken service in the Free Will Baptist ministry are proof of his sincerity and perseverance. Brother Morris answered the call to preach the gospel at the age of 25. His pastoral ministry took him into three states: North Carolina, Texas, and Georgia. Wherever he served times, he was loved and appreciated as a man of God. He preached the Word of God with authority and concern. He was a student of the Bible and filled his pulpit with dignity and respect. He was a friend and counsellor to young and old. His heart was tender and compassionate and he had a fervent desire to lead people to Christ. He was a good pastor.

He came first to Georgia as a visitor to the session of the State Associational meeting. Following this visit, he accepted a pastorate in the state. In 1947 he was elected to the position of Promotional Secretary-Treasurer of the State Association. This was a first in Georgia and also a first in the entire denomination at that time. He accepted this new responsibility willingly and worked at it from the very beginning with characteristic energy and enthusiasm. He met with many obstacles and reverses but was undaunted. Patiently and lovingly he kept on working. Little by little he broke down the barriers of reluctance and suspicion, and after 14 successive years in the office, the Lord had used him to perform a miracle. The growth in every department of the State Association's program was phenomenal, and the name of E. C. Morris had become a household name to be respected among the Free Will Baptist people in Georgia. Those men who have succeeded him in this office have found a rich legacy left to them because E. C. Morris was there before them.

At the age of 85, Brother Morris was summoned by his Lord to come home. Tired and worn, but still strong in the faith and unashamed of his record, he gladly answered the summons and kept his trust with the Great Steward. There can be no doubt concerning the welcome he received into the presence of Him whom he had served so lovingly and efficiently. It was as the Master has always rewarded the faithful servant: ''. . . Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord'' (Matthew 25:21).

His philosophy of life and death are expressed in some of the words of the poem, ''No Coward Soul Is Mine,'' by Emily Bronte:

No Coward soul is mine,
No trembler in the world's storm-troubled sphere!
I see heaven's glories shine,

nd faith shines equal, arming me from fear.
God within my breast,
mighty ever-present Deity!
fe, that in me hath rest
s I, undying Life, have power in Thee.

RESOLUTIONS OF RESPECT

On January 8, 1977, at 5 p. m., God in is infinite wisdom saw fit to call to His eward, our brother in Christ, Wiley ripp, age 72. Brother Wiley had been a ember of Piney Grove (Pitt County) everal years, transferring his church embership from Gum Swamp.

Surviving are his wife, eight children, irty-two grandchildren, and ten great-randchildren.

Therefore it be resolved:

First, that we extend to the bereaved mily our deepest sympathy.

Second, that we express our deepest ppreciation for his devotion and many inds of services to the church during is membership. He will be greatly issed.

Third, a copy of these resolutions be ent to the family, a copy to **The Free Will aptist** for publication, and a copy be etained in the minutes of the church.

Respectfully submitted,
Velma Harris
Myrtie Ruth Tyson

IN MEMORIAM

Mr. George Luther Taylor was called ome to be with the Lord on January 20, 977, at the Martin General Hospital Villiamston. He was born October 5, 897.

The funeral was conducted in the iggs Funeral Chapel, Williamston, by is pastor, the Rev. Boyd Shook, the ev. Thurman Griffin, and the Rev. David ope. Burial was in the Robersonville emetery under a beautiful mound of owers.

He was married to Mrs. Mattie Meeks aylor, who passed away January 6, 968. He is survived by two sons, James dward and William N. Taylor of Villiamston; and two daughters, Mrs. lotie Bell Cherry of Micro and Mildred eimer of Opalacka, Florida; two sisters, Irs. Reba Hardy and Mrs. Bertha Keel of Villiamston; one brother, Mr. Dossie aylor of Hopewell, Virginia; and sixteen randchildren and twenty-one great-grandchildren.

Mr. Taylor was a retired farmer and lived in Martin County all his life. He was held in high esteem by all his fellowmen, a good neighbor, and a devout Christian.

He joined the Cedar Grove Free Will Baptist Church early in life. His wife and children found Christ and served many years in various offices of the church.

Later years he made his home in Williamston, where he lived until his death. He and his wife were charter members of the First Free Will Baptist Church of Williamston. His son-in-law, the Rev. Roland C. Cherry was founder of the church. Mr. Taylor served as deacon and trustee for several years until his health failed. He never lost interest in the growth and the spiritual welfare of his church. Although he was unable to attend his church, he was a constant witness for His Lord and Saviour. It was always a joy to him to share Christ and His many blessings with those who visited him. While he was in the hospital, the nurses witnessed many times his quiet times in prayer to God to bless his children, those he loved, and always prayed God's blessings on those he loved, and always prayed God's blessings on those who nursed and cared for him.

Mr. Taylor was not only a grand old gentleman, but a most unusual Christian. His life touched so many lives here in this hospital, and we truly thank God for not only his life, but we will always cherish his love and guidance, as our father.

Dear Daddy, we miss you everywhere,
Life is not the same.
There is a vacant place that can never be filled.
While with Jesus you are sleeping,
We feel quiet lonely here.
We shall never forget your jolly laughs,
Your smiles and encouragement too.
We loved you so dearly, for you were so kind and good,
You often called up heaven, while on your bed you lay.
How sweet you trusted in Jesus,
While here on earth you stayed.
Its so wonderful to thank of heaven,
and it's joys beyond compare,
And I pray that I shall someday enter,
for I know my Daddy is there.

With love, his daughter,
Motie Bell Cherry

IN MEMORY OF MRS. NOVELLA SMITH

On Friday, September 17, 1976, God spoke to Aunt Novella and said, "Come home, your suffering is over." She had been sick for about three years and suffered beyond measure though she never complained.

Aunt Novella was born in Craven County on July 3, 1904, to J. H. and Polly Morris. She married Willie M. Smith in 1933 who survives. She has one daughter, Janice, her husband, Dickie, and three grandchildren.

She was a member of Juniper Chapel church and attended faithfully. She loved her church, her home, her family, her friends, and most of all her God.

Her last few weeks were spent in Craven County Hospital where she suffered much. Her friends and her family were sad when she died, but they knew that their loss was her gain. The funeral was held at Juniper Chapel church by her pastor, the Rev. Eddie Edwards and former pastor, the Rev. Willie Stilly. She was laid to rest in the church cemetery, her body under a beautiful mound of flowers, her soul in Heaven.

Respectfully submitted,
Lue Rhe Gatlin (niece)

IN MEMORY OF MISS MITTIE OWENS

On Saturday morning, January 1, 1977, the death angel called Miss Mittie Owens, Route 1, Dunn, from her pilgrimage here on earth to receive her reward in Heaven. She had been ill for some time.

She was a member of Robert's Grove Free Will Baptist Church and also a member of the woman's auxiliary. As long as her health permitted, she was present, ready and willing to do what she could in the work of the church and auxiliary.

We bow in humble submission to His holy will in calling the spirit of our beloved sister and friend home to be with the Lord. She has left this life of uncertainty, tears, and toils for a life where there is joy, peace, and happiness for evermore.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

Respectfully submitted,
Mrs. James Spell

Mount Olive College

SANDY PLAIN CHURCH VISITS MOUNT OLIVE COLLEGE

Members of the Sandy Plain Free Will Baptist Church traveled to Mount Olive College to visit the College they help sponsor as members of the Original Free Will Baptist Denomination in North Carolina.

Located between Beulaville and Pink Hill, Sandy Plain church's adult Sunday school class made a $1,000 contribution to the newest building on campus, Rodgers' Chapel.

The visit was arranged by the adult Sunday school class to give church members a greater opportunity to actively participate in their church's work. The church members ate lunch at the College's cafeteria and toured the entire 110 acre campus.

During the 1976 Church College dinners held in the fall, Sandy Plain church won a $100 student scholarship for contributing the largest amount at the Duplin County dinner in support of Mount Olive College.



Children in front (1 to r) Miss Kim Sumner and Miss Rebecca Thigpen. Front row (l to r) Dr. W. Burkette Raper, president of Mount Olive College, Mr. Arthur Kennedy, Mrs. Mamie Kennedy, Mrs. Grace Sumner, Mrs. Betty Thigpen, Mrs. Callie Baker and Miss Susie Sumner. Second row (1 to r) Mr. Wilbur Sumner, Mrs. Esther Sumner, Mrs. Eunice Smith, Mr. W. E. Thigpen, Mrs. Josephine Thigpen, Miss Marilyn Baker, Mrs. Carolyn Thigpen, Mr. Earl Thigpen, Mr. Ace Sumner. Third row (1 to r) Mrs. Ann Sumner, Mr. Jerome Sumner, Mrs. Sue Tripp, Mrs. Carrie Chesmore, Mrs. Vera Gray Whaley, Mrs. Gene Brown, and Mrs. Doris Sumner. Fourth row (l to r) Mr. Edward Thigpen, Mrs. Rowine Stroud, Mr. Wilmer Tripp, Mr. Donald Sumner, Mr. Parker Sanderson, Mr. Fitzgerald Bostic, Mrs. Frances Bostic and Irene Sanderson.

THE NEW CREATIONS TO SING

The New Creations from Mount Oliv College will sing at Oak Grove Free Wi Baptist Church in Bladen County o Sunday, February 13, at the 11 a. m worship service and at Piney Grove Fre Will Baptist Church in Kenly at the p. m. worship service.



The New Creations consist of Moun Olive College students who sing gospe songs and share their Christian testimonies. The 1976-77 group in cludes: front row (1 to r) Karen Bower (Goldsboro) from May's Chapel church Becky House (Pikeville), Anita Whitforc (Vanceboro) from New Haven church, and Vicky Powell (New Bern) from Oak Grove church. Back row (1 to r) Jeff Daughtry (Smithfield) from Yelverton's Grove church, Rusty White (Jackson ville), John Cashwell (Clarkton) from Oak Grove church and Pat Wood (Ayden) from Grimsley church.

GIFTS TO MOYE LIBRARY

Gifts to Moye Library, Mount Olive College, during the month of January, 1977, totaled $388.50 and are as follows:

In Memory of

Mr. David H. Bissette by Mr. and Mrs. James B. Hunt, Lucama.

Mr. and Mrs. Floyd H. Boykin by the Rev. and Mrs. Sheldon Howard, Mount Olive.

Mr. Adrian Dail by Friends, Mount Olive.

Mrs. Annie Wilson Davis by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Jason Gilbert Gardner by Mr. and Mrs. J. Steven Lancaster, Pikeville.

Mr. Sammie Ben Garner by Mr. Bryce H. Ficken, Mount Olive.

Mrs. J. C. Griffin Sr. by Mrs. Sybil

odley, Newport and Mr. and Mrs. ennis G. Riley, New Bern.

Mrs. Bessie Herring by Mrs. Callie O. rady, Mount Olive.

Mr. Kirby Howard by Mr. and Mrs. arold Herring, Mount Olive.

Mrs. Patsy Q. Howard by Mr. and rs. D. F. Chambers, Kenansville.

Mr. J. H. Huff by Mr. and Mrs. E. L. ill, Ayden.

Mrs. Marjorie R. Johnson by Mr. and rs. John N. Walker, Mount Olive and r. and Mrs. M. M. Lownes, Mount live.

Mr. Monroe L. Justice by Mr. and rs. Johnnie G. Howell, Pikeville.

Letty Kennedy by Mr. and Mrs. Alex arwick, Deep Run.

Mr. John Lewis Kornegay by College ircle Neighbors, Mount Olive and Mr. nd Mrs. Marion Brogden and Sharon, lount Olive.

Mrs. Holland Martin by Mount Olive ollege Alumni Association, Mount Olive.

The Rev. Willet L. Moretz by Dr. and rs. W. Burkette Raper, Mount Olive.

Miss Mittie Owens by Ladies Class, obert's Grove Free Will Baptist Church, unn.

Mr. Cary Joseph Pelt by Miss Pamela . Wood, Mount Olive.

Mrs. Louise Raynor by Mr. and Mrs. arl Wood and Pamela, Four Oaks.

Mrs. Katie Reaves by Dr. and Mrs. M. . Lownes Jr., Mount Olive.

Mr. Phil Roberts by Dr. and Mrs. M. . Lownes Jr., Mount Olive; Mount Olive aycees, Mount Olive; the John Vestbrook family, Mount Olive; Miss Vanda L. Peele, Middlesex; and Mr. and rs. Gary Roberts, Mount Olive.

Mr. Linwood Scott by Mrs. Daisy impson, Lucama and Mr. and Mrs. lmer F. Pittman, Wilson.

Mrs. Pearl Slade by Mr. and Mrs. arroll Banks, Merritt.

Mrs. Lula S. Smith by Mr. and Mrs. urrell Stroud, Deep Run, and Mr. and rs. Alex Barwick, Deep Run.

Mr. E. A. Southerland by Miss Pamela . Wood, Mount Olive.

Mr. William Thigpen by Mr. and Mrs. dward L. Walston, Pinetops.

Mr. John Thomas Thornton by Mr. nd Mrs. Ray Warwick, Newton Grove.

Mr. Peter Whitfield by Dr. and Mrs. . M. Lownes Jr. Mount Olive.

Mr. Randy Woodard by Mr. and Mrs. ohn Walker, Mount Olive; Mount Olive ollege Alumni Association, Mount Olive; and Mr. and Mrs. Joseph G. Forbes, Arapahoe.

Mr. Durwood Woodard by Mrs. Amy Blalock, Wilson; and Little Rock Free Will Baptist Church, Lucama.

In Honor of

Heather Leigh Adkins by Mount Olive College Alumni Association, Mount Olive.

Tony Lynn Merritt by Mount Olive College Alumni Association, Mount Olive.

Heather Michelle Parris by Mount Olive College Alumni Association, Mount Olive.

Gifts

Mr. and Mrs. James H. Paul, Morehead City.

STUDY GUIDE FOR

1977 SWORD DRILL

Below is a study guide for the 1977 Intermediate and Junior Sword Drill to be held at the North Carolina State Free Will Baptist League Convention March 12, at May's Chapel Free Will Baptist Church in Fountain. The drill will be taken from this guide and is open to anyone through the age of fifteen. This is also going to be the Sword Drill for the State Convention in March. In the **character** and **topical** drills, you may use another Scripture than what is on the guide. Copies have been sent out to each church that the address was known. If you did not get a copy you may use this one or write to the promotional secretary, Mrs. Mike Conner, Route 2, Deep Run, North Carolina 28525, and she will send you a guide.

I. Scripture Searching

Genesis 50:1
Exodus 20:7
Psalm 29:11
Jude 1:3
Revelation 3:20
1 Thessalonians 5:18
Colossians 3:17
2 Timothy 3:16
Ephesians 6:1
Luke 6:36
Romans 6:23
1 Corinthians 13:4
1 Peter 2:24
John 1:12
Acts 16:31
1 John 1:9
Philippians 4:19
Isaiah 41:10
Galations 5:22
James 1:17

II. Unfinished Quotations

Joshua 1:6—Be strong and of good courage
Hewbrews 13:5—Let your conversation be
Romans 10:9—That if thou shalt confess
Psalm 119:1—Blessed are the undefiled
Ephesians 4:32—And be ye kind
Romans 15:13—Now the God of hope fill you
1 Corinthians 1:15—Lest any should say
James 4:7—Submit yourselves therefore
Exodus 20:12—Honor thy father and thy mother
John 7:7—The world cannot hate you

III. Book Drill

1 Samuel
Luke
Ephesians
Jude
Proverbs
Jonah
Malachi
Ezekiel
Jeremiah
1 Kings
Judges
Deuteronomy
Galatians
Hebrews
Philippians
Colossians
Esther
Ecclesiastes
Joel
Mark
Job

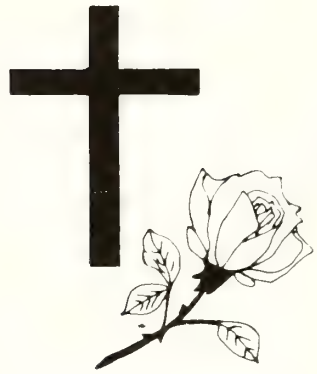
(Continued on next page)

IV. Word Drill

Matthew 25:46—punishment
John 5:29—damnation
Mark 2:27—sabbath
1 Samuel 16:23—evil
Titus 1:13—witness
Micah 5:13—worship
Luke 10:21—rejoice
Judges 19:30—advice
Ecclesiastes 12:1—Creator
Song of Solomon 2:14—dove

V. Names

John 20:1—Magdalene
1 Samuel 17:17—Jesse
Hosea 8:3—Israel
Matthew 17:1—James
Job 6:1—Job
2 Kings 10:34—Jahu
Joshua 1:3—Moses
Ephesians 3:1—Paul
Acts 13:52—Holy Ghost
Revelation 21:2—John



Special Moments

Dear Maggie,

When I was about ten years old, my father, two brothers, and I lived near the water. In those days much traveling was done by boat. My father had a small sailboat.

One time he and I went on an extended trip, visiting relatives. One of my cousins wanted to adopt me. That was a hard decision for my father to make. Mother was dead; I had no sisters. My father knew these people could do much more for me than he could. Separation would be hard.

He said, "I will let him decide."

I began to cry and said, "I don't want to leave you." That settled the matter once and for all.

When we were returning home that very day, my father was taken seriously ill while we were out on the water far from land. Without fully knowing what he was doing, he turned the boat around and told me to steer for an object on the distant shore. Although I was quite young, I was familiar with sailing and brought the boat to land. There was a house nearby and I rushed there for help. I didn't know it at the time but the people knew my father well. They took him in their home and cared for him (and me) until he was able to go home.

From that experience I know that God cares for His people, and He directs their lives (even causing a ten-year-old boy to go to the nearest help available in a time of distress).

MB
Pantego

The column needs your response.

Maggie

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Gum Neck Free Will Baptist Church is in need of a pastor. Anyone who may be interested, please contact Mr. Charles Cahoon at Route 1, Columbia, North Carolina or call 796-6747.

The Rev. Bill Gaylord former pastor and teacher is available for part or full time service. Interested churches may write to the Rev. William R. Gaylord, Route 1, Pinetown, North Carolina, or call 943-2869.

ALPHABETICAL GUIDE FOR CHRISTIANS

A-ttend church faithfully.
B-e careful in all things.
C-onsider well; then decide positively.
D-o right; fear to do wrong.
E-ndure hardships with calmness.
F-orsake not your family.
G-o no place that will ruin character.
H-ate no one. Do good to everyone.
I-gnore no one; practice hospitality.
J-oin hands with the righteous.
K-eep your mind pure.
L-ie not for any consideration.
M-inister unto the needy.
N-ever try to appear what you are not.
O-ppose things that are evil.
P-ay your debts promptly.
Q-uestion not the honesty of a friend.
R-espect the advice of your parents.
S-acrifice money rather than principle.
T-hink before you speak.
U-se your time wisely.
V-alue the Bible above all books.
W-atch your temper.
X-ray your thoughts before speaking.
Y-ield not to discouragements.
Z-ealously labor for the fight, and spiritual success is certain.

—Joe Maynard

"Go ye into all the world, and preach the gospel"



mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N C 28305

HOME MISSIONS CONTRIBUTIONS
OCTOBER 31—DECEMBER 31

Albemarle

lbemarle Union Meeting	$ 8.00
ree Union (Beaufort)	38.00
ickory Chapel	136.23
lymouth, First	25.00
hiloh	118.94
idney	90.00
nion Chapel	119.00
Total	$ 535.17

Cape Fear

ethel	$ 47.00
ape Fear Union Meeting	72.89
ape Fear Youth Fellowship	450.00
atalpa Mission	50.00
oldsboro, First	118.23
appiness Mission	78.99
opewell	52.56
ohnston Union	60.00
ee's Chapel	98.78
almer Memorial	155.97
owhatan	100.00
leasant Grove	100.00
iverside	200.00
hady Grove	21.25
mithfield, First	10.00
ictory Mission	29.35
Vooten's Chapel	25.00
elverton's Grove	50.00
Total	$1,720.02

Central

spen Grove	$ 15.00
yden	155.00
ethany	5.00
lack Jack	1,581.15
entral Conference	1,300.00
aniels Chapel	255.00
awsons Grove	105.00
dgewood	40.00
lm Grove	100.00
ree Union (Greene)	5.00
Friendship (Greene)	86.93
Greenville, First	255.00
Grimsley	135.00
Gum Swamp	230.00
Harrell's Chapel	255.00
Hickory Grove	51.04
Howell Swamp	57.00
Hugo	115.00
Hull Road	221.40
King's Cross Roads	53.85
LaGrange	5.00
Little Creek (Greene)	5.00
Marlboro	5.00
Ormondsville (Greene)	5.00
Otters Creek	23.45
Owens Chapel	5.00
Peace	23.00
Rocky Mount, First	45.00
Reedy Branch	105.98
Rose Hill	20.00
Saratoga	5.00
Spring Branch (Greene)	5.00
Tarboro, First	192.50
Watery Branch	15.00
Williamston, First	107.00
Winterville	248.72
Total	$5,807.02

Eastern

Beulaville	$ 10.00
Bridgeton	75.00
Cabin	105.00
Core Creek	30.00
Crab Point	71.41
Davis	7.29
Deep Run	90.00
Dublin Grove	10.00
Faith	100.00
Fifth Eastern Sunday School Convention	10.00
Fifth Eastern Union Meeting	25.00
Holly Springs	477.00
Jackson Heights	75.73
Northeast	2.50
Oak Grove	10.50
Oriental	13.79
Pearsall Chapel	50.00
Pilgrim's Home	55.00
Pilgrim's Rest	59.88
St. Mary's	125.00
Sandy Plain	343.19
Sound View	35.73
Third Union District	50.00
Total	$1,832.02

Individuals

Beacons	$ 10.00
Burress Insurance Company	10.00
Mrs. Person Daughtry	25.00
J. W. Dry	20.00
Nancy Duncan (in memory of the Rev. F. C. Morris)	20.00
John Furlough Sr.	25.00
Eula Jones	15.00
Susan D. Pinkham	15.00
Total	$ 140.00
N. C. Woman's Auxiliary	$ 63.81

Pee Dee

Cypress Creek	$ 29.25
Oak Grove	46.54
Pee Dee District Convention Auxiliary	46.00
White Oak	120.00
Total	$ 241.79

Piedmont

Bethany	$ 20.39
Durham, First	20.00
Friendly Chapel	10.00
Heritage Mission	77.60
Westwood Hills	225.00
Total	$ 352.99

Western

Calvary	$ 125.00
Everett's Chapel	148.12
Fellowship	42.88
First Union of Western Conference	100.00
Flood's Chapel	18.00
Free Spirit Mission	88.00
Free Union (Nash)	63.60
Friendship	100.00
Holly Springs	15.00
Kenly	23.32
Little Rock	2.00
Fremont, First	5.00
Marsh Swamp	943.65
Micro	35.10
Milbournie	9.96
Oak Grove	46.85

(Continued on page 15)

the Sunday School LESSON

St. Claire Bible Class

For February 20

POWER TO TRANSFORM LIFE

Lesson Text: Luke 19:1-10; Mark 8:34-36
Memory Verse: Luke 19:10

I. INTRODUCTION

There is no such thing as a rational-thinking human not being able to find salvation and a transformation of life-style through Jesus Christ. The only thing that could keep any man from these spiritual blessings is the fact that he does not choose to receive them. All persons, high or low, rich or poor, may receive transformation.

J. Pierpont Morgan, one of America's most influential financiers, once said: "I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood, he will present it faultless before the throne of my Heavenly Father."

A blackened sinner from the slums of a great American city once said: "I was nothing until I heard about Jesus Christ. I received Him as my Saviour and He made life worth living. I am no longer what I was; I am a new creature in Him."

These testimonies, from two men at opposite poles of the social and economic structure of life, bear witness to the glorious truth that all men, whatever and whoever they are, may find a new life through the transforming power of Jesus Christ. Christ came to give His life a ransom for man. If man dies in his sins he can blame only himself for his eternal damnation.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. "The whole world cannot make up to a man the loss of his soul. . . . Of all unprofitable and foolish bargains that man can make, the worst is that of giving up his soul's salvation for the sake of this present world."

B. We today are faced with the same decision that confronted Zacchaeus: Will we seek to gain all that this world offers, or will we submit all to Jesus? All that we try to hold on to in this life must one day be given up; but if we do Christ's will, we will receive an inheritance that we will never lose.

C. That the power of God can work on people from **without**, as it were, in healing their bodies is cause for joy. But that the grace of God, in Jesus' words and ways, can help them be changed **within** is a miracle of even greater magnitude. The challenge and the reality of such personality transformation is the theme of our lesson for today.

D. No man is poor who knows, loves, and serves the Christ of God. No man is rich who is without Him.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. Suppose you could get everything your selfish heart desires, suppose there was nothing in this world you would have to do without if you wanted it, how would all these things profit you if in getting them you lose your precious, everlasting soul? Do we not understand from Jesus' words that just one single soul is worth more than all the gold, silver, diamonds, and all other material things in the world?

B. So often we go through life with the single aim of getting all we can for ourselves, trying to **save** our lives. But in the end we lose it, for we can't take it with us. But the Christian who truly desires to honor Christ and follow Him daily couldn't care less about "things." He wants to lose his life for Christ's sake and for the sake of His Word. Such a devout follower of the Lord has been transformed by His power and will find his life both here and in the life to come.

C. The soul of man is of such value that should it be lost any man would give his all to regain it. This being true, it is a small sacrifice and service which Jesus demands in exchange for the assurance that our souls will not be lost.

D. The power of Jesus and the gospel is just as strong today as in the days when Jesus walked the earth. Lives are being changed today through the power of Jesus. Jesus wants men and women, boys and girls to follow His way and to obey His Word. We must choose to follow Jesus or to follow the path of the evil one. We need not say that we will not follow either, because if we do not obey Jesus, then we have rejected Him and have thus made a choice. To know Jesus is to love Him; and when we love Him there are changes that we will make to please Him. We will begin to choose our words and deeds more carefully. We will want to be more worthy of His love for us.

E. What does it cost to be a disciple? First, we must deny self. This means that we must crucify the flesh. This was what Paul meant when he spoke about dying daily. Then we must be willing to bear a cross. This means that we are to make some willing sacrifice daily for the work of our Lord. Are you willing to pay this price to be a real disciple of Jesus?

F. First, if we are to be a follower of Jesus Christ, self must be denied. Note that there is a difference in denial to self, and denial of self. If we are going to be a follower of Christ, we must repudiate ourselves in order to follow Him and give Him first place.

Second, we must take up our cross. Just what is meant by "our cross." Some people seem to have confused bearing a cross with carrying a burden. Burdens are those things that have been thrust upon us. For example, the person who has arthritis has a burden. He must carry it; it has been thrust upon him, and he has no choice in the matter. On the other hand, crosses are the things that we voluntarily take up and carry for Jesus. If we are going to be followers of Christ, we must voluntarily take up some sacrifice and carry it for His sake.

—Selected



SUNDAY, FEBRUARY 6
Scripture Reading—Daniel 11:32

THE REAL THING

C. S. Lewis, a Welsh professor and former atheist, said, "I remember that at once after I had given a talk to the Royal Air Force, a tough army officer stood and said, 'I *know* there is a God. I've *felt* Him. Alone in the desert at night, I've felt the tremendous mystery. And that's just why I don't believe in giving neat little dogmas and formulas about Him. To anyone who's met the real thing, they all seem so petty and pedantic.' "

PRAYER THOUGHT

As Christians we know that all born-again believers are saints and eternally God's children.

MONDAY, FEBRUARY 7
Scripture Reading—John 7:37

A WORLDWIDE VACUUM

Said Dr. Arthur F. Glasser, dean of the Fuller Theological Seminary School of World Mission and former home director of the Overseas Missionary Fellowship, "I believe that increasingly there is going to be a worldwide vacuum within the communist world. In Communist Russia, there is far more neglect of the great Communist texts, far more cynicism, far more frustration on the part of intellectuals than elsewhere. Communism does not have the answer for alienation, finitude, restlessness. The longer the Communist movement is in the world, the greater will be the spiritual hunger of the world, because Communism does not have the answers."

PRAYER THOUGHT

How spiritually thirsty and starved are those who spurn the invitation of the Saviour.

TUESDAY, FEBRUARY 8
Scripture Reading—John 1:29

NOT APPROPRIATE
FOR THE ELITE

In preaching to an audience of courtiers and noblemen, John Wesley used the text, ". . . O generation of vipers, who hath warned you to flee from the wrath to come" (Matthew 3:7).

At the close of the service, a friend reprimanded him for speaking so bluntly to the elite group. "That sermon would have been quite appropriate for the down-and-outers," he said.

"No," said Wesley. "If I had been speaking to them, my text would have been, '. . . Behold the Lamb of God, which taketh away the sin of the world' " (John 1:29).

PRAYER THOUGHT

Both the wealthy sinner and the poverty-sticken sinner need God's mercy and forgiveness.

WEDNESDAY, FEBRUARY 9
Scripture Reading—1 Samuel 21:8

"RIDE FOR THY LIFE"

The word "posthaste" came into usage during the reign of Henry VIII of England. Relays of horses were stationed in principal towns in England. When a letter was stamped "posthaste," it meant "ride for thy life!" If a carrier were caught delaying en route, he was hanged!

Letters of the sixteenth century often bore a drawing of a letter carrier suspended from the gallows! Beneath the drawing occurred the words: Haste! Posthaste! Haste for thy life!"

PRAYER THOUGHT

How slow many of God's children have been to obey the Saviour's directive; go to all lands and tell of the gospel.

THURSDAY, FEBRUARY 10
Scripture Reading—2 Timothy 2:26

A SURE WRECKER

Some years ago, in one of my pastorates, a man whose soul was riven with sorrow, came into my study. "What's the trouble?" I asked.

Between sobs, he said, "As you know, I have a fine and faithful wife, and very dear children. It will be most difficult for me to tell you what occurred at a convention I recently attended in another city. At the convention, liquor flowed freely. Though I seldom imbibe any alcoholic beverages, my associates insisted that I have just one nip. I did. Then, I had another, and another, and another!

"The next morning, when I awakened, there was a strange woman in my room! My wife has learned of what happened, and she is now suing me for a divorce!"

PRAYER THOUGHT

Watch the beginning of sin! Satan is subtle. He doesn't ask anyone to plunge precipitously into sin. He lures his victims on a step at the time, until he brings them to the point of no return.

FRIDAY, FEBRUARY 11
Scripture Reading—Hebrew 13:8

A LIVING REALITY

J. Edgar Hoover said, "For me Jesus is a living reality. He is truly man's hope for joy and salvation. No matter what problems confront me, I know that I can count on our Redeemer for strength and courage."

PRAYER THOUGHT

What is Christ to you?

SATURDAY, FEBRUARY 12
Scripture Reading — Philippians 1:23

NO SEPARATION

During World War II, a young Belgian was parachuted into his country to work with the underground movement against the Germans. He was captured and placed in solitary confinement.

A Belgian pastor, apprehended for spying, occupied an adjoining cell. The two began to tap messages to each other on the stone wall which separated them.

One day the young Belgian tapped "How unbearable it is to be alone with one's self!"

The pastor replied, "It is heaven to be alone with one's Lord!"

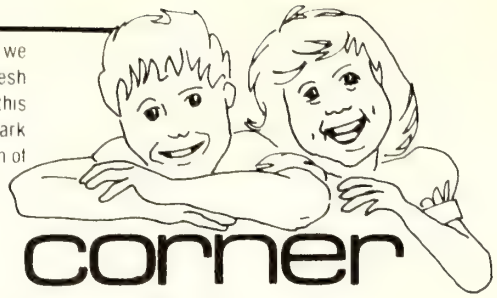
On the day the youth was led to his execution he tapped this message: "I am going out to life eternal through faith in Christ, and I shall be forever with my Lord!"

PRAYER THOUGHT

Nothing can separate God's children from the Lord. If they live, He is with them.

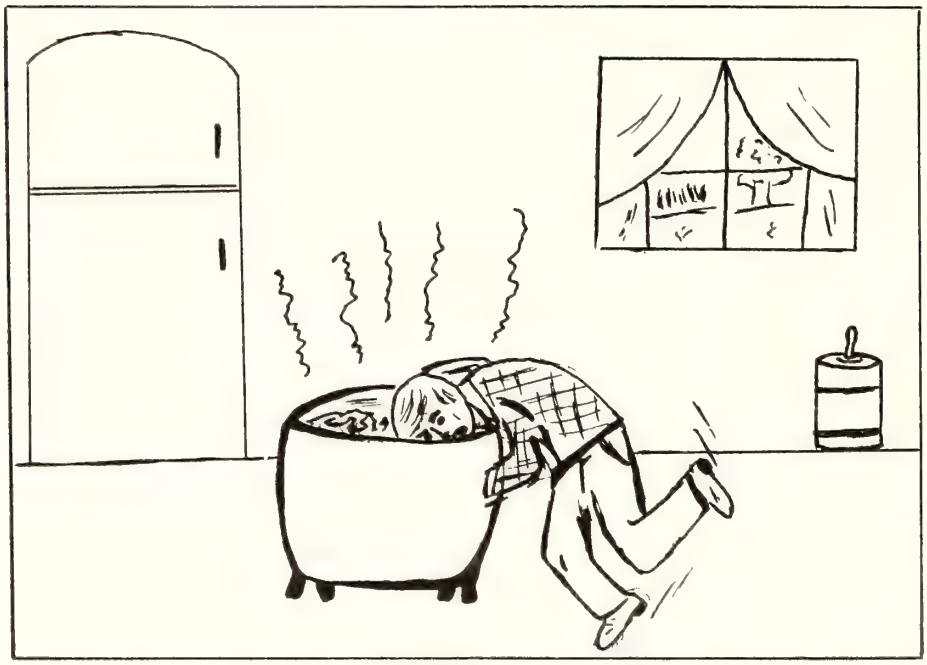
(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

THE HUSBAND WHO WAS TO MIND THE HOUSE



ONCE upon a time there was a man so surly and cross he never thought his wife did anything right in the house. So one evening in hay-making time he came home scolding and swearing and showing his teeth and making a dust.

"Dear love, don't be so angry; there's a good man," said his goody; "to-morrow let's change our work. I'll go out with the mowers and mow, and you shall mind the house at home."

Yes! the husband thought that would do very well. He was quite willing, he said.

So, early next morning, his goody took a scythe over her neck and went out into the hay-field with the mowers and began to mow; but the man was to mind the house, and do the work at home. First of all, he wanted to churn the butter; but when he had churned a while, he got thirsty, and went down to the cellar to tap a barrel of ale. So, just when he had knocked in the bung, and was putting the tap into the cask, he heard overhead the pig come into the kitchen. Then off he ran up the cellar steps, with the tap in his hand, as fast as he could, to look after the pig lest it should upset the churn; but when he got up, and saw the pig had already knocked the churn over, and stood there, rooting and grunting amongst the cream which was running all over the floor, he got so wild with rage that he quite forgot the ale-barrel, and ran at the pig as hard as he could. He caught it, too, just as it ran out of doors, and gave it such a kick that piggy lay for dead on the spot. Then all at once he remembered he had the tap in his hand; but when he got down to the cellar, every drop of ale had run out of the cask.

Then he went into the dairy and found enough cream left to fill the churn again, and so he began to churn, for butter they must have at dinner. When he had churned a bit, he remembered that their milking cow was still shut up in the brye, and hadn't had a bit to eat or a drop to drink all the morning, though the sun was high. Then all at once he thought 'twas too far to take her down to the meadow, so he'd just get her up on the house-top—for the house, you kno was thatched with sods, and a fine cr of grass was growing there. Now the house lay close up against a steep dow and he thought if he laid a plank acro to the thatch at the back he'd easily g the cow up.

But still he couldn't leave the chur for there was his little babe crawlin about on the floor, and "if I leave it," h thought "the child is safe to upset it. So he took the churn on his back, an went out with it; but then he thoug he'd better first water the cow before h turned her out on the thatch; so he too up a bucket to draw water out of the wel but, as he stooped down at the well' brink, all the cream ran out of the chur over his shoulders, and so down into th well.

Now it was near dinner-time, and h hadn't even got the butter yet; so h thought he'd best boil the porridge, an filled the pot with water and hung it ove the fire. When he had done that, h thought the cow might perhaps fall of the thatch and break her legs or he neck. So he got up on the house to ti her up. One end of the rope he made fas to the cow's neck, and he had to mak haste, for the water now began to boil i the pot, and he had still to grind th oatmeal.

So he began to grind away; but while he was hard at it, down fell the cow of the house-top after all, and as she fell she dragged the man up the chimney by the rope. There he stuck fast; and as fo the cow, she hung half way down the wall, swinging between heaven and earth, for she could neither get down no up.

And now the goody had waited seven lengths and seven breadths for her husband to come and call them home to dinner; but never a call they had. At last she thought she'd waited long enough, and went home. But when she got there and saw the cow hanging in such an ugly place, she ran up and cut the rope in two with her scythe. But as she did this, down came her husband out of the chimney; and so when his old dame came inside the kitchen, there she found him standing on his head in the porridge pot.

"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you" (1 Thessalonians 4:11).

Auxiliaries IN Action

NORTH CAROLINA FREE WILL BAPTIST WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT, END OF THIRD QUARTER, JANUARY 31, 1977

alance in Bank October 31, 1976			$3,893.46
Receipts			
eneral Fund:			
Contributions	$ 31.45		
Interest	120.75		
Life Award Fees	30.00		
Promotional (CSF)	93.54	275.74	
enominational Enterprises		7,024.85	
Total Receipts			7,300.59
Total for Which to Account			$11,194.05
Disbursements			
onvention Allocations and Expenses		$ 669.44	
enominational Enterprises		7,024.85	
Total Disbursed			7,694.29
alance in Bank, January 31, 1977			$ 3,499.76

Summary of Bank Account Balances

eneral Fund	$ 2,871.71
nterest	628.05
Total	$ 3,499.76

Banks

ranch Banking and Trust Co. (checking)	$ 371.71
tlantic Savings and Loan	3,128.05
Total	$ 3,499.76

Denominational Enterprises Report

	Itemize	Received	Disbursed
issions:	$ 736.48	$ 736.48	$ 736.48
Church Extension (Home Missions)		159.54	159.54
Foreign (General)			
Designated:			
Mexico	145.00		
Wayne King (Philippines)	20.00		
Fred Baker	66.68	231.68	231.68
tate Project (Equally Divided Among			

MISSIONS

(Continued from page 11)

People's Chapel	82.36
Piney Grove	98.00
Pine Level	180.00
Pleasant Grove	501.00
Pleasant Plain	75.00
Rains Cross Roads	18.00
St. Mary's	557.50
Second Union	75.00
Sherron Acres	300.00
Stancil's Chapel	1.00
Stoney Creek	500.00
Stoney Hill	4.00
Union Grove	4.00
Unity	75.00
Western Auxiliary Convention	12.00
Wilson, First	187.50
Total	$4,436.84
Total Contributions	$15,129.66

S. O. S.

We are in desperate need of funds. As of this date, January 5, 1977, our bank balance is $78.33.

As you can see, the situation is grave. I pray God will lead you in rallying to this cause immediately. Our future success as a denomination is dependent upon the success of home missions and church extension; and there is no cheap way in getting the job done. I pray that you will act now; we are in no position to wait.

Respectfully yours
Taylor Hill
Director - Treasurer

BOOKSTORE AND PRESS FOUNDATION HOURS

The Ayden Bible Bookstore, 811 North Lee Street, Ayden, will be observing the following hours due to the energy crisis.

9:00 A. M. - 5:00 P. M.

Monday through Saturdays

LIBRARY
DUKE UNIVERSITY
DURHAM, N. C. 27706

Mrs. Link, Mrs. Timmons, and Mrs. King)			
The Fred Bakers	857.66		
	125.00	982.66	982.66
Central Conference Missions		5.00	5.00
Mount Olive College:			
General Fund	226.94		
Alice E. Lupton Scholarship	40.00		
J. C. Griffin Scholarship	65.00		
State Project (Lights)	455.22		
Books	15.00		
Chapel	5.00	807.16	807.16
Free Will Baptist Children's Home:			
General Fund	592.12		
Clothing	307.00		
Allowance	15.00		
State Project (Recreational Equipment)	794.57		
Child Support	280.00	1,988.69	1,988.69
Superannuation:			
General Fund	249.01		
Ministers and Widows Adopted	3.00	252.01	252.01
Cragmont Assembly:			
Building Fund		377.19	377.19
Retirement Homes, Inc.		223.45	223.45
Camp Vandemere		260.00	260.00
Anna Phillips Loan Fund		27.16	27.16
Church Finance Association		12.00	12.00
Life Membership Fees (Mount Olive College)		120.00	120.00
Christian Service Fund:			
Missions	187.07		
Mount Olive College	187.07		
Children's Home	140.30		
Cragmont	140.30		
Superannuation	93.54		
Retirement Homes	93.54		
Totals		841.83	841.83
		$7,024.85	$7,024.85

Respectfully submitted,
Mrs. Raymond T. Sasser

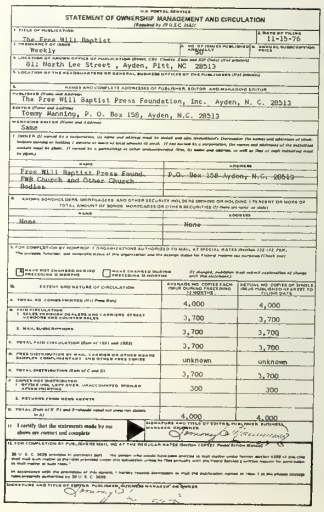
WHO ARE THE PEACEMAKERS?

(continued from Page 3)

than He could have taken His own life. It is important to note that while Jesus made no attempt to defend Himself, He insisted that His disciples arm themselves for this eventuality. In Luke 22 we find that Jesus, on the night of His betrayal, told His disciples to sell their coats if necessary and buy a sword. When they promptly produced two swords, which apparently they had all along, He replied "It is enough." The distinction between the incarnational mission of Jesus to accomplish redemption and the responsibility of His disciples to live a redemptive life clearly made. The dignity of self defer is basic to the ethic of Christian love, beyond that love must give way redemptive living. Violence is alwa evil; suffering and death of human are always wrong. There is justification for war in terms of the natu of man, but neither is there justificati for pacifism in terms of the nature God. If the pacifist is looking for a cro on which to make a supreme demo stration of love, let him look to Chri whose sacrifice needs not so much to duplicated as it does implicated in human depravity.

It is a sobering thought to conceive the complete attainment of civil right the absolute elimination of poverty a the final abolishment of war without o person having his sins forgiven. Whe shall the church stand in the fir analysis when its entire effort has bee devoted to that which produces on temporal gain? The question eve church, every clergyman, and eve Christian must pause long enough answer is, "What **is** redemption?" may well be that the question is bein desperately asked in our age through th vocabulary of violence. How tragic give only an answer of non-violence "Blessed are the peacemakers: for the shall be called the children of God (Matthew 5:9).

—Selected



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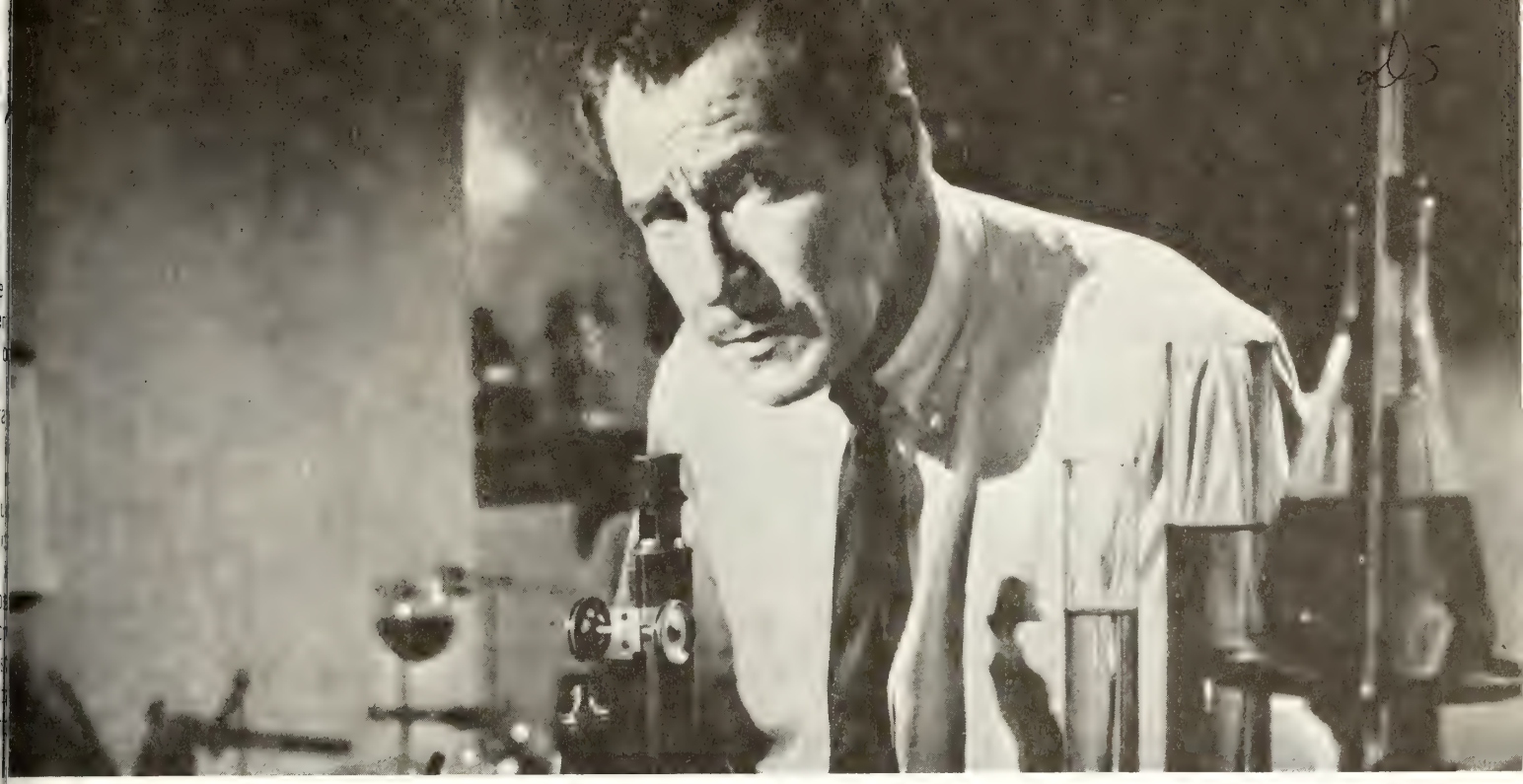
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the free will baptist

Scientists, doctors, and other professionals making, aking, and even destroying life for the sake of scientific dvancement and human development! What do you think f it?

FEB

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 16, 1977

DUKE



Editorial...

HUMAN TEST TUBES?

To comprehend, or merely to *try* to comprehend the vastness of the unknown is beyond human ability. But just as certainly as that inability exists, so exists the temptation to reduce everything intangible to the tangible, everything complex to the simple, and everything godly to the human.

And in striking contrast, human brains are trying to outdo themselves by delving more deeply and vigorously into the natural order of things and attempting on their own to create, to reshape, and to alter what even the most liberally-oriented have heretofore accepted as "the way things ought to be."

Modern technology frightens us. Recent studies in biochemistry inform us that parents very soon will be able to predetermine the sex of their children! That is, when a couple decides to have a child, they can say to the doctor in charge, "We want a boy—so make it a boy." While this statement is an oversimplification, it is not as ridiculous as it sounds. Moreover, there is even talk of prefixing intelligence and talent levels. Whereas nothing has ever been impossible with *God*, we as a human race seem to be ready to boast that "With *man*, nothing is impossible."

In a recent meeting in Santa Clara, California, one group of individuals, fully cognizant of the rapid advancement of medical technology, discussed with little resolve the issue of governmental control of birth—the possibility of governments curtailing individual rights in marriage and parenthood. There is much talk of the "perfect race" or the achievement of such; and to our way of thinking, it smacks loudly of the Hitler regime of 1933-1945 (though that was before this writer's time). What is more frightening is that the idea of a superrace, a world peopled with "perfected" specimens, is not confined to a small area. The big minds of every major nation, it seems, are contemplating their contribution to the project; or at the very least, they are playing with the idea or allowing the idea to linger in their thoughts for a while.

Some things ought to be left alone! Now certainly, *no one* relishes the sight of a malformed or retarded child. No heart that is *really* a heart can help but weep with the parents and empathize with the so-called "afflicted" ones. And most of us have been touched somehow, in our individual families perhaps, by the doctor's pronouncement "The child will never develop properly" or "The child is certain to be retarded." The pronouncement is made matter-of-factly (according to medical discretion), and often blandly; and we don't understand the seeming insensitivity or the reason "it had to be." Somewhere in all of this, God has His purpose. We must resign ourselves to that fact. Just as surely as we question, we will try to decide upon an answer—an answer all too inaccurate.

Scientists say that *they* have the answer. The amniotic fluid which surrounds the fetus while it is in the womb tells the tale. Doctors say that by drawing a very small quantity of that fluid by an inter-abdominal needle and analyzing the extraction, they can determine whether or not the fetus is developing properly. And should it be found "abnormal" at any stage of development, abortions are recommended. Somehow the whole idea chills us. Surely every human wants a healthy child who is considered "normal" (whatever *normal* really is), but the human body is not a laboratory test tube! God forbid!

Just how far have we come from bed chaining and locking up of the "different" in the upstairs closet? This type of behavioral management was practiced widely in the early 1900's (and before); and, we're told that there are areas where this practice is still the rule rather than the exception. Cruel? Yes. Inhumane? Yes. None of us would advocate maltreatment of the physically or mentally handicapped or disadvantaged; by the same token, we would want to do all in our power to make their lives more productive and happy.

But! When doctors, scientists, or other professionals begin presupposing God's will (whether that will be permissive or active), grave danger threatens. Already too many great minds dismiss God's hand in the forming of the world, even. Now many of them seen intent on making life, taking life, and yea, even destroying life—for the sake of scientific advancement and human development.

Seems that some mysteries ought to go unsolved. Seems that some mysteries were *intended* to go unsolved. After all, some things are withheld from our knowledge for *His* purpose. And woe unto us if we try to supersede His power!

Cover Photos by Harold M. Lambert



Tommy Manning
Editor

the free will baptist

FEBRUARY 16, 1977

Volume 92 Number

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"HAVE FAITH IN GOD"

Mrs. Raymond T. Sasser, Editorial Assistant

Here, Mrs. Sasser explores the depth of faith; and in so doing, she reveals her own measure of that which can move mountains," and her goal of ever striving for what seems to some people always the unreachables.)

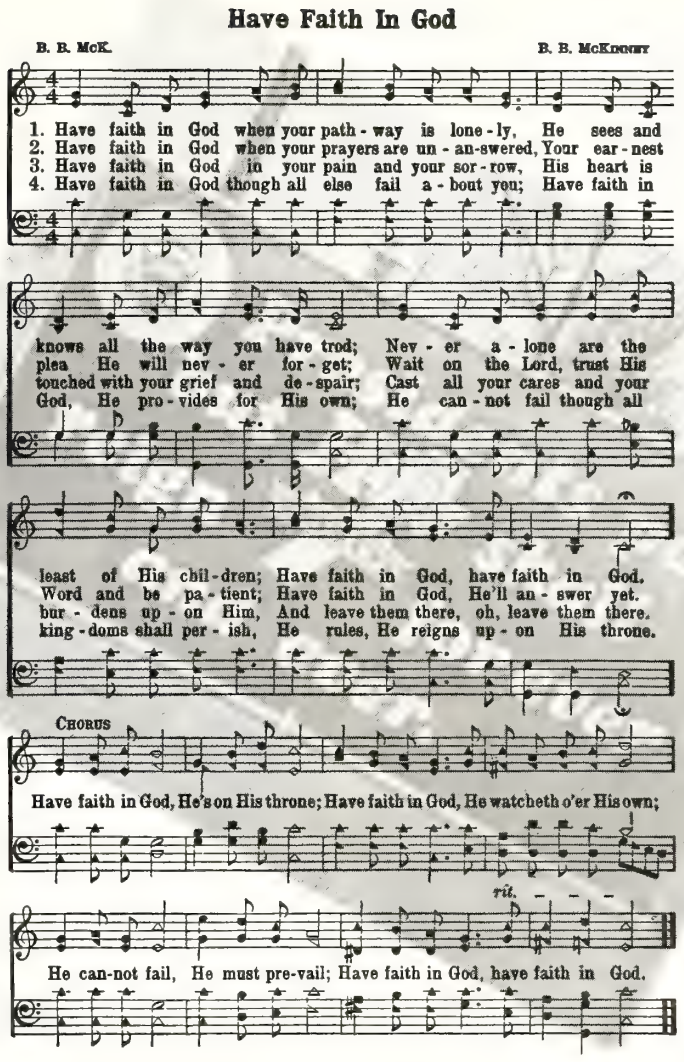


Photo by Ed Carlin

MANY poets and songwriters of our day as well as those days gone by have expressed so beautifully and so well philosophies of life that should be ours to accept and live by. None has expressed it better or more forcefully than has B. B. McKinney in his great hymn, "Have Faith in God." The chorus of that great hymn says to us:

Have faith in God, He's on His throne;
Have faith in God, He watcheth o'er His own;
He cannot fail, He must prevail;
Have faith in God, have faith in God."

Take your hymnbook and read the verses of this great hymn; they speak to every problem which might enter into the life of any one of God's children, no matter what the smallness or the magnitude of that problem might be.

In these days of complexity, perplexity, anxiety, and confusion, God's children are not exempt from problems, temptations, and trials. With the coming of each new day, we face problems and crises for which there seems to be no real answers—most solutions are seemingly only temporary and short-ranged.

What is your problem today? Are you worried and anxious over the fact that you do not have enough fuel to keep warm? Or the possibility that such may be the case? Are you concerned that you may not have sufficient finances to provide yourself with a nourishing diet in the days ahead? Or perhaps enough clothing? Is unemployment due to the critical shortages in our land of concern to you? Or could your problem possibly be one of mental anguish? Has some relative, friend, or co-worker betrayed you or been harsh and unkind? All of these are questions of a selfish nature. Should we not be as equally concerned (or even more so) about the misfortunes and needs of others as we are about ourselves? Physical and emotional needs are important and must be met, but what about the spiritual needs? Our need for God and His favor and blessings upon us is far greater than all other needs combined.

As we think of the many problems which we face, possibly the great majority of our people are looking to the federal and state governments for solutions (all outward indications are in this direction at least). Have we forgotten the admonition laid down for us in the greatest of all books of rules? Consider Matthew 6:25 where Jesus himself said for man to ". . . Take no thought for your life, what ye shall eat, or what ye shall put on, Is not the life more than meat, and the body more than raiment?" He goes further in the next verse and tells us that the Heavenly Father provides and cares for the fowls of the air. Then He asks the question: "Are ye not much better than they?" Surely we expect our governments to do what is within their power to do to alleviate the miseries of human suffering caused by man's use

(or misuse) of the resources which God has provided. However, let us not forget that even they can act and rule only as God allows them to do so. As one songwriter has so aptly stated it: "He's Got the Whole Wide World in His Hands." He who created this world and all therein, controls and sustains His creation. This we must not forget!

Yes, daily problems beset us—daily temptations as well. Perhaps we have failed to accept the verse from 1 Corinthians which reminds us that "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." The greater the burdens, the more grace God supplies to meet them. Though it is not always easy, the true believer will always find peace and victory.

Each of us would do well to consider the words of James 4:14, 15, and apply them to our life each day. "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that."

This writer's mother's philosophy of life said, "Live each day as though it were your last day on earth; one day it will surely be your last." We have no promise of tomorrow; we should make the most of today. Live each day to its fullest. This should be the goal of every child of God.

Perhaps no words express this better than the following poem by Annie Johnson Flint entitled "One Day at a Time."

One Day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burdens of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong;
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,
And the heart is not brave, and the soul is not strong,
O Thou pitiful of Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;
"Yea I will meet thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so thy strength that He giveth His own.

Marijohn Wilkin and Kris Kristofferson, modern day gospel songwriters, have captured this same philosophy in their gospel song by the same name: "One Day at a Time."

Fear not—"He's Got the Whole Wide World in His Hands." Live "One Day at a Time," and—"Have Faith in God."

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

CHANGE OF ADDRESS

Please note the change of address for the Rev. Wiley Ferrell. His new address is 601 Tower Street, Selma, North Carolina 27576. All future correspondence should be to his new address.

A PRAYER

Broken bread, and poured-out wine,
That thy portion, soul of mine;
Till the bread of life they see,
Let men break their fast on Thee.

Ground to flour like garnered wheat,
Mixed and kneaded, baked in heat;
So my life must be prepared
In the ovens of the Lord.

Only when the fruit is pressed
Have we wine to give our guest;
And we prove that love is strong
Only when love suffers long.

Christ was broken bread for me;
Oh, what joy that I may be,
In His tender hands divine,
Broken bread and poured-out wine.

For the bread, which Thou has broken;
For the wine, which Thou hast poured;
For the words, which Thou has spoken;
Now we give Thee thanks, O Lord.

—Louis F. Benson

VETERAN MINISTER ILL

Our readers will want to be much in prayer for the Rev. Hermon Wooten, one of our older superannuated ministers. Mr. Wooten is seriously ill, having been confined to the bed for the last several weeks. Any expressions of concern and appreciation for his long service will be appreciated. His former churches might especially like to remember his needs at this time, in whatever way they deem appropriate.

Mr. Wooten's address is 104 Avery Street, Garner, North Carolina 27529. I am certain that he and his family will gladly receive any manifestation of love and concern.

—The Editor

The Road of Life

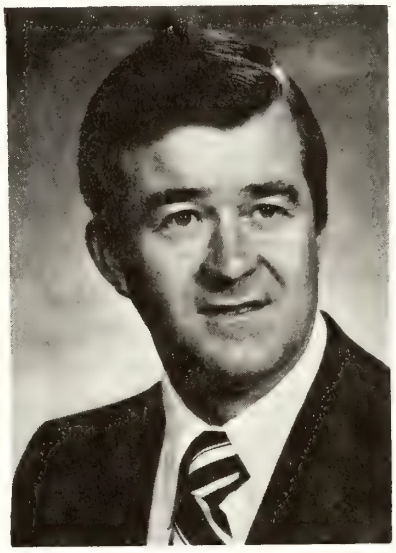
Rev. Jack Mayo, Pastor
Ormondsville Free Will Baptist Church

The following article is a reprint from the 1970 ue of "The Free Will Baptist.")

AMES 4:14, "Whereas ye know not what shall be on the mor-w. For what is your life? It is en a vapour, that appeareth for little time, and then vanisheth ay." Out of this verse comes a allenging question, "For what is ur life?" Where does life be-n? Is it when the mother real-s she is blessed by God to be th child? Is it when a child arts to school, gets married, or it as the old expression, "Life gins at forty"? But, no matter nen we believe life begins, life is reality to young and old alike. e all must travel down that road life. As we travel down life's ghway, we need to know some-ing about this road.

The road of life is a crooked ad. This road has many curves d we do not know what is ound each curve. The Bible eaks of a straight and narrow ad that leads toward heaven and w there be that find it (see Mat-ew 7:14). The road of life is raight only when our hand is led the hand of God. If we do not ach up for God each day of our es, then we cannot live straight es. Each curve in the road of e holds something for each of . The next curve may bring ppiness, or it may bring sorrow. e know not what shall be on the orrow. Next curve? Are we epared for it? May God help us fely around each curve on our ooked road of life.

The road of life is a disappoint-g road. Something always hap-ns just when we think we are ing to make it. Job is a good ample. He had everything a man would seem to desire; but, he lost it. His crops were destroyed, cattle died, children taken from him, wife lost her love for him, and his friends forsook him. Life for him was disappointing, yet he keep the faith. We too must take the bad along with the good. It takes the disappointing days to make us thankful for the good days. If all were good now, what need would there be of heaven? If we have accepted Christ as our Saviour, then there is coming a better tomorrow—a way of life that knows no disappointments.



The road of life is a lonely road. We have to walk that lonely valley; no one can walk it for us. Children need playmates or they become lonely. Adults need companionship or their nerves go to pieces. Life is a reality only to you. No one looks, feels, and acts just like you. No one can take your place. Things can be done for you, but you alone must live your life. Parents clothe, feed, and love their children until they are able to help themselves. Christ died for us so we can inherit heaven. But life is you and you alone. You must consider these things; I as a pastor cannot decide for you. Even God does not make people obey Him. Yes, Christ will go with you down this lonely road of life.

The road of life is a rewarding road. The Apostle Paul said just before he died, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:7, 8). Yes, it is rewarding to know that in the sunset of life, we have done the very best through Christ Jesus our Lord. By spending many hours with elderly people and listening to them speak of their memories, I know this must be a rewarding time of their life. Life is not only rewarding when thinking of the past, but also of the future, knowing heaven will be our home, where the road of life will not be crooked, or disappointing, or lonely, for God will be there, and we shall dwell with Him throughout all eternity.

= = = = =

White Fields

Lift up your eyes,
Look on the fields—
White and ready to reap;
Laborers so few,
So great the need,
It makes one want to weep!
Sometimes it seems
A hopeless task—
This working for the Lord;
But each of us
Has work to do
And He will give reward;
Lift up your eyes,
Look on the fields—
Do what He'd have you do;
He'll give you strength,
He'll bless your work,
And you'll enjoy it, too!

—Roy J. Wilkins.

= = = = =

Tomorrow does not exist. It is only today that is a reality. If we dream of having success and happiness, we must do today that which makes such success and happiness.—Tom D. Eilers in Secretary.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: May people of this age be saved in more than one way?

Answer: No! There is but one way the Bible teaches that a lost sinner may be saved from sin and gain access to God. Man was made in the image and after the likeness of God and he fell from that lofty state when the first sin was committed by him. Now there is a great gulf fixed between him and his Maker and until he exercises saving faith in Christ as his Lord and Master he remains beyond that gulf from God. "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26); "BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1, 2).

Man's sins are the dividing factor between God and man and must be neutralized or blotted out before reconciliation may be gained. This is impossible except through the atoning blood of Jesus Christ our Saviour who on the cross shed His blood to make this atonement. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Revelation 5:9); "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7); "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Colossians 1:20); "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:11-14); "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

Jesus told Nicodemus "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:3, 5, 16, 36).

The word is presented in sufficient clearness that the Holy Spirit who wrote the word and is in the word in sufficient power to save the sinner when the sinner hears and believes in the sense that he makes a personal appropriation of it to his own needs. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11).

After Paul was saved he could write: "For I am not ashamed of the gospel/ Christ: for it is the power of God un salvation to every one that believeth; the Jew first, and also to the Greek. F therein is the righteousness of G revealed from faith to faith: as it written, The just shall live by faith (Romans 1:16, 17).

The writer of the Book of Hebrews p it this way: "For the word of God quick, and powerful, and sharper tha any twoedged sword, piercing even the dividing asunder of soul and spiri and of the joints and marrow, and is discerner of the thoughts and intents the heart" (Hebrews 4:12); "Wherefo he is able also to save them to the u termost that come unto God by him seeing he ever liveth to make in tercession for them" (Hebrews 7:25 "For whosoever shall call upon the nam of the Lord shall be saved. How the shall they call on him in whom they hav not believed? and how shall they believ in him of whom they have not heard? an how shall they hear without a preacher And how shall they preach, except the be sent? as it is written, How beautif are the feet of them that preach th gospel of peace, and bring glad tidings good things" (Romans 10:13-15). Rea all of Romans 10:12-17.

So the remedy is one, "belief in Chris as the Saviour" and this comes throug the receiving of the preached word those sent of God to do the preaching "Neither is there salvation in any other for there is none other name unde heaven given among men, whereby w must be saved" (Acts 4:12); also " have sworn by myself, the word is gon out of my mouth in righteousness, an shall not return, That unto me every kne shall bow, every tongue shall swear' (Isaiah 45:23); "For it is written, As live, saith the Lord, every knee shall bo to me, and every tongue shall confess t God" (Romans 14:11).

George H. Sanderson says in an swering a similar question in **100 Difficult Bible Questions Answered:**

"During his earthly ministry, Jesu set before his hearers the way of eterna life and also showed them the way tha leads to perdition and the means o escape. There were many among th Pharisees and Sadducees who, havin

(Continued on page 9)

News Notes

vival Services
Be Held

A series of revival services will be nducted at the Black Jack Free Will aptist Church, Route 3, Greenville, unday, February 27 through Friday, arch 4.

Each service will feature special usic, and a preschool department ing the latest teaching material will be ailable for children.

The revival campaign chairman, Mrs. enda Adams, announces that each ening has been designated a special ght with an emphasis on high at-ndance and spiritual guidance.

The services will begin each evening 7:30 with the exception of Sunday ening which will begin at seven clock.

The guest speaker will be the Rev. illiam M. Jones of Clinton.



A native of Ashville, Mr. Jones ceived his education at Lenoir-Rhyne ollege and Southwestern Seminary. He as served pastorates in Florida, South arolina, and as a missionary in the ekotas. Mr. Jones is now in his 14th ear as pastor of the First Baptist hurch, Clinton.

The pastor, the Rev. Bobby G. Bazen, nd the church membership extend an vitation to the public to attend.

WHAT HAVE YOU DONE?

by
Maud Reynolds Dean

What have you done for Jesus
Through your life my friend?
Can you name a soul,
For Him, you tried to win?

Have you lived for God,
From your early youth;
Or have you lived in sin
And said "there is no use"?

If you are a lawyer
Have you done your best
For those who were unguilty
And freed them in the test?

If you are a merchant
Did you cheat anyone?
It could have been a widow
And her little fatherless son.

If you are a doctor
Is money on your mind
Or is it the sick patient
That needs your care so kind?

If you are a teacher,
The pupils have you taught well?
Remember that in their future,
Your words in their hearts will dwell.

If you are a minister,
Do you practice what you preach?
If you don't live up to God's word,
Your message will not reach.

If you are a gambler,
The money that you win
Will only condemn your precious soul
When you come to your journey's end.

If you are a drunkard,
The bottle you love so well,
May make you feel fine while drinking,
But will drag your soul to Hell.

If you are just a housekeeper,
What kind of a home do you have?
When your husband returns so tired,
Are you fussing or making him glad?

If you are just a parent,
How are you training your child,
To be a respectable citizen.
Or just to be reckless and wild?

If you're only a business man,
Or a woman at public work
There's respect to be showing to others,
And you should be on the alert.

Whatever our job is in life,
Whether it be small or be great;
Good deeds should be done for others,
And never should we hesitate.

In every business that's managed,
Every employee should pray;
Then there wouldn't be so many disappointments
As we have in progressing today.

What have you been doing, my friend
What are you doing now,
Are you letting the evil spirit
Lead you and tell you how?

Whatever your work in life may be
The end will come as you trod;
What have you done? Be it good or bad,
You will be judged before God.

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C. 28305

HENDERSON MISSION HISTORY

by Taylor Hill



On March 3, 1973, board members, Taylor Hill, and Ray Wells met with the Elmo Slaughter family in Henderson. The Slaughters had previously expressed an interest in getting a Free Will Baptist church established in the Henderson area; they had been living there for about two and a half years. They had been members of the Sherron Acres Free Will Baptist Church in Durham for approximately twenty years. The whole family expressed their desire to get started immediately. Their son, Stanley, was enrolled as a ministerial student at Mount Olive College and was appointed to serve as the new mission pastor.

They started holding services in their home because they were unable to buy or rent a meeting place in the area. The interest and excitement ran high for awhile until they realized that people did not like to worship in the home and it was almost impossible to get people to come; they knew that they could never build a congregation until they obtained another meeting place.

By November, 1973, the Slaughters had located a nine acre tract of land where a new housing development was being laid out. At last, we were all excited that we were going to be a first for a change; so the board cosigned for them to buy the land at a bargain price of $4,000.

They went to work immediately and negotiated for a building and the Rev. Grayson Spencer did the building at less than cost.

We would like to remind our readers that the Home Missions Department only cosigns with our missions to b property; they make the payment except in the event of a financial crisis The department's financial suppo goes to the missionary.

Well, at this point, we were all set t receive the newcomers that were to buil and move into the new Westwood Hill housing development. The first to appea was a rest home that the mission i presently serving, but to our surprise th houses and people did not come.

The mission was unable to grow ver much in number because it did not hav the expected population to draw from The pastor, Stanley Slaughter, resigne in the fall of 1976 and moved to Durham.

Mr. Jesse Lane, who is a supermarke manager is now serving as pastor and h resides at 2211 May Drive, Burlington North Carolina 27215. We are rathe frustrated at the present time as to jus what steps to take. The attendanc remains small but they are very dedicate and are making their payment.

We are convinced that the location an investment is good and sound; however we have no choice but to be patient, kee expenses down and wait for the people t start moving into the area. A recen conference with the new pastor found him to be very optimistic. We know tha the houses and people will come soone or later. They request our prayers.

The First Free Will Baptist Church and Sherron Acres church of Durham have taken a special interest in the mission and have done much to help to encourage the work there. The pasto presently receives only an expense allowance.

WAYNE AND DEBORAH KING RETURNS HOME

Dear Readers,

We write this letter to inform you of th fact that Wayne and Deborah King will b returning to the States about the 15th o February because of an illness o Deborah's. On Friday, February 4, abou 11 p. m., I received a call from Wayn requesting that they be permitted t return in order for Deborah to underg some tests at Chapel Hill. As we un derstand, she has had some problems o numbness in her fingers and toes due t a high rate of metals, lead, cardmium and mercury in her system.

As of now, they have had to spend over $800 for medical examinations and their doctor has recommended that they return to Chapel Hill for further examination and treatment. The Foreign Mission Board has authorized their return and will underwrite the expenses for this travel and treatment.

I trust that you will share this information with your people and also if you feel led to do so, give them the opportunity to share in the underwriting of the expenses for this hospital and travel cost.

We have hospitilization that will cover part of the bill, but there will be additional cost in travel. The cost of a one-way trip home will be some over $1,500.

Please pray that God will give a speedy recovery and that they will be able to return shortly to the place of labor. Pray for the national workers in the Philippines that they will be led of God during these days for faithful service to God and their place of service.

As soon as we get more information on this we will share it with you.

Any and all gifts should be sent to your Foreign Mission Board, P. O. Box 979, Goldsboro, North Carolina 27530 earmarked for Wayne and Deborah King.

In His Service,
Joseph H. Ingram
Director-Treasurer

QUESTIONS & ANSWERS

(Continued from page 6)

heard the message, still persisted in their unbelief. He warned them of the fate that awaited the impenitent wicked. He had come to save the world, and those who rejected him must bear the burden of their own rejection. The record of the Scriptures cannot be altered or done away with. God is a God of love and ever ready to forgive; but if we reject his Son and continue in sin after having received the Gospel invitation, we should blame ourselves alone for what may befall us. We bring our punishment upon our own heads and are self-condemned by our own act.''

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Telephone 746-6128

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SUNDAY, FEBRUARY 13
Scripture Reading—1 Corinthians 13:8

INSTITUTIONS WITHOUT SOUL

Lincoln's Gettysburg address consisted of only 272 words, requiring only two and a half minutes to deliver.

Edward Everett, the speaker who preceded Lincoln with a two-hour oration, wrote him the next day: "I should be glad if I could flatter myself that I came as near to the central idea of the occasion in two hours as you did in two minutes."

The major emphasis of Lincoln's address was *people:* Government of the *people,* by the *people,* and for the *people."*

PRAYER THOUGHT

When religious institutions lose their concern for the needs of people, they become soulless—distorted caricatures of what they ought to be.

MONDAY, FEBRUARY 14
Scripture Reading—2 Corinthians 5:14

SERVING WITH A SELFISH MOTIVE

"We moved into a new neighborhood," said a man in a Christian conference on the West Coast. "The guy across the street couldn't have been nicer. He spent hours helping me move furniture and paint. His wife sent food over.

"I've got a great neighbor, I thought, *maybe a friend, even.*

"Then one night he told me he'd like to go over my insurance program. He was an insurance agent.

"When I said no and told him that my insurance was with a man who had handled it for some years, he dropped me! I never saw him after that except when we'd pass on the street."

PRAYER THOUGHT

How hypocritical and unworthy we are when we serve Christ or show kindness to others for personal, selfish gain!

TUESDAY, FEBRUARY 15
Scripture Reading—Psalm 90:12

"WHAT IS YOUR LIFE?"

In defining life, Shakespeare said, "Life is a walking shadow, a poor player that struts and frets his hour upon the stage, and then is heard no more." He also defined life as "a tale told by an idiot, full of sound and fury and signifying nothing!"

James said of life, "It is even a vapor, that appeareth for a little time, and then vanished away" (James 4:14).

Ernest Hemingway said, "Life is just a dirty trick, a short journey from nothingness. There is no remedy for anything in life. Man's destiny in the universe is like a colony of ants on a burning log!"

PRAYER THOUGHT

How challenging is life for a dedicated Christian. Life is so fragile! Handle it with prayer!

WEDNESDAY, FEBRUARY 16
Scripture Reading—Jeremiah 33:3

HANDS HELD IN PRAYER

"I know my mommy and daddy love me," said a little girl to her playmate. "Mommy makes me special muffins with green elephants on them. And Daddy throws me high in the air and doesn't let me fall."

The little friend said, "I know my mommy and daddy love me because they hold my hand when someone's praying in church and it's like we're praying too. Every one of us holds hands. We all sit side by side and we fill up a whole bench—almost."

PRAYER THOUGHT

O the blessedness of the touch of hands in prayer!

THURSDAY, FEBRUARY 17
Scripture Reading—Isaiah 40:31

PATIENCE

A Japanese proverb says, "With time and patience, the mulberry leaf becomes silk."

God is never in a hurry: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Psalm 90:4).

PRAYER THOUGHT

Spiritual renewal comes to when we wait patiently before t Lord.

FRIDAY, FEBRUARY 18
Scripture Reading—Romans 12:1

UNQUALIFIED INTEGRITY

In addressing the cadets of the U. Air Force Academy, a general sa "The professional officer must be man of many qualities, but assured possessing one basic quality ma datory of any officer in the milita service: unqualified integri Integrity when once compromised gone forever and is not replaceable. is the mark of a professional officer.

PRAYER THOUGHT

God requires unqualified integri and scrupulous honesty of H children.

SATURDAY, FEBRUARY 19
Scripture Reading—Ephesians 6:

KEEP GUARDS UP

"Something terrible has happene Can you come right over?" said distressed voice over the phone to D C. S. Lovett.

When he went to the home, t parents told him that their teena son had been jailed for possessi marijuana and attacking a young gi Their consternation was evident a their grief pathetic.

"We don't understand this," th said. "We led him to Jesus, and v have taken him to Sunday school a these years."

"Dr. Lovett's heart went out them. As he sought to help a comfort them, he asked, "Did y ever teach your boy abo Satan—how Satan worked and how resist him?"

The parents thoughtfully a knowledged that they had failed do this. Then Dr. Lovett said kind but firmly, "Perhaps that is why th has happened."

PRAYER THOUGHT

How essential it is for God children to know that Satan subt entices them to sin when their gua is down.

(Devotions used by permissio *Knight's Master Book of Ne Illustrations,* Eerdman's Press.)

''A Christian Home for Boys and Girls''

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent



NEW STAFF MEMBERS

We are happy to have Mr. and Mrs. seph Crumpler as new staff members d houseparents of State Cottage.

Mrs. Cathy Wallace Crumpler is a ember of the Snow Hill Free Will Baptist hurch of Route 2, Mount Olive, and a ligion major graduate of Mount Olive ollege.

Joey is a member of Pleasant Grove ree Will Baptist Church, Pikeville, a censed minister, and a graduate of ount Olive College.

Mr. and Mrs. Crumpler joined our taff in January and are doing an outanding job as houseparents. Joey is so serving as maintenance supervisor r the campus.

We thank God for this fine Christian ouple who are willing to serve here in od's ministry of caring for children.

Also new on our staff is Mrs. Blanche impson who is a member of St. Mary's ree Will Baptist Church of Kenly. Mrs. impson joined our staff during January nd is serving as relief housemother for nree cottages.

Mrs. Simpson is a fine Christian vorker and we thank God for sending her ur way.

NEW CHILD AT COMMUNITY BASED GROUP HOME

During the past two weeks a new child as admitted to our Community Based roup Home in Stokes. His name is ames, but he likes to be called J. J. He two and one-half years old, has brown yes, and curly blonde hair. Mr. and Irs. Glisson, his foster parents, state hat J. J. is very active around the house nd gets along well with the other hildren. They are pleased with the rogress he has made since coming to eir home.

We are happy to be of service to J. J. nd his family during their time of need.

Our Community Based Group Home is currently operating at its capacity of five children. We are in the process of locating new foster parents. If you are interested or would like more information about our Community Based Group Home Program, please contact Mr. Jodie Strickland, Free Will Baptist Children's Home, Middlesex, North Carolina 27557.

CHILDREN'S HOME NOTICE

During the past three weeks we have had extremely cold weather at the Children's Home with temperatures reaching zero at times. I'm sure that many of you have had similar weather too. Over this period pumps and pipes have frozen, furnaces have broken down and other related breakdowns have caused much expense in repair work. The cost of repairs coupled with the high cost to operate our heaters and furnaces with fuel and electricity have and will cost much money. If there's any individual or church who has extra money to give, then the Children's Home would be very thankful for your contribution to come to us.

CRAGMONT

I am pleased to report that Jenny and I have been busy these past few months representing Cragmont at various churches, union meetings, and youth rallies. Our churches have responded very well in inviting me to tell them about Cragmont. I still have a few open dates in March and April, and I would like to come to your church to tell you what is happening at your church camp.

I am excited about the camp in many ways. I am also excited about the new building program, and about the interest the people are showing. But most of all I am excited about the way the camp has aided our denomination and is being used to reach people for Christ. God has been blessing us at the camp, and we hope that you will continue to pray for its success in reaching people for Christ.

We would like to thank the Vanguard Brothers for recording a song about Cragmont. We hope all of you will try to get a copy of this if possible. We are also very pleased to hear that through the ladies conference at Cragmont, our missionaries in the Philippines are now able to reach the different missions on a boat, the Cragmont Courier.

The Cragmont Board met on January 3, 1977, and decided to tear down the old Main Building and start with the foundation of the new building as soon as the snow clears away. This coming year the camp will be operating without the main building and will have approximately 140 beds for campers. In view of this, the board has voted to build a 32' by 48' storage building to house the tractor, van, and canteen, with the remainder serving as storage area.

If anyone still has any Cragmont Christmas cards or any money from the sale of these cards, please turn them in to your nearest Free Will Baptist Bible Bookstore. Anyone desiring us to give a Cragmont program please contact me at 2517 Trull Street, Wilson, North Carolina or phone 243-2729.

We have been asked to announce that Mr. Hulon Whitehead's 1976 YFA Conference movies are ready. If you wish for him to show these movies in your church this spring, please contact me.

We hope that as we enter the building program, you will give us even greater prayer and financial support. Help to make your camp a successful one.

In His service,
Rev. Douglas Skinner
Promotional Secretary

CORRECTION

The location of the North Carolina State League Convention will be held at Aspen Grove Free Will Baptist Church near Fountain instead of May's Chapel which was incorrectly stated in the Study Guide for the Sword Drill in last week's ''Baptist.''

the Sunday School LESSON

St. Claire Bible Class

For February 20

POWER FOR CREATIVE LIVING

Lesson Text: Mark 2:23; 3:6
Memory Verse: 2 Corinthians 3:17

I. INTRODUCTION

In this lesson today, we are going to deal with this question of our freedom as Christians. Just how free are we? Some people say that they do not wish to follow any religion because, to them, all religion implies rules and regulations that must be followed. They do not want to be bound by any moral or ceremonial laws. God to them is just like a mean old man, always seeking to restrict what they want to do.

Of course, this idea of God grows out of a faulty view of Him and His creation. When God created the physical universe, He set it up to operate on certain principles and laws called natural laws. For example, it is a natural law that when climatic conditions get right, rain will come. This law enables man to predict the weather with a reasonable degree of certainty. Man is free to ignore the laws of nature, but this does not change them. His ignoring them can hurt him. Man cannot avoid the consequences of the operation of the laws of nature. The same thing is true in the spiritual realm. We find the greatest freedom when we ascertain the laws of God (and His will, especially) for our lives and operate within these laws.

A very simple illustration will convince one of the truth of the above statement. Suppose that after church today everyone decided that he was not going to be controlled by traffic laws. He would drive on the left side of the road if he wanted to, and he would drive at the speed that pleased him. Our dangerous highways would become even more dangerous, and no one would be safe to drive on them. Man can never be free without voluntarily accepting some limitations upon his conduct.

The main thought of our lesson today is not to limit our conduct, but to suggest that we try to find new ways of expressing our love and loyalty to Christ and His church. **—The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Jesus is the representative man. In Him we see humanity perfectly. In Him we see what God wants of every one of us.

B. God's laws are for man's good. Laws are given as guidelines for a happy life, not as restrictions to make us unhappy.

C. All of God's laws are designed for man's benefit. Men pervert His laws when they make them a burden to His people.

D. We affirm our dependence on Jesus Christ and witness to that dependence.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. Christians do not observe Sabbaths in the same manner as did the Jews, but we do observe the Lord's Day. This observation, however, though freed from secular labor, and observed as a day of rest, is much more than just a day of physical rest; it is a time of spiritual renewal, a day of worship and Christian service, and a day to do those things which will extend and perfect the kingdom of God in the hearts of men.

B. According to the law of the Pharisees no harvesting of any kind was permitted on the Sabbath, for it was considered working, and the Law of Moses said there should be no labor on the Sabbath. But what was work? Jesus did not argue the point. The fact is, the Pharisees had missed the meaning of the law which was given for the good of men and was not intended as a burden to them. They considered what the disciples were doing work and therefore was wrong. Then, too, there was doubtless some jealousy in their hearts and they took this opportunity to criticiz Jesus and His followers.

C. What, after all, is the purpose the Sabbath? It is a day set aside for th worship of God, for rest and relaxatio for renewal of our bodies and minds. O bodies need rest. Our minds need res Our very being needs a time of worshi and prayer. We need the opportunity t be with fellow Christians for fellowshi and community worship. Unless we tak the time to rest and worship, we canno function as the human beings God want us to be. Our relationship to God and t others becomes weak and strained an perhaps even broken. We need constant renewal of ourselves, ou bodies, our minds, and our spirits.

D. Christianity will be vital when it adherents become more like Jesus always looking for the opportunity t praise the Lord by helping others. Bein ''busy'' in the church doing many thing is not the same as giving a cup of coo water to a thirsty man, or helping him i some other way. A week filled wit selfishness and a Sunday full of religiou exercises will make a good Pharisee o you but a poor Christian. God wants us t help Him help others.

F. God wants us to observe the Lord's Day for His honor and glory. We should worship Him on that day and serve Him in any way that will help others. Certainly when one is hungry and his body needs nourishment God expects him to prepare meals and feed his body. This should in no way be construed to be ''working'' on the Lord's Day. Christianity loses much of its vitality and beautiful appeal when we clothe it with unnecessary restraints under the pretense of ''keeping the sabbath holy.''

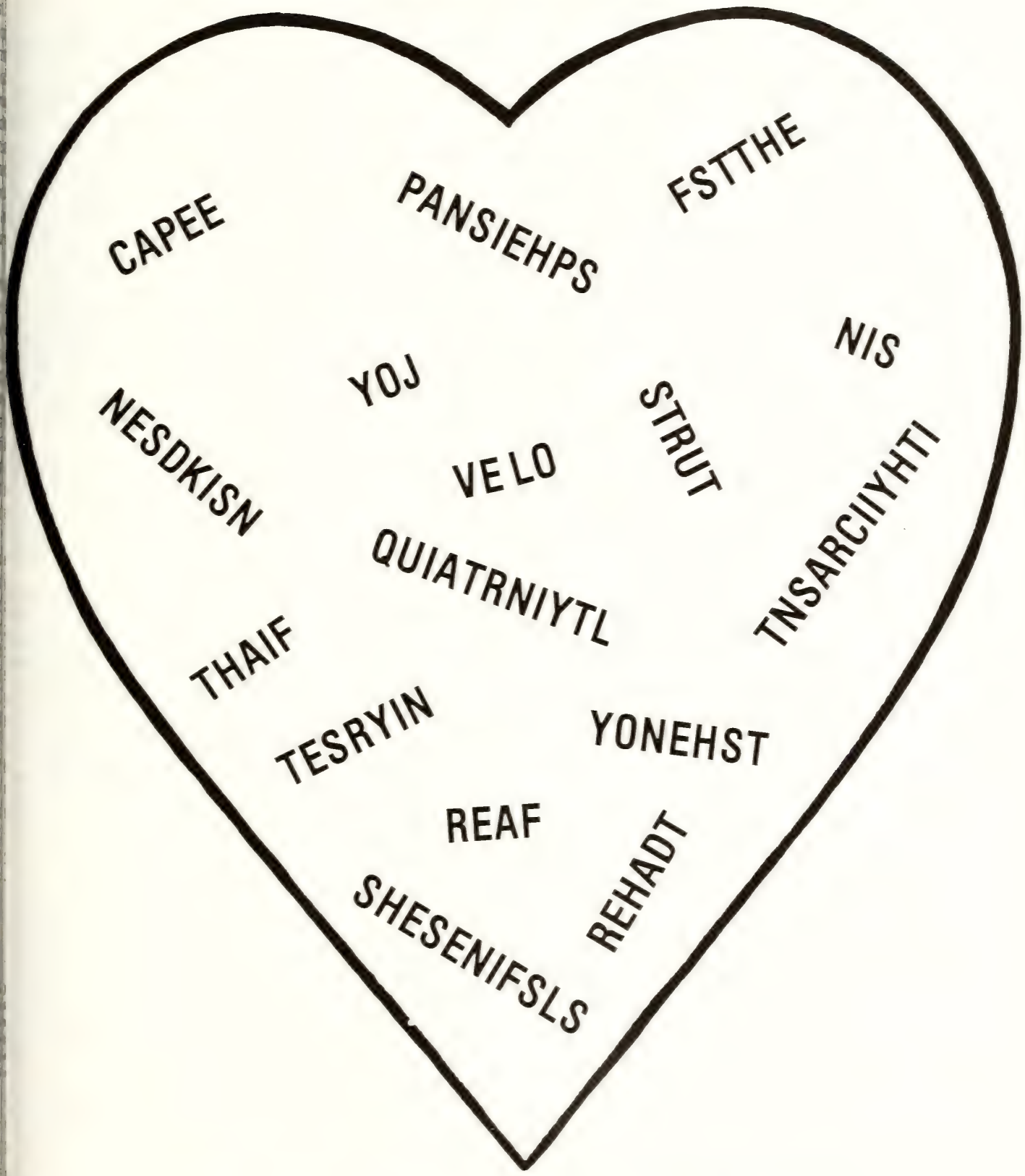
—Selected

Churches and Ministers Available

(Note: This column is provided, when needed for any church that is seeking a pastor and fo any minister who is seeking a church to serv and would like to give such notice. Please sen the necessary information to the editor of "Th Free Will Baptist." Each notice will run for tw issues only.)

The Rev. Bill Gaylord former pastor and teacher is available for part or full time service. Interested churches may write to the Rev. William R. Gaylord, Route 1, Pinetown, North Carolina, or call 943-2869.

WHICH OF THESE ARE IN YOUR HEART?



As February observed as Heart Month each year, you might want to examine the contents of your heart. Which of the following scrambled words will you find in your heart?

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

THE STRAW OX

THERE was once upon a time an old man and an old woman. The old man worked in the fields as a pitch-burner, while the old woman sat at home and spun flax. They were so poor that they could save nothing at all; all their earnings went in bare food, and when that was gone there was nothing left. At last the old woman had a good idea: "Look now, husband," cried she, "make me a straw ox, and smear it all over with tar."

"Why, you foolish woman!" said he, "what's the good of an ox of that sort?"

"Never mind," said she, "you just make it. I know what I am about."

What was the poor man to do? He set to work and made the ox of straw, and smeared it all over with tar.

The night passed away, and at early dawn the old woman took her distaff, and drove the straw ox out into the steppe to graze, and she herself sat down behind a hillock, and began spinning her flax, and cried: "Graze away, little ox; while I spin my flax!"

And while she spun, her head drooped down and she began to doze, and while she was dozing, from behind the dark wood and from the back of the huge pines a bear came rushing out upon the ox and said: "Who are you? Speak and tell me!"

And the ox said: "A three-year-old heifer am I, made of straw and smeared with tar."

"Oh!" said the bear, "stuffed with straw and trimmed with tar, are you? Then give me your straw and tar, and tar, that I may patch up my ragged fur again!"

"Take some," said the ox, and the bear fell upon him and began to tear away at the tar.

He tore and tore, and buried his teeth in it till he found he couldn't let go again. He tugged and he tugged but it was no good, and the ox dragged him gradually off, goodness knows where.

Then the old woman awoke, and there was no ox to be seen. "Alas! old fool that I am!" cried she, "perchance it has gone home." Then she quickly caught up her distaff and spinning board, threw them over her shoulders, and hastened off home, and she saw that the ox had dragged the bear up to the fence, and in she went to her old man.

"Dad, dad," she cried, "look, look! The ox has brought us a bear. Come out and kill it!" Then the old man jumped up, tore off the bear, tied him up, and threw him in the cellar.

Next morning, between dark and dawn, the old woman took her distaff and drove the ox into the steppe to graze. She herself sat down by a mound, began spinning, and said: "Graze, graze away, little ox, while I spin my flax! Graze, graze away, little ox, while I spin my flax!"

And while she spun, her head drooped down and she dozed. And lo! from behind the dark wood, from the back of the huge pines, a gray wolf came rushing out upon the ox and said: "Who are you? Come, tell me!"

"I am a three-year-old heifer, stuffed with straw and trimmed with tar," said the ox.

"Oh! trimmed with tar, are you? Then give me of your tar to tar my sides, that the gods and the sons of dogs tear me not!"

"Take some," said the ox. And with that the wolf fell upon him and tried to tear the tar off. He tugged and tugged, and tore with his teeth, but could get none off. Then he tried to let go, and couldn't; tug and worry as he might, it was no good.

When the old woman woke, there was no heifer in sight. "Maybe my heifer has gone home!" she cried. "I'll go home and see." When she got there she was astonished for by the paling stood the ox with the wolf still tugging at it. She ran and told her old man, and her old man came and threw the wolf into the cel also.

On the third day the old woman ag drove her ox into the pastures to gra and sat down by a mound and dozed c Then a fox came running up. "Who a you?" it asked the ox.

"I'm a three-year-old heifer, stuff with straw and daubed with tar."

"Then give me some of your tar smear my sides with, when those do and sons of dogs tear my hide!"

"Take some," said the ox. Then t fox fastened her teeth in him a couldn't draw them out again. The c woman told her old man, and he took a cast the fox into the cellar in the sar way. And after that they caught Pus Seiftfoot likewise.

So when he had got them all safely t old man sat down on a bench before t cellar and began sharpening a knife. A the bear said to him: "Tell me, dadd what are you sharpening your kn for?"

"To flay your skin off, that I may ma a leather jacket for myself and a pelis for my old woman."

"Oh! Don't flay me, daddy dea Rather let me go, and I'll bring you a of honey."

"Very well, see you do it," and unbound and let the bear go.

Then he sat down on the bench ar again began sharpening his knife. Ar the wolf asked him: "Daddy, what a you sharpening your knife for?"

"To flay off your skin, that I may ma me a warm cup against the winter."

"Oh! Don't flay me, daddy dear, ar I'll bring you a whole herd of litt sheep."

"Well, see that you do it," and he the wolf go.

Then he sat down, and bega sharpening his knife again. The fox p out her little snout, and asked him: "B so kind, dear daddy, and tell me why yo are sharpening your knife!"

"Little foxes," said the old ma "have nice skins that do capitally f collars and trimmings, and I want to sk you!"

"Oh! Don't take my skin away, dadd dear, and I will bring you hens ar geese."

"Very well, see that you do it," an he let the fox go. The hare now alon remained, and the old man bega sharpening his knife on the hare account.

''Why do you do that?'' asked Puss.
replied: ''Little hares have nice little,
ft, warm skins, which will make me
ce gloves and mittens against the
nter!''

''Oh! daddy dear! Don't flay me, and
I bring you kale and good cauliflower,
nly you let me go!''
Then he let the hare go also.

Then they went to bed; but very early
the morning, when it was neither dusk
r dawn, there was a noise in the
orway like ''Durrrrrr!''

''Daddy!'' cried the old woman,
here's some one scratching at the
or; go and see who it is!''

The old man went out, and there was
e bear carrying a whole hive full of
ney. The old man took the honey from
e bear; but no sooner did he lie down
ain than there was another ''Durrrrr!''
the door. The old man looked out and
w the wolf driving a whole flock of
eep into the courtyard. Close on his
als came the fox, driving before him
e geese and hens, and all manner of
wls; and last of all came the hare,
inging cabbage and kale, and all
anner of good food.

And the old man was glad, and the old
oman was glad. And the old man sold
e sheep and oxen, and got so rich that
needed nothing more.

As for the straw-stuffed ox, it stood in
e sun till it fell to pieces.

**''They that sow in tears shall reap in
y''** (Psalm 126:5).

BE LOYAL

Elbert Hubbard put the whole thing in
nutshell one time when he wrote: ''If
u work for a man, in heaven's name
rk for him; speak well of him and
and by the institution he represents.
member—an ounce of loyalty is worth
pound of cleverness. If you must
owl, condemn and eternally find fault,
ny—resign your position and when
u're on the outside, slander it to your
art's content—but as long as you are
rt of the institution, do not condemn it;
you do, the first high wind that comes
ng will blow you away, and probably
u will never know why.'' Good advice I
uld say.

—Selected

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ''. . . How much owest thou unto my lord'' (Luke 16:5).

YOUR DEBT TO GOD

All responsible people learn sooner or later what it is to be in debt. Some people are able to ignore their financial responsibilities until they get into trouble. Some who get into trouble never learn how to avoid them, even if it takes them down the road to poverty. Others learn to honor their word and pay their just and honest debts. But then, some of them, who are so careful to pay debts owed to their fellowmen, will ignore debts owed to God. How stupid! They seem to forget that God is a better collector than men. We can owe debts to our fellowman, never pay them and get by with it, but we will never get by our debts owed to God. The whole world and everything in it, belongs to God. We are responsible to Him for our relationships to men, and to God.

What owest thou unto my Lord? First, you owe Him your love. This love for Christ is owed in three dimensions: You are to love Him with **all** your heart, this leaves little love for anything else. The only way you can love anything else in this world is through Jesus Christ. You are not permitted to love your mate, or your children, or friends unless this love goes through Christ. He has the only right to your love, but He will let you love these through Him. The same is true with your love for things. If you love money, houses and lands, or any other things without going through Christ with it you are guilty of idol worship, and you still owe God. The worship of idols will not be tolerated by God. It shows that your love for things is greater than your love for God. ''Thou shalt have no other gods before me'' is a commandment you cannot affort to break. You are to love God with **all your heart,** with **all your soul**, and with **all your mind**. There is nothing outside of these three categories worth mentioning. This is the total **you.** Your material, your intellectual, and your spiritual existence is **owed to God!** Now, when do you expect to begin settlement? You can begin now: But if you wait, God will settle with you, but in His own way—you will never reach Heaven.

The second thing you owe God is your time. God demands that you deny yourself, take up your cross daily, and follow Him. If this is done every day, what time do you have left for your own doings? None. If you come after God to follow Him, and obey Him, all of your time must be used in that direction. When you realize that unless you do follow Him you will follow Satan in to Hell, there is no alternative—follow Christ to Heaven or Satan to Hell! It is that simple. But He is very kind to consider your past, and the time you have wasted; He will forgive you if you will let Him have your present time. By giving God your present time all your future days will belong to God. How marvelous! How wonderful!

The third thing you owe God is your service. To serve God is to bear your cross daily for Him. This means **service** to Him. As the cross of Christ was ugly and heavy to Him, so will yours be to you. But as His cross brought salvation and hope of glory, so will yours. Before the crown is the cross. You cannot be saved unless you serve Christ. The glory comes through service, and without it there is no glory or heaven for you.

Fourth, you owe your money to God. You are a steward of His. All material things belong unto Him but He allows you to use them. He does exact a portion of them in tithes and offerings. This is required. If you fail to do this, you will be robbing God! He expects us to lay by in store, as He prospers us each week. This money is to be taken to the church weekly in the form of tithes and offerings. Failure to honor God on the **first day** of the week with all tithes and offerings due Him is an offense unto Him and may very well lead to your downfall and disgrace.

The fifth debt you owe God is **yourself.** God knows that if you are His, then all your possessions, material, intellectual and spiritual, will also belong to Him. Listen, ''I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service'' (Romans 12:1).

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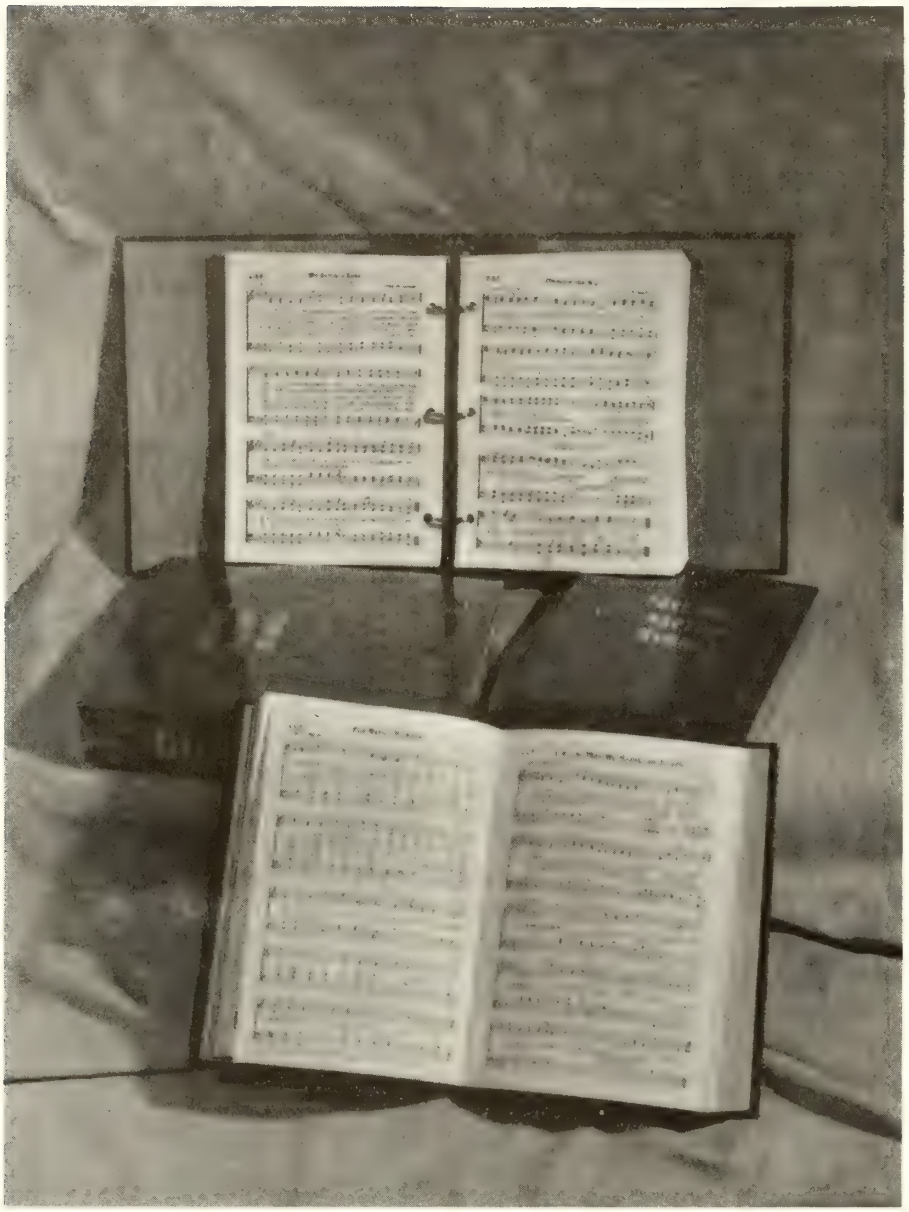


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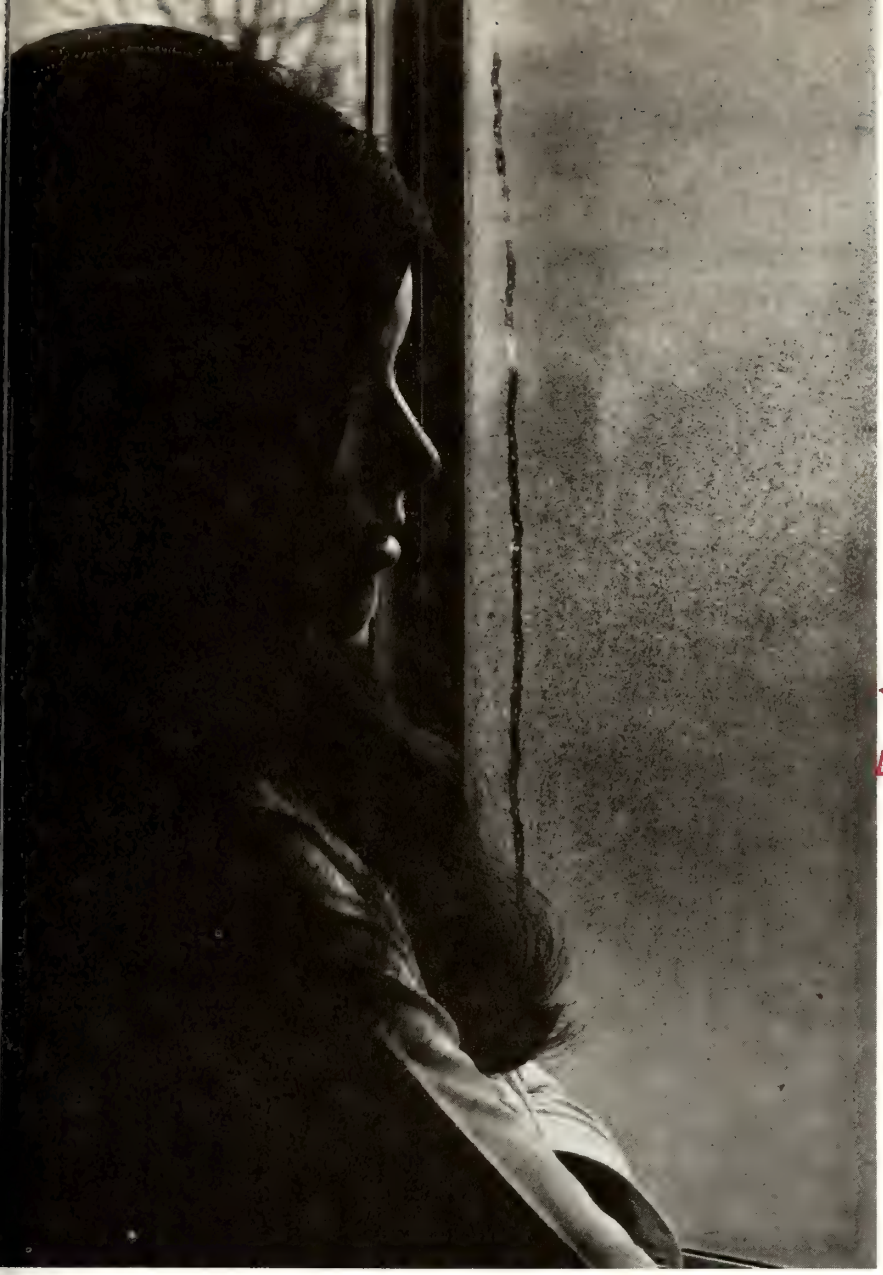
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The cure for loneliness is found inside, outside, above, and beyond. Sometimes it is found in the most unlikely places. For some it can be found in a song . . . .

DUKE UNIVERSITY
FEB 23
DURHAM, N. C.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY,
FEBRUARY 23, 1977

EDITORIAL

HOW CAN I BE LONELY?

I remember as a young boy attending revival services, Youth for Christ rallies, Sunday school conventions, league meetings, and other similar gatherings, and hearing one particular song rendered numerous times: solos, duets, trios, choruses, and organ and piano instrumentals. The song has stuck with me from youth up, and I often catch myself humming the tune as I drive along or walk around or work or sit at my leisure.

I must have been seven or eight when I first heard the song; and why it made such a lasting impression on me, I cannot say—except perhaps I had a need that the song met—a need I obviously still have, and one which that particular song can still meet.

A lady sang it, as I remember—with a beautiful lyric soprano voice, but the voice and performance, however beautiful, were not what struck me. What enthralled me was the singular message of that song: the comfort, the feeling of warmth flooding a cold, sad heart, the thrill that came to my soul as I drank in the words, the awe-inspiring moment when I was made aware that Somebody really cared and understood the emptiness, the virtual void of a soul seeking after something he desperately needed and wanted.

Even now as I write, I hear those words. I feel lifted by the message, the unique beauty and simplicity of motivation. The bleakness of a sometimes unwelcomed world seems of little consequence when the strength, the right-making strains of that song flow through my consciousness.

Now no threat or danger causes so much alarm, no blueness of spirit represses the soul's sincere desire to praise its God, no meanness of purpose can overcome, no temptation has a chance in the wake of that song.

No beauty has ever been more beautiful; no wonder has ever been more wonderful; no glory has ever been more glorious—all because of that song!

Oh to be able to share with the world the all-encompassing love that is afforded the one who trusts his Lord! Oh to be able to pen adequately the feelings of the heart, the yearnings of the spirit, the inexplicable craving to love more, differ less, and to transcend temporal things! Oh to be able to display by humble example the proper attitude, the reasonable behavior of Christianity! Oh to be able to love as He has loved!

The song—oh yes, the song! I hear it now—again—in my heart, my soul. It haunts me with an immeasurable peace—a peace invited, accepted, and received gladly. Loneliness gone; happiness instated and reinstated!

"How can I be lonely when I've Jesus only to be my companion and unfailing guide: Why should I be weary, or my path seem dreary, when He's walking by my side?"

Do the words not do as much for you? They can!

Cover Photo by Harold Lamber



Tommy Manning
Editor

the free will baptist

February 23, 1977

Volume 92 Numbe

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SUICIDE

NOT THE

WAY OUT

by Woodrow W. Hill

ONE of the saddest tragedies called to the attention of the public s the suicide pact of an elderly couple New York who died at their own hands cause they could no longer cope with brutal forces surrounding them. They d been robbed twice during the month or to hanging themselves. Their cond robbery was never reported, for it d become obvious that such crimes in area were so numerous that the lice department could not handle m. The couple had lived in the rrisania section for 50 years, and with coming of new residents the area came a high crime area. All the aging uple asked was the privilege of living peace in their own home and com-nity, but even this was denied them. icide seemed the only way out.

Following the fall of Vietnam in April, 75, it was reported that "tens of usands" of Vietnamese who found mselves ruined and wthout hope mmitted suicide. A Canadian Jesuit est said that between 15,000 and ,000 of them took their lives rather n face the future under Communism. er having bank accounts frozen on ne 10, and then being given 12 hours September to carry all the cash they d to the bank with the privilege of aining wealth only in the amount of 00, a big epidemic of suicides began. her Gelinas also reported that entire tnamese families committed suicide cause of fear that Communist paganda would succeed in turning children against their parents. The inability or unwillingness to cope with a different pattern of life was just too much for them, and death seemed the only way out.

The popular young television star Freddie Prinze is dead. He died by his own hand, the victim of suicide, a disease which claims the lives of more than 25,000 people in the U. S. annually. Prinze was a very good actor, his popularity so great that his audiences were estimated as high as 40,000,000 for some of his performances. The star of the television production, "Chico and the Man," was comfortable with all kinds of problems on stage, but unable to cope with the unfolding drama of his own life.

Being despondent over the breakup of his less than two year old marriage, the prospect of a lawsuit over voiding a contract made when he was only 19, and a misdemeanor charge of driving under the influence of drugs, Prinze wrote a note saying, "I can't take it any more!"

Friends called the youthful actor, who was buried in Forest Lawn Cemetery January 21, 1977, the most gifted entertainer of his time, but suggested that he was uncomfortable in the real world. "All that charm, all that love, all that marvelous talent, and all that niceness," said James Komak, executive producer of "Chico and the Man," "He couldn't do that offstage. Offstage the world was still uncomfortable for him."

Prinze was not the first young person to take his own life. The U. S. Public Health service reveals that suicide is the third highest killer of young people in the U. S. A Boston area child psychiatrist says that even among grammar school children the tragedy is increasing at an alarming rate. The two highest killers of young people, also violent in nature, are accidents and homicide.

What causes people to take their lives? As in the case of Freddie Prinze, the elderly couple, and the Vietnamese defeatists, the inability to cope with personal problems resulting in depression seems to be responsible. The absence of self-esteem, the loss of a loved one, a great disappointment, and feelings of helplessness and hopelessness are all contributing factors. In the case of children, Dr. Peter Saltzman, director of McLean Hospital's Children's Center in Belmont, Mass., says that the most frequent causes for suicide attempts are death in the family, separation of parents, or an argument with a loved one. Children often attempt suicide to get back at someone.

Sometimes death seems more attractive than life, but a despondency syndrome is neither Christian nor normal. The Christian faith leads one to look up to a loving Father who reminds his children that aggravating problems soon pass away.—(Printed by permission, **The Biblical Recorder,** February 12, 1977)

DO NOT BE ASHAMED TO HAVE FAITH

Edmundo G. Gonzalez

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth . . . ." (Romans 1:16).

IN the vernacular of today, a witnessing faith seems to be "too much religion." Yet the urgency of our day demands that we who believe in an open faith be not ashamed of our faith. The Apostle Paul recognizing the immediacy of preaching the gospel of Jesus Christ to all men. He knew the gospel to be a divine force that produced salvation for everyone who believes. To Paul it did not matter whether one was cultured or not; he saw the need of faith in Christ for all people. Therefore he is witnessing openly and unashamedly to all persons, "For I am not ashamed of the gospel of Christ." This is his resounding cry on Mars Hill.

"I have seen your superscriptions," said Paul. "Does this mean that you have faith but you don't know in whom to place your faith? For you have said to the unknown God. 'You men of Athens, listen to me!' "

So with these words Paul sought to break the fallow ground of the hearts of these men to plant the seed of the gospel in order to generate faith in them. It is obvious Paul is not ashamed to be a witness for Jesus Christ—you see, he has faith. Paul knows and understands well the ramifications of an open faith; it pleases God. He has no vague ideas or presumptions about his stand—without an open and admitted faith he knows he cannot please God. He's no slipshod preacher, he knows definitely that his faith, as well as that of other believers, is a product of the gospel of Christ. No one who believes in faith should babble uncertainties when asked to account for his belief—to the "unknown God" is not an answer, it's sheer spiritual suicide! We stand as witnesses to Christian faith because to us it comes from divine power.

I offer a preliminary observation on behalf of an open and unashamed faith—that God reveals divine righteousness on the ground of faith to faith! How else could Paul stand up against the Athenian "cream of the crop"?

A parallel situation would be the reverse. What if Paul, in the midst of all those men of logic would have hidden his faith—and revealed his shame for the gospel? His preaching would have been in vain. Better to have never said anything at all!

I heard the story of a young man, who being brought up in a proper Christian atmosphere, went West to work in the logging camps. The reputation of the working crews in those camps left much to be desired. Drinking, brawling, and the use of profane language was the fare of the day. He wrote his mother a letter and said: "I have been here three weeks among these men, but they haven't found out that I am a Christian. I have hidden well my faith from them, so don't worry about me." Can you see what would have happened if Paul had written the church in Corinth and said to them, "I have been in Athens, in the Acropolis at Mars Hill, but don't worry about me, those philosophers and logicians didn't have an incling that I am a Christian!" Chaos would have reigned in his life!

It is the same with each and everyone of us—a veiled and hidden faith brings chaos into our lives!

God requires of us that we have one thing, and one thing only, a faith that is openly admitted—unashamed of it! A convincing faith is the substance of things hoped for, the conviction of things not seen.

Someone in this congregation may be asking the question: "Why must we have faith that is obviously admitted? As long as God knows I have faith, that is sufficient!"

Well, obviously, in true faith, God bestows a righteousness on men—and it comes from He who is divine! By our displaying an open faith, we claim Christ as Saviour. Paul wrote to the church in Corinth and said to them that ". . . we walk by faith . . ." (2 Corinthians 5:7). An open and admitted faith in sight of all the world! Can one hide a light under a bushel? Can one keep his faith fastened as with iron chains within oneself? Impossible! We cannot deny that w we claim!

Paul was not ashamed to be numbe with his Lord and Christ—no chains, rods, no walls, yea, not even pri could keep the flame of faith subdu This burning, raging fire of faith in P could not be quenched. An open admitted faith places him in the Hal Faith among the greatest in faith. (Hebrews 11.)

But you might ask: "Why all t grandeur, pomp, and circumsta about faith?" Because faith produ salvation—the end of all our spirit means!! Once again, Paul unashame tells the church in Ephesus: "For grace are you saved through faith." the Jew, it would mean a safe passa through the terrors of the end of world into the new kingdom. But, ah! the Gentile, that poor pagan conve salvation meant the attainment of bless individual immortality! These are words of expectation of salvation, inde faith produced the believer's salvati Hear the apostle proclaim it! "For grace are you saved through faith; a that not of yourselves: it is the gift God" (Ephesians 2:8).

From this generous outpouring fr God to the believer, faith is the conver power! In and by the gospel of Chri faith molds, shapes, and builds t faithful and through a witnessing faith is made strong.

Why did Paul say, "I am ashamed?" I believe he said th because he knew that an unasham faith grows. From this growth Paul wou be nourished throughout his days as witness to the convert's power in t faith. That open and admitted fa helped build spiritual muscles th would later be Paul's strength in t most hideous of dungeons, and t heaviest chains that bound him. Pa might have been a small fellow physical stature, but he was a giant o man to those who knew him. Faith ma him stand taller than any man around h part of the world.

Have I been able to help someone he today to see the reasons why we must like Paul, unashamed of the gospel Christ? Why we must as converts ar believers practice an open and admitte faith rather than a veiled and hidde faith? We must witness openly ar unashamedly to the gospel! Let it not b said of us: "O ye of little faith."

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Does God bring misfortune d some times disasters upon people sinning against Him?

Answer: I believe that this is true in me measure. He even brings emature death to some who commit sin ainst Him. The first two Levitical ests to die were destroyed in an act of obedience. "And Nadab and Abihu, sons of Aaron, took either of them his nser, and put fire therein, and put ense thereon, and offered strange fire fore the LORD, which he commanded m not. And there went out fire from LORD, and devoured them, and they d before the LORD" (Leviticus 10:1,

In the New Testament we have a good ample in the incident involving Ananias d his wife Sapphira. When the ostles' cup of generosity was allowed run over and some sold all their ssessions and placed the proceeds in e hands of the apostles to use in omoting the Kingdom work through the urch, this couple sold a certain operty and posed as having given the ole price to the apostles to promote e Christian work of that day and as a nishment God brought immediate ath upon them. Note what is said of em: "But a certain man named anias, with Sapphira his wife, sold a ssession, And kept back part of the ice, his wife also being privy to it, and ought a certain part, and laid it at the ostles' feet. But Peter said, Ananias, y hath Satan filled thine heart to lie to e Holy Ghost, and to keep back part of e price of the land? Whiles it remained, as it not thine own? and after it was ld, was it not in thine own power? why st thou conceived this thing in thine art? thou hast not lied unto men, but to God. And Ananias hearing these ords fell down, and gave up the ghost: d great fear came on all them that ard these things. And the young men ose, wound him up, and carried him t, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things" (Acts 5:1-11).

Paul warned members of the Corinthians against the sin in misusing the Lord's Supper. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged" (1 Corinthians 11:27-31). In Verse 30 "many sleep" of course means many are dead as a result of misusing the Lord's Supper.

Whereas this is true, it does not mean that God brought sudden death upon every Levitical priest who was disobedient in the use of sacred things, for the Bible gives examples where priests under the Mosaic Law became very corrupt before Christ's first advent. It is also true of us in the church age. Many have sinned against the Lord when participating in the Lord's Supper and have in the mercy of the Lord been spared and like Ananias and Sapphira had wrong thoughts and attitudes toward and well as committing wrong acts in giving.

George H. Sandison gives an answer to a similar question that might help in solving our problem in his book **1000 Difficult Bible Questions Answered** as follows:

"In discussing spiritual things, to be right, no one can go beyond the word of Scripture. The Bible tells us that God gave to man a living soul. In this sense he was in the image of his Maker in his dispositions, temperament and desires, and in his obedience to the divine will; but this condition was forfeited through sin. It could only be said thereafter of those who walked uprightly before God and were inspired of him, that they were 'his offspring ' (Matthew 13:38; Mark 7:10. See John 12:36; Acts 13:10; Colossians 3:6). Jesus himself drew the distinction when he told the wicked scribes and Pharisees that they were the children of the evil one, and this is the actual condition of every one living in sin, unrepentant and unforgiven. Thus while in his perfect condition man was like his Maker, in a condition of sin he is no longer so, nor has he any of the spiritual attributes and qualities that belong to the perfect condition, or even of the pardoned sinner, who has the hope through Christ of reconciliation and restoration. The Bible nowhere declares that man is of himself and inherently immortal. 'The soul that sinneth, it shall die'. When sin entered, then came physical decay and death; man's first condition was lost and with the continuance of sin, and unrepentant and unforgiven, he also forfeited spiritual immortality. Eternal life is the gift of God. Paul declares that Jesus, through his Gospel, brought life and immortality to light for fallen man and showed the path to restoration through repentance, forgiveness and acceptance."

The Bible sounds many warnings to discourage us in sinning. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1); also "A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; Frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy" (Proverbs 6:12-15).

Mount Olive College

MOUNT OLIVE COLLEGE CONSISTENT LIGHTS

by Mrs. Lorelle Martin

The following speech was presented Founders Day at Mount Olive College, November 23, 1976, commemorating the 25th Anniversary of the chartering of the College. Mrs. Lorelle Martin joined the faculty in 1957 and has worked for the dream of the College for twenty years.

In the following address Mrs. Martin recaps some of the highlights she experienced during Mount Olive College's first 25 years. She is married to Robert Martin and they reside in Mount Olive. They are members of the Mount Olive First Baptist Church.

The dream became reality in an abandoned school building in the heart of Mount Olive. It is continuing to unfold there and on a campus that promises to be one of the most beautiful in this state. This dream of the North Carolina State Convention of Free Will Baptists was to provide for their own and other youth a Christian liberal arts college. Conceived in faith twenty five years ago, the College has been consistently nurtured in faith, in dedication, in long hours of diligent service, and in sacrifice. I know of no other denomination which can match the loyalty, financial support, or sympathetic understanding of any problem which concerns its institution of higher education that the Free Will Baptists bestow upon Mount Olive College. They are supported in their endeavor by many friends, unselfish donors, the local community, the Board of Trustees, College personnel, the alumni, the students, the parents of the students, and the mates and families of the personnel.

As a member of the faculty since 1957, I have had the privilege of sharing with others a first hand observation of the unfolding and growth of this dream. We have known the thrill of receiving full accreditation by the North Carolina Association of Colleges and Universities and by the Southern Association of Colleges and Schools. We have experienced the excitment of moving to the new campus and of watching the erection of each new building. We have witnessed the increase in the number of loyal supporters, generous donors, and in the respect accorded us by our sister insitutions of higher learning. We have participated in re-evaluation studies, in the pursuit of programs to improve instruction and to more effectively meet the needs of our students, in efforts to uphold the quality of the total educational experiences of our students, and in studies concerning the possible four-year status of the College.

Of even greater importance, we have shared in the striving to help students acquire self-discipline, knowledge, and, hopefully, some wisdom in the context of a Christian community. We have survived the gripes and discontent of some students and gratefully accepted the loyalties and contributions of others. We have rejoiced in the successes of our students. Many have continued their studies at the graduate level. This is evidenced by the fact that I, as only one faculty member, have received three requests for recommendations for this purpose during the past three days. We have also known the disappointment of not being able to meet the needs of every student. I would not neglect the frustrations we have experienced due to incidents of discord because it is through the challenges of differences of opinions that growth occurs, and we have known these challenges from all facets of our College community.

While there have been numerous highlights and some lowlights in the history of Mount Olive College, it is the ''consistent'' lights that have guided the evolution of this institution. Is it surprising to you to know that one of the most important of the consistent lights of this College has been youth? You did not misunderstand me, I did say youth—Christian youth dedicated to the service of God. Sometimes it is the seemingly small incidents that stand in our memories. One incident remain vivid in my mind even though president, Dr. Burkette Raper, and chairman of our Department Humanities, Dr. Michael Pelt, h forgotten. It occurred while five of were studying at Appalachian St University the summer following my fi year with the College. We were there the purpose of learning more about t two-year college program. We had j received accreditation by the state a were planning toward accreditation the Southern Association. Dr. Jesse Bogue, who had just retired as executi secretary of the American Association Junior Colleges, and who had served president of Green Mountain Juni College in Vermont, taught these cours and met with us several times to advi us on plans for Mount Olive College. D Bogue was helpful, sympathetic, a encouraging. The incident that stan out in my mind occurred during one these planning sessions while Dr. Rap was explaining to Dr. Bogue what w had, what we needed, and t aspirations he and others held for th College. Dr. Bogue listened meditative and responded, ''Only a young fo would attempt to do what you are doin however, go to it. With your yout dedication, ability, and zeal, you w succeed.'' Dr. Bogue knew the almo impossible task facing these young me who were not yet thirty years old; but, his wisdom, he knew that they had t fortitude and the faith that would guid them in leading this institution success. He also knew that only t fortitude, energy, and dreams dedicated youth could or would eve dare to embark on such a seeming impossible endeavor. How grateful w are that Dr. Raper dared to accept th challenge and has so capably guide Mount Olive College thus far.

It has been the consistent efforts the youth in all areas of endeavor tha have supported the dream and com mitment of the sponsoring body of thi College. One has only to review the area in which youth has burgeoned forth i consistent dedication. Every office of ou administration is filled by those wh accepted the positions in their youth an from my perspective anything before 3 years of age is youth! And before 30 truly youth! The majority of the facult

d staff fall in this category. These are
ople who are here because they want
be, they have faith in, and have
ntified with this College. Many have
dicated their lives and talents to the
ccess of this College rather than to
cept higher paying positions which I
ow they have been offered elsewhere.
know the outstanding capabilities of
ese people—I work with one of them in
e science department. They serve in
e library and in every department and
a of this College.

Most important of all they sit in the
ssroom—these capable, serious
dents with whom we are blessed and
o are the very reason for our
stence. Our greatest reward is getting
know them, working with them, and
aring in their achievements.

Mount Olive College has advanced
cause of the consistent efforts of all
es, especially the youth. The faith and
nfidence held by the Founding
thers, the Board of Trustees, the Free
ll Baptists, Dr. Bogue, and others has
t been in vain. Nor will it be as long as
s College is guided by people who are
t consciously saints but, who are
ints consciously dependent on God.

SHELDON HOWARD HOSEN ALUMNI OF THE YEAR



The Rev. Sheldon Howard, professor
Religion at Mount Olive College,
ceived the Alumni of the Year award at
e annual homecoming banquet held
bruary 5.

Mrs. Mary Dudley, treasurer of the
ount Olive College Alumni Association
and wife of the Rev. Bruce Dudley, pastor of Northeast Free Will Baptist Church in Mount Olive, presented the award and the following remarks:

"The Alumni of the Year award goes to a person who is known by almost everyone here. He received his higher education from Mount Olive College, Atlantic Christian College, and Southeastern Theological Seminary and is presently on the faculty of Mount Olive College. He is one who is very interested in the future of Mount Olive College with special concern about its influence on the Free Will Baptist Denomination and on the lives of all those young people who come and go through its doors. Our recipient is Clarence Sheldon Howard.

"Sheldon was born May 7, 1937, to Mr. and Mrs. J. A. Howard, in Newport, North Carolina. He graduated from Newport High School in 1955. He attended Mount Olive College from 1955-1957, serving as student government president in 1956. He was graduated from Atlantic Christian College in 1966, with the BA degree.

"In 1970, he received the Master of Divinity Degree from Southeastern Baptist Theological Seminary at Wake Forest.

"In 1957 he married the former Hilda Boykin of Wilson. They now have a son, Don, who is in the first grade.

"He was ordained as a Free Will Baptist minister by the Eastern Conference of Original Free Will Baptists of North Carolina in 1958. He is presently a member of the Central Conference and the North Carolina Ministerial Association and the Griffin Brotherhood. He has served as pastor of several churches in eastern North Carolina; the most recent being Pearsall's Chapel where he led the church into a full-time ministry.

"He taught history and coached basketball and baseball in the Craven County schools in 1962-63.

"In 1964 he was instrumental in gaining membership for the North Carolina State Convention of Free Will Baptist churches on the General Commission on Chaplains and Armed Forces Personnel in Washington, N. C. Prior to that time Free Will Baptists of North Carolina had no avenue through which to sponsor chaplains for the United States military personnel. Since that time, the convention has been represented on the General Commission by Mr. Howard. He has served on various committees of this organization: as vice-president in 1975-76, and is presently serving on the executive committee and as chairman of their nominating committee.

"He joined the faculty of Mount Olive College in 1967 as campus minister and is presently an instructor in the Department of Religion. He is advisor to the Kappa Chi Fraternity, the organization for ministerial majors, member of the Trojan Club and was past advisor to the Fellowship of Christian Athletes.

"He is a member of the Mount Olive Rotary Club, where he serves on the Educational Scholarship Committee.

"Sheldon has aided in the writing of requirements for Free Will Baptists Sunday school teachers. From time to time, he teaches workshops for Sunday school teachers on the educational program of the church.

"It is felt that one of his greatest contributions is his influence on the lives of young men and women at Mount Olive College, especially those majoring in religion and Christian education.

"We feel this is a well-deserved award," concluded Mrs. Dudley.

DR. OWENS APPOINTED TO BOARD

Dr. Hilda F. Owens, dean of students at Mount Olive College, has been appointed to the Editorial Board of the **Journal** of the National Association of Student Personnel Adminstrators (NASPA).

The announcement came from Dr. Arthur Sandeen, president-elect of NASPA.

The two year appointment begins with the national conference in Atlanta in April, 1977 and concludes at the national convention in 1979.

The editorial board of the **Journal** decides the quality of ideas, issues and programs that are presented formally to the membership of NASPA.

The purpose of the **Journal** is to report significant research, address important issues and analyze current problems of the student personnel administrative profession.

Continued on Next Page

DR. RAPER TO SPEAK



Dr. W. Burkette Raper, president of Mount Olive College, will speak at Daniels Chapel Free Will Baptist Church for Mount Olive College Day designated Sunday, February 27, at the 11 a. m. worship service.

Dr. Raper will also speak at Rose of Sharon church in Martin County at 6 p. m., on Sunday, February 27.

NEW CREATIONS TO SING

The New Creations of Mount Olive College will sing at Bethany Free Will Baptist Church near Winterville on Sunday, February 27, at the 11 a. m. worship service.

RELIGIOUS EMPHASIS WEEK THIS WEEK

Religious Emphasis Week at Mount Olive College begins Tuesday, February 22, with a theme on ''The Basis of Christian Values.''

This week is planned by the Rev. Frank R. Harrison, chaplain at Mount Olive College, under the Dean of Students Office and is an annual event designed to encourage students to examine their spiritual growth and seek more learning experiences.

The week's activities will begin with the Sonlight Singers program from Campbell College performing in Rodgers Chapel, Tuesday, February 22, at 11 a. m.

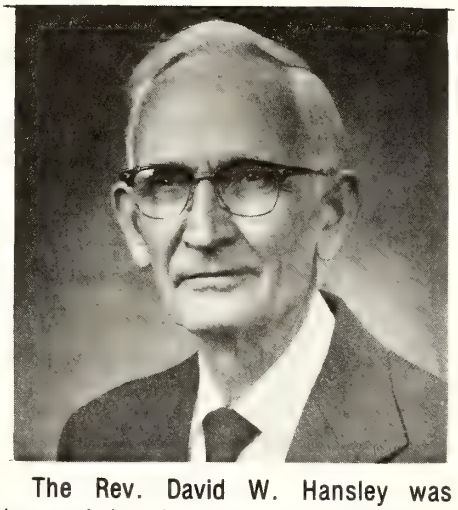
On Wednesday, February 23, Dr. Colin Harris, professor of Christian Education at Southeastern Baptist Theological Seminary, will give a presentation on ''The Origin of Values.''

On Wednesday evening at 7:30 p. m., a singspiration will be held in Rodgers Chapel led by the Baptist Student Union, the Free Will Baptist Fellowship and Kappa Chi members.

The Rev. Allen Smythe, minister of the Mount Olive Presbyterian Church will speak on the ''Values and Issues,'' Thursday, Febuary 24, at 11 a. m. in the College Chapel.

The following Tuesday, March 1, Dr. John Daniel, pastor of the Calypso Presbyterian Church will bring the final presentation using the theme ''The Basis of Christian Values'' in exploring the basis of Christian ethics. This service will be held in the chapel at 11 a. m.

DAVID W. HANSLEY HONORED



The Rev. David W. Hansley was honored by the Board of Trustees of Mount Olive College, Monday, February 14, at a tribute luncheon held in appreciation of his service and leadership roles in the founding of Mount Olive College 25 years ago.

Mr. James B. Hunt Sr., chairman of the board and Dr. W. Burkette Raper, president, presented the tribute by the board to Mr. Hansley commending him for his service and recognizing the following achievements.

David Hansley was the Chairman of the Board of Christian Education of the North Carolina State Convention of Original Free Will Baptists and was instrumental in recommending the establishment of a junior college for the denomination in September, 1951.

Through his leadership 14 students enrolled in Mount Allen Junior College, Cragmont Assembly in Black Mountain in September, 1952.

In 1953 he recommended the town of Mount Olive as the future home of the College and was instrumental in maki the difficult preparations for the tr sition and relocation.

He served as the first chairman of t board from 1953-1963 and has worke combined 21 years on the Board Education for the Free Will Bapt denomination (1949-53) and Board Trustees as chairman and trust combined (1953-70).

The highest Certification Appreciation of the Board was presente to Mrs. Hansley for her service durir the early years which included leavir her own home to become dean for th women students at the College for a ye and a half during the first two years Mount Olive.

A portrait of Mr. Hansley recognizir him as the first chairman of the boa was unveiled and will hang in the a ministrative offices of the Hendersc Building.

The Rev. Lloyd Vernon, first preside of the College, offered the invocatio The Rev. Bruce Dudley, ordained whe Mr. Hansley served on the Ordinatic Board, a Mount Olive College graduat spoke as a close friend of Mr. Hansley.

His son, the Rev. David Charle Hansley of Wilson, also spoke of h father recalling his childhood when h father told him, ''you must stand f something or stand for nothing'' whe questioned about the long hours he p into the College.

Other friends that attended the tribu included the Rev. Stephen (Pa) Smit the only other member remaining th served on the Board of Christia Education in 1951, the Rev. James A Evans, the Rev. Hubert Burress, on th Board of the Free Will Baptist Pres Foundation, the Rev. Hardy Talton, th Rev. Earl Glenn, and the Rev. C. M Coates, all former trustees.

Also attending were Mrs. R. H Jackson and Mrs. M. L. Johnson, whos husbands served on the Board Christian Education in 1951 when th decision was made to start a college.

Members of Mr. Hansley's family tha were present included Mrs. Hansley, hi daughter, Mrs. Nettie Woodall, and he two children from Charlotte, his son David Charles and wife Sylvia and tw children from Wilson, and three sisters Mrs. A. B. Chandler and her husband Mrs. Beulah Cox; and Mrs. O. B. Everet and her husband.



SUNDAY, FEBRUARY 20
Scripture Reading—1 Peter 2:2

SPIRITUAL MALNUTRITION

Said Catherine Marshall, "One ıorning my friend Carol confided to ıe, 'I feel tired all the time. Life has alled for me, and nothing is much ın any more. I have so little energy ıat no undertaking seems worth ttempting. I'm discouraged about ıe world, our nation and the future. Vhat's wrong? Can you help me find 'hat's wrong?"

"Carol had problems, but not the sual ones. She had a happy ıarriage; no special troubles with er three children; her husband's areer was zooming; and there was o health problem.

"As I sought the answer to her uestion, I thought, 'Spiritual unernourishment can be quite as real s physical starvation. Could it be ıat Carol's trouble was spiritual ıalnutrition? Wasn't it possible that er inner spirit was starving to eath?'

"I said to her, 'We have three meals day, We need spiritual food three ımes daily too. Spirutal food is like n intravenous feeding of Jesus' pirit to our spirit. Jesus said that His ords are spirit and life indeed. The ord *vitamin* really means 'life ubstance.' "

"I challenged Carol to try spiritual ood in the form of lifegiving verses of cripture three times a day for one ıonth. My 'prescription' worked ondrously!"

PRAYER THOUGHT

To prevent malnutrition of our piritual life, let's try this prescripon. Its fear-allaying, sorrowssuaging and healing power are ıarvellous! Try it!

MONDAY, FEBRUARY 21
Scripture Reading—Psalm 107:20

A BULLET-DEFLECTING BIBLE

The Battle of Iwo Jima during World War II, was the deadliest in loss of life in U. S. history. Several thousand Marines died. Lt. Patrick F. Caruso was miraculously saved from death by a Bible.

Lt. Caruso testified, "As I zigzagged back to the command post, jumping into shell craters as I ran, a bullet cut through the front of my jacket and penetrated the steel shaving mirror which I used as a bookmark deflected the bullet. Without the Bible or the bookmark, the bullet would have gone through my heart!"

PRAYER THOUGHT

How great is the healing and saving power of God's Word!

TUESDAY, FEBRUARY 22
Scripture Reading—Isaiah 55:11

IT SHALL ACCOMPLISH

For 20 years, the Moravian missionary Nathatus Stach labored among the people of Greenland. During that time, he was fiercely persecuted. His every move was misunderstood, and his effort to Christianize the people was repulsed with scoffing.

During these seemingly fruitless years, he translated portions of the Scriptures into the language of the natives.

Said he, "One day as I sat in my hut, I read aloud the third chapter of John. I did not know it but my chief persecutor stood behind me, listening. Suddenly he said, 'Read it again! Read it again!'

"I read and reread the chapter, especially emphasizing the 16th verse: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"Then the persecutor, deeply convicted of sin, gathered others to hear God's Word. The convicting, converting power of the Holy Spirit fell upon the erstwhile blasphemers. Penitently they confessed their sins and called upon God for mercy, and humbly asked my forgiveness for their wrongs against me."

PRAYER THOUGHT

Greatly does all mankind need the restraining and cleansing power of God's Word!

WEDNESDAY, FEBRUARY 23
Scripture Reading—Psalm 119:9

OUR AMERICAN HERITAGE

Said Justice William O. Douglas, "Our American public school system goes back to November 11, 1647, when Massachusetts provided that every town having 100 or more families or households should have a grammar school supported by the taxpayers. The preamble of the law referred to that 'auld deluder Satan,' who tries to keep man from knowledge of the Scriptures, and it stated that the purpose of training children is so they may know the Word first-hand and not be deceived by those who put 'false glosses' on it."

PRAYER THOUGHT

What was prescribed by law then is prohibited by law now. God's Word is the Christian's guide and textbook. We should make God's Word available to our youth for their knowledge.

THURSDAY, FEBRUARY 24
Scripture Reading—Proverbs 14:34

RIGHTEOUSNESS, NOT PRIDE

A gospel soloist from America sang to a British audience the song, *It Took a Miracle.*

A lady in the audience misunderstood the words, "It took *America* to hang the world in space."

"Ugh, more Yankee boasting!" she muttered.

It is good to be proud of one's native land, but love for country should never beget a feeling of superiority over other people, and cause one to look upon them with arrogant disdain.

PRAYER THOUGHT

It is righteousness, not pride, that exalts a nation and engenders if perpetuity.

FRIDAY, FEBRUARY 25
Scripture Reading—2 Chronicles 7:14

A BELLYFUL

A gracious hostess said to her dinner guest, "Do have some more!"

The guest replied, "I am full up to the neck!"

Said the hostess to the guest's little

Continued on Page 10

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Peter 3:10).

THE MANY SINS OF THE TONGUE

The many sins of the tongue have plagued human society through all the years of men upon this earth. It is an evil practice destined to cause much concern in the human society as long as Satan and his demons remain active. There is coming a time when the evil ones will no longer influence humans to do evil. When Jesus comes and the consummation of all things as they are now shall come, the evil ones shall be cast into the Lake of Fire forever. This will bring an end to all evil upon this earth and Jesus Christ shall rule. Sin will never again be able to raise its ugly head. But until then, men must apply their hearts unto wisdom and learn from God how to refrain their tongues from evil.

Profane speech is an evil which never ceases. The only way a person can refrain from cursing—taking God's name in vain—is to be converted from the error. A Christian cannot curse because he has been transformed—he is a new creature in Christ. His character has changed and he no longer has the sinful and evil nature. When a person is **clean** he is no longer **dirty**. His practice of vulgarity diminishes because its usefulness is gone forever. God is in authority in his soul and he is a new person. Gone are the days when he must join his fellows at the neighborhood store, or the filling station, or other natural meeting places to indulge in vulgar, dirty, and sensual speech. He will still meet with men but he will refuse to use profane speech. His tongue will become adapted to the use of charitable and sincere talk. Thank God for all converted tongues!

Uncharitable speech, the sin of gossip, harsh criticism, and malicious slander is another sin of the tongue. Again, the Christian will refrain from harsh and undue criticism of his fellows. He will take a positive attitude and strive to find something good to say about the subject. Indeed the good points may just outweigh or completely destroy the need for such criticism. A gossiping person can cause much evil in the spread of unwarranted or even false news. The practice of gossip may well destroy the reputation of an innocent, well-meaning person. This is a tragedy and those who do it will, no doubt, live to regret it. You may be sure your sins will find you out. Gossip usually leads to slander; and slander is a satanic evil which had its start with man in the Garden of Eden when the serpent beguiled Eve and slandered God. This is an evil designed to destroy the good name of a person with derogatory talk. Many innocent people have suffered heavily by this evil.

Foolish talk to no purpose is a sin of using idle words. The use of words which have no meaning occupy time that could well be used for something of importance, like the proclamation of the gospel, giving aid to some worthy person, or ministering to the needs of the sick and infirm. God's Word declares that we shall give an account to every idle word we use. There is no way you can recall these evils or idle words. The only way they can be taken out of your life is to give them to Jesus. He has the power to erase them forever. When this is done, God will never recall them nor hold you responsible for them, He will cast them into the sea of forgetfulness, and they will be remembered against you no more forever.

Insincere and hypocritical talk may lead to lies and, who know, angry **words**. The honest and sincere person will guide his talk away from frivolities. Loose words and hypocrisy are not his language. The hypocrite is a person who deals in lies. He pretends to be something which he is not. A person given to lies or hypocrisy will produce words of anger and degradation. Watch your words and delete the bad ones or the ones used in an ungodly manner. Amen.

"Keep thy heart with all diligence . . ."
"As a man thinketh in his heart . . ."

Family Devotions

Continued from Page 9

boy, "Growing boys need a lot of food Do have some more!"

The boy blurted, "I'm like Mom. have a bellyful!"

How aptly does the inelegant wor *bellyful* describe the fed-up, revulsiv feeling that millions of upright America-loving citizens have towar the demonstrations which are so ofte infiltrated by America-hatin Communists whose avowed purpos is not to redress grievances lawfully but to enfeeble and destroy ou nation.

PRAYER THOUGHT

A heaven-sent spiritual awakenin among our people would do infinitel more to heal the hurts of our natio than all the alleged panacreas whic fail to reckon with mankind's desperately wicked heart and God's power to change it.

SATURDAY, FEBRUARY 26
Scripture Reading—Job 14:14

"BURY ME IF YOU CAN CATCH ME!"

Before Socrates drank the lethal hemlock, a friend asked him, "Where do you want to be buried, Socrates?"

Scorates quipped, "Bury me if you can catch me!"

PRAYER THOUGHT

In death, God's children need not fear that they will be alone.

(Devotions used by permission, *Knight's Master Book of New Illustrations,* Eerdman's Press.)

IMPORTANT NOTICE

In its meeting on February 15, 1977, at the First Free Will Baptist Church in Greenville, the Executive Committee of the State Convention of Original Free Will Baptist of North Carolina past the following resolution:

"Whereas the Governor of our beloved State of North Carolina has called upon all people to conserve energy, and whereas we the Church should take an active leadership, therefore be it resolved that we encourage the churches of our denomination to continue the cooperation in the conservation of energy."

NEWS & NOTES

outh Rally Canceled

The Cape Fear Youth Rally which was have met March 5, 1977, at the First ee Will Baptist Church in Goldsboro s been canceled.

st Union of the Western Conference ports Fruitful Meeting

The First Union of the Western nference met January 29, 1977, at ins Cross Roads church, Johnston unty. After a fine devotion led by axton Carter business was conducted follows:

The roll call of ministers showed 38 presenting including 4 visitors. One w minister was added to our roll, and o others presented themselves for embership.

The roll call of churches showed 31 presented, including one addition, rst Free Will Baptist Church of Durham. ly one church failed to represent.

In the general business session each our denominational enterprizes ported to the union, after which a otion was made and carried that we crease our gift to Cragmont Assembly \$25 per meeting. This brings our total fts per meeting to \$450 for our enominational enterprizes.

In the adoption of our committee ports there is one report that we desire share with all of our people, that being e report of the resolutions committee, hich is as follows:

1. Be it resolved that the First Union the Western Conference go on record s opposing liquor-by-the-drink, and at each pastor and delegate go back to s church and encourage much prayer, nd all effort possible to see this issue efeated.

2. Be it resolved that we go forth into e year 1977 with greater effort and etermination to be of greater service for e cause of Christ.

In the worship service special music as rendered by the choir of Rains Cross oads church, followed by a real challenging message by H. M. Minschew. The meeting then adjourned with prayer and everyone enjoyed lunch and fellowship together.

Western District Youth Fellowship to Meet

The Western District Youth Fellowship will meet Saturday, February 26, at the First church in Durham. The officers invite everyone to attend and are expecting a large crowd. (Directions to the church are as follows: Follow highway 70 to Durham. Take highway 98 towards Wake Forest to Chandler Road—the church is approximately one tenth of a mile on the left.)

Grimsley Church to Hold Concert

The New Creations of Mount Olive College will perform at Grimsley Free Will Baptist Church, Route 1, Snow Hill, on Sunday night, February 27, at 7 p. m.

The pastor, the Rev. Tom Miller, and the members extend an invitation to all to attend.

Oak Grove to Hold Revival

Oak Grove Free Will Baptist Church of Bladenboro will begin spring revival services on Sunday night, March 6, at 7:30 p. m. and will continue through Saturday night, March 12.

The visiting minister will be the Rev. Johnnie Bullman of Spartanburg, South Carolina. The Rev. James B. Hardee of Elizabethtown, pastor of Oak Grove, will be assisting the Rev. Bullman.

The public is welcome to come and worship during these services.

Holly Springs to Hold Revival Services

Revival services will be held at Holly Springs Free Will Baptist Church, Route 2, Kenly, beginning Sunday evening, February 27, and will continue through Friday, March 4. Services will begin each evening at 7:30 p. m.

The Rev. Luther Swinson of Pleasant Hill will be the guest speaker. The pastor, the Rev. W. Royster Martin, and the church membership extend an invitation to everyone to attend and request that each of you be much in prayer for these services.

IN LOVING MEMORY

On Thursday night, February 26, 1976, God called Mrs. Mae Garner to come home and to be with Him. Mrs. Mae, as she was well known, suffered alot the last few months she lived. She died in Carteret General Hospital in Morehead City after suffering from cancer.

Mrs. Mae was 87 years old at her death. Her funeral was held at Holly Springs Free Will Baptist Church where she had been a member of that church for 51 years.

The Rev. J. B. Starnes, pastor of the church, and the Rev. J. O. Walter, formerly of Carteret County, officated at the funeral and her burial was in Cannady Cemetery in Newport.

She left behind to mourn her death her husband, Guy Garner; two daughters, Mrs. Myrtle G. Ward of Gales Creek, and Mrs. W. E. Guthrie of Newport; two sons, Randolph and Lenster Garner of Newport; nine grandchildren, and seven great-grandchildren; A sister, Mrs. Dora Jones; and a brother, Mr. Ed Jones both of Newport.

Mrs. Mae and Mr. Guy were married 65 years. She was active in her church until the last few years of her life.

We the auxiliary of the Holly Spring Free Will Baptist Church would like to say this as a tribute.

"Her hands were old and wrinkled,
Her feet were very slow;
But all her deeds and errands,
Said love and all it glowed.

O surely you would love her
And went along to stay,
O surely you have missed her
Since she has passed away."

—Author Unknown

Respectfully submitted by,
Ladies Auxiliary
Holly Springs Church

the Sunday School LESSON

St. Claire Bible Class

For March 6

THE WAY OF UNSELFISH SERVICE

I. INTRODUCTION

Jesus and His disciples were moving rapidly toward Jerusalem, and He had been discussing with them His coming death. So this request which James and John make in our recorded Scripture lesson today is surprising. It appears not only to be selfish, but also stupid. However, before we become too severe in our judgment of these two disciples, we should take a closer look at what they did.

In the first place, let us point out why that which James and John did was not as stupid as it might appear. It is true that Jesus had been speaking about His coming death, but He had also been speaking about His resurrection. It appears that these two disciples still thought of His kingdom as an earthly kingdom and that this would be possible after His resurrection. So they were not just thinking about the present; they were looking to the future.

In the second place, what they did showed great love for Christ and faith in Him. If they did not love Him, why would they want to be near Him? If they did not have faith in Him, why did they think He would establish a kingdom? So here we see that it is possible to have good motives and bad motives all mixed up in us at the same time. It is more than possible; it is the way most of us are. And we point out our good motives to justify our selfish ones.

The request of James and John filled the other disciples with anger. But we are not to conclude that theirs was "righteous indignation." It seems that the others were equally mistaken, equally at fault. They were jealous, and condemned the others because they wanted the place for themselves. This should remind us to be careful about finding fault with others, because too often there is the same selfishness in our faultfinding that exists in the ones who are being condemned.

It is interesting to note that Jesus does not rebuke the disciples, but takes the occasion to declare the true law of greatness. He contrasts this law of greatness with the standards of the world because the disciples were being affected by it. Service is the source of greatness in man, but the motive behind that service must also be right.

In this lesson as we study the law of service which leads to greatness, we must also look at the life of Jesus Christ as our example. You cannot justify your selfish motives by saying, "Jesus was God and I am not; therefore, I cannot be expected to live up to His standards." This is the ploy of the world and is not becoming to a Christian. As we study the lesson today, let each one of us examine not only his service, but the motivating force behind that service.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. The patience of Jesus is amazing. Being able to read the human heart at will, He might have rebuked the two at the outset. It was better for their instruction and ours to compel them to state their request.

B. Christians, including Christian workers, may selfishly seek recognition and power. Popularity and financial and numerical accomplishments replace service as the test of success.

C. Walking and talking with Jesus in the flesh did not make the disciples perfect. These ordinary men had to learn to grow in submission and surrender to God even as we.

D. The world measures greatness by the amount of authority a person exercises, but Jesus says the one who gives himself in loving, unselfish service to others is great.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. Before we condemn James a John we should examine ourselves. V should take a hard look at our ov prayers, our own selfish requests. Do v ask for special privileges? Do most of o prayers start with, "God, bless me?" "Dear Lord, give me success?" O "Give me happiness?" Are we too muc at the center of our prayers, to the exte that we find no place for others in o prayers? What was it that James ar John were asking of Jesus?

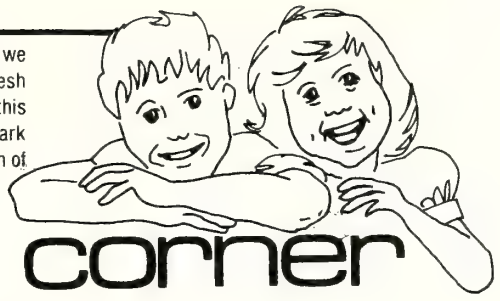
B. It is so easy for us to sit in comfortable church and dream that w are kingdom-bound, heaven-bound where we shall sit in joy and glory whi the unsaved writhe in hell. But are w willing to pay the cost to get there? Ca we pay the price of pain as we giv ourselves to unselfish Christian service knowing that our enemies are always o hand to thwart every effort we may mak to extend the gospel into all the world Are we able to accept the baptism of fir when critics and persecutors have fu sway in our lives? Surely by this time w must realize that the Christian way is n "bed of roses," and that in order to full please our Lord and bring glory to Hi name, we must be willing and able t drink the dregs of the bitter cup whic Jesus said may come our way.

C. Jesus did more than just tell u about the way of unselfish service; He practiced it Himself. Our Lord came t serve. He even gave His life. He became our ransom; that is, we were held in the bondage of sin and could not free ourselves. The ransom price on our souls was eternal death. He came to pay that price, and did so on Calvary's Cross. What a tremendous example He set for you and me! The greatest Man who ever lived became the "servant of all."

D. A fine young man who made extremely good marks in school wanted to become a great lawyer. All his young life he planned for this vocation. But when he became a Christian it wasn't long before God showed him that He had other plans for his life. In due time this young man became one of God's young ministers and later in life left an indelible imprint upon the spiritual life of thousands. He learned, as should we, that it is best to follow our Lord in the way of unselfish service.

—The Advanced Quarterly (F. W. B.)

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

THE TRAVELING MUSICIANS

AN honest farmer had once an ass that had been a faithful ervant to him a great many years, but as now growing old and every day more nd more unfit for work. His master erefore was tired of keeping him and egan to think of putting an end to him; ut the ass, who was that some mischief as in the wind, took himself slyly off nd began his journey towards the great ty, "for there," thought he "I may rn musician."

After he had traveled a little way, he pied a dog lying by the road-side and anting as if he were very tired. "What akes you pant so, my friend?" said the ss.

"Alas!" said the dog, "my master as going to knock me on the head ecause I am old and weak and can no nger make myself useful to him in unting; so I ran away: but what can I do o earn my livelihood?"

"Hark ye!" said the ass, "I am going o the great city to turn musician: uppose you go with me and try what you an do in the same way?" The dog said e was willing, and they jogged on ogether.

Before they had gone far, there was a at sitting in the middle of the road and naking a most rueful face. "Pray, my ood lady," said the ass, "what's the natter with you? You look quite out of pirits!"

"Ah, me!" said the cat, "how can ne be in good spirits when one's life is n danger? Because I am beginning to row old and had rather lie at my ease by he fire than run about the house after he mice, my mistress laid hold of me nd was going to drown me; and though have been lucky enough to get away rom her, I do not know what I am to live pon."

"Oh!" said the ass, "by all means go vith us to the great city. You are a good ight-singer and may make your fortune as a musician." The cat was pleased with the thought and joined the party.

Soon afterwards, as they were passing by a farmyard, they was a cock perched upon a gate, screaming out with all his might and main. "Bravo!" said the ass; "upon my word you make a famous noise; pray what is all this about?"

"Why," said the cock, "I was just now saying that we should have fine weather for our washing-day, and yet my mistress and the cook don't thank me for my pains, but threaten to cut off my head tomorrow and make broth of me for the guests that are coming on Sunday."

"Heaven forbid!" said the ass; "come with us, Master Chanticleer; it will be better, at any rate, than staying here to have your head cut off! Besides, who knows? If we take care to sing in tune, we may get up some kind of a concert: so come along with us."

"With all my heart," said the cock: so they all four went on jollily together.

They could not, however, reach the great city the first day: so when night came on they went into a wood to sleep. The ass and the dog laid themselves down under a great tree, and the cat climbed up into the branches; while the cock, thinking that the higher he sat the safer he should be, flew up to the very top of the tree, and and then, according to his custom, before he went to sleep, looked out on all sides of him to see that everything was well. In doing this, he saw afar off something bright and shining; and calling to his companions said, "There must be a house no great way off, for I see a light."

"If that be the case," said the ass, "we had better change our quarters, for our lodging is not the best in the world!"

"Besides," added the dog, "I should not be the worse for a bone or two, or a bit of meat." So they walked off together towards the spot where Chanticleer had seen the light; and as they drew near, it became larger and brighter, till they at last come close to a house in which a gang of robbers lived.

The ass, being the tallest of the company, marched up to the window and peeped in. "Well, Donkey," said Chanticleer, "what do you see?"

"What do I see?" replied the ass, "why I see a table spread with all kinds of good things, and robbers sitting round it making merry."

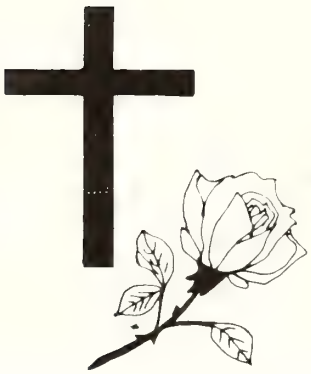
"That would be a noble lodging for us," said the cock.

"Yes, said the ass, "if we could only get in": so they consulted together how they should contrive to get the robbers out; and at last they hit upon a plan. The ass placed himself upright on his hind-legs, with his fore-feet resting against the window: the dog got upon his back; the cat scrambled up to the dog's shoulders, and the cock flew up and sat upon the cat's head. When all was ready, a signal was given and they began their music. The ass brayed, the dog barked, the cat mewed, and the cock screamed; and they all broke through the window at once and come tumbling into the room, amongst the broken glass, with a most hideous clatter! The robbers, who had been not a little frightened by the opening concert, had now no doubt that some frightful hobgoblin had broken in upon them, and scampered away as fast as they could.

The coast once clear, our travelers soon sat down and dispatched what the robbers had left, with as much eagerness as if they had not expected to eat again for a month. As soon as they had satisfied themselves, they put out the lights and each once more sought out a resting-place to his own liking. The donkey laid himself down upon a heap of straw in the yard; the dog stretched himself upon a mat behind the door; the cat rolled herself up on the hearth before the warm ashes; and the cock perched upon a beam on the top of the house; and, as they were all rather tired with their journey, they soon fell asleep.

But about midnight, when the robbers were from afar that the lights were out and that all seemed quiet, they began to think that they had been in too great a hurry to run away; and one of them, who was bolder them the rest, went to see what was going on. Finding everything still, he marched into the kitchen and groped about till he found a match in

Continued on Page 14



Special Moments

Dear Maggie,

. . . I have been deeply touched by a special person in my life. This special person is "Pa," my grandfather. Even though there are many years difference in our age, there has never been a communication gap between us.

Pa has been a good example to me. He has shown me the true meaning of love, the meaning of caring for others, and the many grand things life can offer us.

As a teacher of elementary school children, I strive to be and show to others what my pa has shown to me.

Below is a favorite prayer of mine written by James J. Metcalf.

TEACHER'S PRAYER

I want to teach my students how to live this life on earth,
To face its struggle and its strife and to improve their worth,
Not just a lesson in a book, or how the rivers flow,
But how to choose the proper path, wherever they may go.
To understand eternal truth, and know the right from wrong,
And to gather all the beauty of a flower and a song.
For if I help the world to grow in wisdom and in grace
Then I shall feel that I have won,
And I have filled my place.
And, so I ask your guidance, God,
That I may do my part,
For character and confidence, and
happiness of heart!

These words are so meaningful to me personally and as a teacher. I think of Pa often as I strive to be a good example to the children I teach and to the people I come in contact with in our daily everyday world.

Many thanks for letting me share this special moment!

LTW
Plymouth

STORY CORNER

Continued from Page 13

order to light a candle; and then, espyi the glittering fiery eyes of the cat, mistook them for live coals and held t match to them to light it. But the cat, n understanding this joke, sprung at h face, and spit, and scratched at him. H frightened him dreadfully, and away ran to the back door but there the dc jumped up and bit him in the leg; and a he was crossing over the yard the as kicked him; and the cock, who had bee awakened by the noise, crowed with a his might. At this the robber ran back a fast as he could to his comrades and tol the captain "how a horrid witch had g into the house, and had spit at him an scratched his face with her long bon fingers; how a man with a knife in hi hand had hidden himself behind the doo and stabbed him in the leg; how a blac monster stood in the yard and struck hin with a club, and how the devil sat upo the top of the house and cried out 'Throw the rascal up here!' "

After this the robbers never dared t go back to the house; but the musician were so pleased with their quarters tha they took up their abode there; and ther they are, I dare say, at this very day.

"Watch ye, stand fast in the faith, qui you like men, be strong" (1 Corinthians 16:13).

LOVE IS . . .

Slow to suspect—
quick to trust,
Slow to condemn—
quick to justify,
Slow to offend—
quick to defend,
Slow to expose—
quick to shield,
Slow to reprimand—
quick to forbear,
Slow to belittle—
quick to appreciate
Slow to demand—
quick to give,
Slow to provoke—
quick to help,
Slow to resent—
quick to forgive.

—Copied

"Go ye into all the world, and preach the gospel"

mission work . . .

at home and abroad.



SCHEDULE AND LOCATIONS OF AREA FOREIGN MISSION SERVICES

DATE	CONFERENCE	CHURCH
onday, March 7 30 P. M.	Western	First Free Will Baptist Durham
esday, March 8 30 P. M.	Albemarle	Free Union Free Will Baptist Pinetown
ednesday, March 9 30 P. M.	Eastern	Holly Springs Free Will Baptist Newport
ursday, March 10 30 P. M.	Central	Gum Swamp Free Will Baptist Belvoir
iday, March 11 30 P. M.	Cape Fear	Shady Grove Free Will Baptist Dunn
aturday, March 12 30 P. M.	Western	Stoney Creek Free Will Baptist Goldsboro
unday, March 13 :00 A. M.	Pee Dee	Beaverdam Free Will Baptist Chadbourn
unday, March 13	Piedmont	Highland Pines Free Will Baptist Hamlet
onday, March 14 30 P. M.	Central	Peace Free Will Baptist Pinetops
uesday, March 15 :30 P. M.	Pee Dee	White Oak Free Will Baptist Bladenboro
ednesday, March 16 :30 P. M.	Eastern	Sandy Plain Free Will Baptist Pink Hill
hursday, March 17 :30 P. M.	Western	First Free Will Baptist Wilson
riday, March 18 :30 P. M.	Cape Fear	Johnston Union Free Will Baptist Smithfield
aturday, March 19 :30 P. M.	Central	Community Free Will Baptist Weldon
unday, March 20 1:00 A. M.		Virginia Beach Free Will Baptist
unday, March 20	Central	Reedy Branch Free Will Baptist Winterville

PAY GOD A VISIT

God visits you each day and night;
Why not pay Him a visit?
It is not very difficult
For you to dc, or is it?

It takes one hour of your time,
A little less or more,
And scarcely any energy,
To step inside His door.

If only once a week, if just
The morning that is Sunday;
For He will not insist that you
Appear again on Monday.

He visits you when all is well
And when you have some strife,
And He is at your prayerful call
Each moment of your life.

Then why not visit Him in church
If just that hour only?
Each Sunday that you stay away,
His heart becomes more lonely.

—Author Unknown

HE IS NOT DEAD

by V. Fay FormyDuval

In Memorium To H. A. (Bill) Burney, who passed to his great reward, on July 1, 1976.

His tender heart and smiling face,
No earthly thing can 'eer replace.
He was a father kind and true,
And loved his wife and children, too.
He is not dead, just moved a-way,
To Heaven's land of endless day.
Up there beside the Tree Of Life,
He waits for us in Paradise.
And when our lives on earth are o'er,
We'll live with him for evermore.

NORTH CAROLINA STATE CONVENTION OF FREE WILL BAPTIST LEAGUES

ASPEN GROVE FREE WILL BAPTIST CHURCH NEAR FOUNTAIN

MARCH 12, 1977

Convention Theme: ''God's Perfect Number Doubles In '77''

Convention Scripture: ''So teach us to number our days, that we may apply our hearts unto wisdom'' (Psalm 90:12).

Convention Chorus: ''The Number Song'' (Verse seven)

9:30	Registration	
10:00	Chorus Singing	Mrs. Margaret Ard
	Devotions	Mrs. Carolyn Mayo
	Welcome	Aspen Grove
	Response	
10:15	President's Remarks	The Rev. Jack Mayo
	Appointment of Committees	
10:20	Christian Cadet Conference Report	The Rev. Rod Jones
	Hymn	
10:30	State Sword Drill	Mrs. Judy Conner, Director
10:50	Chorus Singing	Mrs. Margaret Ard
11:00	Business Session	
	Awarding of Certificates	
11:30	Singspiration	Miss Leah McGlohon, Director
11:50	Worship Service	The Rev. Willis Wilson
12:30	League Song	
	League Benediction	
	Lunch	

(Directions to Aspen Grove: Approximately 3 miles northwest of Fountain: From Fountain go north on Highway 258 for one half mile; turn left and go approximately 2 and one half miles.)



UNIVERSITY
MAR 9
DURHAM, N. C.

the free will baptist

Danger: The deity of Christ is being challenged! Don't allow the allegiation that Christ was only human to go unchecked!

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 2, 1977

EDITORIAL

QUESTIONS CHRIST'S DEITY!

The deity of Jesus Christ is reportedly being assassinated in a six-hour film entitled "The Life of Christ" which is scheduled to be shown in hour-long segments at Easter time on NBC-TV in the United States, A-TV in Great Britain, and RAI-TV in Italy. The prestigious auto corporation, General Motors, is said to be financing the televising of the film.

Director of the film, G. Franco Zeffirelli, is quoted as saying that "The public has never wanted to accept Jesus as a man,. . ." and on that premise he proposes to destroy the "myths" about the so-called Son of God, fully cognizant, says he, of the fact that the "public may be critical" of his view of Jesus' life. In short, Mr. Zeffirelli intends to prove that Jesus was absolutely human, no more and no less.

While we do not object to the use of such adjectives as *gentle*, *fragile*, and *simple* to describe God's Son, we nonetheless object to connotations of *weakness* ascribed to a person possessing these characteristics—especially when that Person is the Son of Almighty God! It would seem that Mr. Zeffirelli sees Jesus as an ordinary man; moreover, he presumes to discount His miracles altogether. Even the most liberal of scholars have accepted the miracles, though they have tried to explain them by natural phenomena. While these scholars have not afforded to Christ any particular power in the performance of such miracles, they have not gone so far as Mr. Zeffirelli. Accordingly, Christ, so far as Mr. Zeffirelli is concerned, is not even the *instrument* of God—something that even the most outspoken of liberals have heretofore allowed, if not believed. So, Christ is no more than a man? In Mr. Zeffirelli's estimation, He would appear to be *less*. How devastating a contention!

While we grant Mr. Zeffirelli his personal right to believe as he chooses, we cannot help but voice our heartfelt protest as it regards the divinity of our Lord. The film may have widespread and long-range influence, and Christian people have every right to be up in the air about it. All concerned citizens—in particular those who believe (as do we) that Christ was (and is) the sinless Son of God who now sits on the right hand of the Father, should let the world know their "stand."

Certainly, the idea that Jesus was only a man is not a new one. For generations, Christians have been the brunt of scoffing and ridicule because of their "blind acceptance" of Jesus Christ as Lord. No *real* Christian denies the fact that he accepts Christ by *faith*. And faith, according to the Bible is ". . . the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). Man, however, wishes to reduces everything to human reasoning, and it is not "reasonable," say many, to accept Christ as divine.

That notwithstanding, *we* believe that Jesus Christ *was* God in the flesh, slain before the foundation of the world, equal with God, very God, and God omnipotent. And while we have no proof except that which is offered in the Bible, we stand fast in our belief that the Bible is God's inspired Word.

If man chooses to disclaim, yea, even disavow, the Bible, then he is lost anyway—for all eternity. And, according to the Scriptures, the last day shall see denial and a falling away from the truths which were once delivered unto the saints. If Christ were not divine, then how pitiful is our estate! To clear up any possible misunderstanding: WE ARE COMFORTABLE IN OUR FAITH. We feel that Mr. Zeffirelli's film is one more effort of Satan to annihilate the firm conviction of Christian people in regard to their Saviour. God help us all, that we not be drawn into the net of apostasy. Destruction is nigh—even at the door.

We shudder to think of the possible effects of "The Life of Christ" as filmed by Mr. Zeffirelli, and we urge the fervent prayers of all that the Divine will not be reduced to the mundane.

Be advised, Mr. Zeffirelli, that God is first of all a God of love; after that, He is a God of wrath. Be careful how you handle His Son!

Cover Photo by Harold Lambert



Tommy Manning
Editor

the free will baptist

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SPRING WILL COME

by W. Burkette Raper, President
Mount Olive College

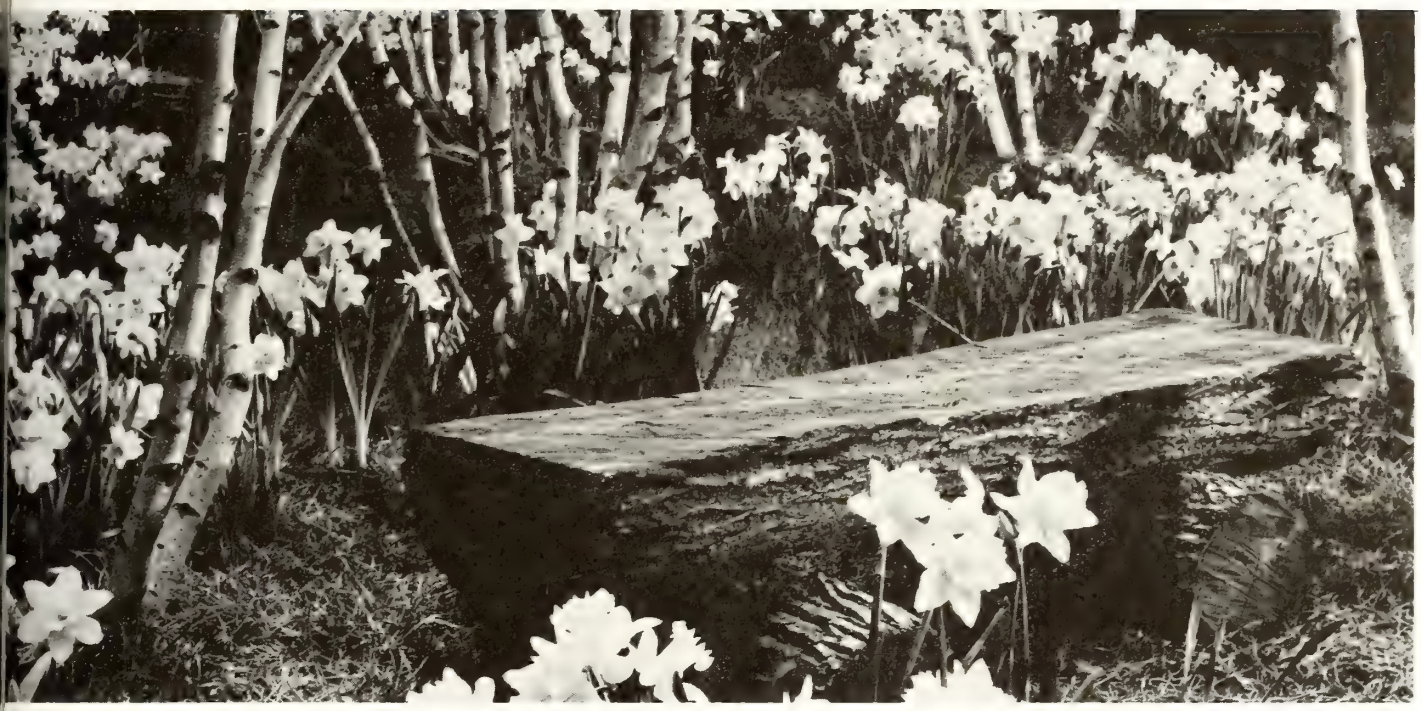


Photo by Ewing Galloway

IT has been a long, bleak and at times even a dismal nter. The weather has set new records low and severe temperatures. An ergy shortage has put many people out work and the high cost of fuel has posed a heavy financial burden upon of us.

In addition, flu, pneumonia and ated illnesses have reached the ghest level in generations. In some mes there are more members of the mily sick than well, and in many mmunities the public schools have osed due to impassable roads, wide-read sickness and low fuel supplies. nd the winter is not yet over—the eatherman refuses to be optimistic.

But Spring Will Come!

One of the great verses of the Bible is enesis 8:22 in which God faithfully omises:

> "While the earth remaineth,
> seedtime and harvest,
> and cold and heat,
> and summer and winter,
> and day and night
> shall not cease."

There is a rhythm to the universe, and ehind this rhythm is the wise God who eated it and the loving Father who sustains it. I do not understand His ways but I trust Him. I believe that soon He will lift the long seize of winter and spring will come, and I believe that when spring comes we will appreciate more than ever the warm rays of the sun and the beauty of the flowers.

A noted historian, Charles A. Beard, was once asked if he could summarize the lessons of history in a short book, and he replied he could do so in four sentences, one of which was, "When it is dark enough you can see the stars." Well, the stars are still there, as bright as ever. And speaking of stars, I am reminded of God's promise to Abraham at the time when Abraham was greatly perplexed about the future:

> ". . . Look now toward heaven, and tell the stars,
> if thou be able to number them: . . . And he believed
> in the LORD; and he counted it to him for righteousness"
> (Genesis 15:5, 6).

Yes, we can look up and know that spring will come, for God has ordained it. ". . . weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

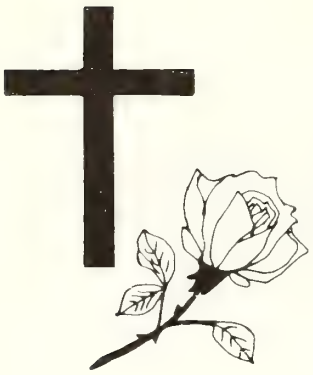
The long night of winter will soon be over and the healing powers of spring will overshadow the land. But may it be that when spring comes it will be not only in the world of nature but most of all in our lives that we too may awaken to the brilliance of God's love!

> "For since the beginning of the world men have not
> heard, nor perceived by the ear, neither hath
> the eye seen, O God, beside thee, what he hath
> prepared for him that waiteth for him"
> (Isaiah 64:4).

Those who wait in faith for the spring will not be disappointed, for this is still our Father's world!

> "And to my listening ears,
> All nature sings, and round me rings the music of the sphere.
> This is my Father's world:
> I rest me in the thought of rocks and trees, of skies and seas . . .
> In the rustling grass I hear Him pass,
> He speaks to me everywhere," (Maltbie D. Babcock).

Spring will come, and in it God will be speaking to us about the new beginnings life can have.



Special Moments

Dear Maggie,

There have been many special moments in my life. There's one that surpasses them all, for I almost went to be with my Lord.

On March 3, 1965, at 4 a. m., I awoke with the most crucial pain I've ever experienced. I could not speak. I remember putting my hands to my chest. It only took a second to make me realize this was something beyond my control. I remember with unaudible tones praying, "Dear God, Dear God, this is more than I can bear. Whatever this is, Dear Father, I commit my will unto you. I give myself completely unto your power."

Immediately, I felt light and fuzzy. The walls and ceiling seemed to open up. Then I felt something warm like oil being poured over my heart. I punched my husband to awaken him. He turned on the light and asked what was wrong? I told him something had happened to me. He could see that my hands were upon my chest. He sensed what was wrong and immediately went to the phone and called our eldest son. He found he was speechless and somehow I made my way to the phone and told my son the best I could that I thought I'd had a heart attack. I told him to come over as soon as possible. He was with us within a matter of minutes. They rushed me to the hospital. I spent 28 days there; and with good care, I recovered.

What is so alarming about heart attacks is that many souls go out into eternity without ever receiving Christ into their life. This disturbs me deeply.

My prayer today is that everyone that reads this article will search deeply into their souls . . . Seek salvation while yet there is time. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

LHH
Cove City

AN OFFER OF HELP

by the Rev. L. E. Ballard

Around five years ago, I began trying to give up regular pastoral work. I have not yet succeeded doing this completely. During these years, there have been only three months during which I have not had one or more churches for interim or supply work. I have returned for periods of time to five churches I formerly pastored, and am at this time serving one of these for two Sundays each month.

I have no intention of retiring fr some form of Christian service so long I have the ability to serve the Lord some way. Recently I have been prayi for God to guide me in the manner o continued ministry. Perhaps He h already pointed out an area of service me. Recently a college student appeal to me to provide some informati needed for a required paper in co nection with her studies. I was able get together the required informatio Last week one of our good women who scheduled to give a talk soon on t woman's auxiliary and missions over t years appealed to me, and I am tod mailing her three typewritten pages information going back to the beginni of auxiliary work.

The Lord has permitted me over th years to obtain copies of most all book of Free Will Baptist history written by ou people, along with hundreds of minute and clippings, all of which I hav catalogued carefully, so that wit minimum effort I can attain this in formation. At some future time, all th will go into the historical collection i Mount Olive College where it will b available for people wishing to d research on denominational matters. guess I am selfish enough to want to hol on to it for awhile, however.

To get to the point, I am now offerin my service to provide information to an of our people who may need it for specia talks or papers on most any phase o religious activity, particularly wit respect to Free Will Baptists. The in formation given out will be carefull checked out for accuracy, and typed ou in an orderly manner. I shall conside this a continuation of my ministry. Ther will be no specified charge made for thi service, but offerings to take care o expenses will be accepted gratefully. Along this same line, I will be glad t accept a limited number of invitations t personally make talks to churches o church groups on denominationa subjects.

Those who may want to use this service, or encourage me in this phase o my ministry, may contact me at 122 South Washington Street, Greenville North Carolina or call 752-2950.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Were any miracles performed by religious men either before or after the earthly life and activities of Christ?

Answer: Yes! Moses and Aaron were instruments in God's hand to perform several miracles. "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem . . . . And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exodus 13:14, 15, 21, 22).

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace. And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea . . . . And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the LORD said unto Moses, Stetch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them" (Exodus 14:13-16, 21-28). Read Exodus, Chapters 13-15.

Then there is Elijah and Elisha: "And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace . . . . And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground . . . . And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven . . . . And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. . . . And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them" (2 Kings 2:5, 8, 11, 14, 23, 24). Read 2 Kings, Chapters 2-4.

Then we have Paul, Peter and John in the New Testament being used of the Lord to perform miracles. "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts 14:8-10). "And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:12-16). Read Acts, Chapter 5.

The many miracles reported in the Bible were given as proof of the genuineness and authenticity of the truth of God as it was presented by His servants. There will come a time at the end of this church age when the church has degenerated into a cold, lifeless, formal organization having the Spirit of God to depart from it when the spirit of antichrist will take it over and God will allow the beast and false prophet to perform miracles. See Revelation, Chapters 12, 13, 17. Read and compare with the Book of Daniel.

George H. Sandison answers a similar question in his book **1000 Difficult Bible Questions Answered** as follows:

"Yes, indeed. By Moses and Aaron as follows: Rod turned into a serpent and

(Continued on Page 13)

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: " . . . be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

FAITHFUL UNTO DEATH

"Be thou faithful unto death" is a commandment of our Lord which extends down to the point of our departure from this earth brought on by death. He does not promise rewards to those who are faithful for a season, but not unto death. The way many Christians live, God is under no obligation to furnish them a crown of life. The reason? They are indeed faithful for a season; but then they become unfaithful for a season. If a farmer plows fourteen rows of corn and faithfully cultivates them so that the weeds and grass are subdued and destroyed, he has faithfully discharged his duty toward the task up to a point. But what about the other fourteen rows that must have the same treatment as the first fourteen rows to complete the field and to bring the job to a complete and faithful end? His stewardship is not finished and he cannot collect his pay until the remaining rows have been taken care of. I fear that many Christians will not receive the "crown of life" our Lord promises because they have not finished plowing the whole field.

The reason for a failure in this task is obvious: too many people stop the plowing and go fishing. Now there is nothing wrong with the good sport of fishing, and there is nothing in this commandment that says you cannot go fishing. The point is, you have gone fishing at the wrong time. Because of the fishing, half of the cornfield goes unplowed, and the weeds and grass have claimed their toll. There is no way you can reclaim the loss of the corn suffered—you cannot get your pay for what you have done because the bargain was that you plow the whole field and then get your pay.

This is a good example of one's responsibility to the church as a Christian. The field of the church needs plowing. The members are the ones who must plow the field and be faithful in destroying the enemies of the church. Many times there is an ugly growth of carelessness and indifference growing in the field, and these must be plowed under and destroyed—but the members actually promote their growth by allowing them to remain in the row. The pastor cannot possibly weed them all out. The faithful few he has for weeding them out cannot do all that must be done. Removing the weeds and grass by such few hoe hands is impossible. Neither can the weeds and grass be removed by hand. A good plowman is indispensable in the business of farming. The same is true in the work of the Lord through the church field.

There is a hint of negation in the last part of our text. "I will give thee a crown of life" is contingent upon your being faithful unto death. So then if you become unfaithful at any time during the process of your faithfulness, the rewards may be aborted. How can you run this kind of risk? Even if God is faithful and merciful, you cannot expect Him to hold back the time of your departure from this earth until you renew your vows and get in His service again. Procrastination does not pay. You need to get with it now! You are running an awful risk when you do not pay your tithes, attend worship services regularly, look after the widows and the fatherless, the sick and the poor. All of these, and many more services you are obliged to do, must be taken care of by you—you are the one—no one else can do your job. If you don't do it, it will never be done. God is holding you accountable.

Failure to answer a good conscience toward the call of duty through the church may well destroy your opportunity to receive a crown of life. The Lord promises it. ". . . be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death" (Revelation 2:10, 11). There must be a complete personal performance and then (and then) the reward—not before!

HELP ME LOCATE MY GRANDCHILDREN!

by the Rev. L. E. Ballard

"Indeed! Why should you need ar help for that?" someone may be askin "Most of us know that you only have tw sons. Couldn't have too many gran children to hunt."

A little explaining seems in orde During the years since 1953, I hav directed or otherwise been associate with around sixty youth conferences Cragmont, and most of the young peopl who attended called me "Pa." Many those attending prior to around 197 have married, and now have children their own. If I were their "Pa," I must b their children's "Grandpa"—and the may run into the hundreds.

I want those "Cragmonters" wh read this to send me the names an addresses of their children. I ar preparing a special letter to send to thes grandchildren of mine. What am I goin to say to them? Well, you might b surprised! Maybe they will share it wit you. Anyway, if (should ther be an "if"?) you do send me thes names, please make a guess as to ho many names I will receive by April 1. Th one whose guess comes closest wi receive a nice prize from me.

I assure you that I have a really goo reason for making this request. If I wer your "Pa" at Cragmont, and you don do me this favor, I might just disow you! You may contact me at 1225 Sout Washington Street, Greenville, Nort Carolina 27834.

DIFFERENT LOCATION

"This is where your HEART is," sai the teacher, pointing to his chest.

"Mine is where I sit down," a littl boy called from the back of the class.

"Whatever gave you that idea?" th startled teacher asked.

"Well," the youngster replied "every time I do something good, m grandmother pats me there and say 'Bless your little HEART!' "

—Selecte

Family Devotions

SUNDAY, FEBRUARY 27
Scripture Reading—Judges 21:25

THE MORAL CRISIS

Dr. Will Herberg, a distinguished ilosopher, said, "The moral crisis our time consists primarily not in idespread violation of accepted oral standards themselves. The ry notion of morality or a moral de seems to be losing its meaning r increasing numbers of men and omen in our society. To violate oral standards while at the same me acknowledging their authority is ie thing. To lose all sense of the oral claim, to repudiate all moral thority and every moral standard is mething far more serious."

PRAYER THOUGHT

When anyone becomes a law unto mself, and believes that individual eling is the standard of right or rong, moral and spiritual darkness revails.

MONDAY, FEBRUARY 28
Scripture Reading—John 3:18

DRASTIC METHODS

During World War II, an interesting em appeared in newspapers roughout England. It said:

The tail feathers of Lady trickland's prize peacock are rowing in again following the blast of nearby bomb. Lady Strickland, who very deaf, was blown off her feet by ie same blast. When she stood, she almly remarked, 'At last I've heard omething!' "

PRAYER THOUGHT

Good often comes out of seeming saster. God often has to speak to His nheeding, unhearing children by rastic methods.

TUESDAY, MARCH 1
Scripture Reading—Isaiah 61:3

"FOR GOD'S SAKE, HELP!"

A scientist at White Sands, New Mexico, was describing to Dr. Louis Evans the calculations which are made to send a rocket to the moon. Suddenly he stopped and pleaded, "Dr. Evans, you're a man of God, aren't you? Then for God's sake help me! My wife is leaving me tomorrow morning!"

PRAYER THOUGHT

What a day is this to enter understandingly and feelingly into the heartaches and heartbreaks of sorrowing ones and bring them to the Mender of broken things—the Saviour!

WEDNESDAY, MARCH 2
Scripture Reading—1 Corinthians 2:9

ENFOLDED IN HIS LOVE

A sorrowing widow asked her pastor, "Where are the souls of those who have passed away? The day before my husband died, he said, 'I am Christ's and Christ is mine!' I know he was saved, but where is his soul now? The Bible tells about the future resurrection of the redeemed, but it also says that the saved ones go directly to be with the Lord. Where is my loved one now?"

The pastor replied, "If we believe that God loves us, we do not need to know the answer. Jesus said, 'I go to prepare a place for you . . . that where I am, there ye may be also' (John 14:3). If we are with Him, does it matter where that is? Paul said, 'Neither . . . things present nor things to come . . . can separate us from the love of God, which is in Christ Jesus our Lord' (Romans 8:38, 39). Your husband is with Christ, enfolded in His love and care. He is forever blessed and is at rest!"

PRAYER THOUGHT

I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care.
—Whittier

THURSDAY, MARCH 3
Scripture Reading—John 8:12

ONLY ONE WAY

One day Mark, age seven, was out hiking with his dad in the woods near their cabin. Farther and farther they went into the dense woods.

Mark began to feel a little uneasy. He asked, "Dad, are you sure you know where we are?"

Mark's fear deepened as it began to rain and the booming of thunder was heard.

After a while, Dad confessed that they were lost!

Finally there was a small cabin. Dad called, "Hello! Is anyone at home?"

A bewhiskered old mountaineer came out. Dad asked, "How do we get back to our cabin from here?"

The oldster grinned and replied, "You can't get there from here. There ain't no path."

"I know that," said Dad, "but I've got to get back."

Said the mountaineer, "There's only one way you can get there and that's for me to take you!" *He became the way!*

PRAYER THOUGHT

Mankind is lost without God, blindly groping on the darksome, downward way. God in mercy sent the Saviour to be our guide—"the way, the truth, and the life."

FRIDAY, MARCH 4
Scripture Reading—Hebrews 10:26, 27

"DAMNATION, SIR"

James Boswell, the biographer of Samuel Johnson, recorded a conversation Johnson had with Sir Joshua Reynolds about his fear of death.

"What are you afraid of?" asked Reynolds.

"Damnation, sir," replied Johnson, "damnation!"

PRAYER THOUGHT

Realistically the Bible speaks of what awaits all who pass out of this world unforgiven and unprepared to meet God. Are you prepared?

SATURDAY, MARCH 5
Scripture Reading—Revelation 6:16, 17

THE DAY OF THE LORD

Early one February morning in 1970, the little town of Val d'Isere in France became the scene of disaster and death.

The town is a ski resort. Towering above the picturesque town is the 7,000-foot-high mountain Le Dome. The peace of Val d'Isere was suddenly shattered when Le Dome dumped some 100,000 cubic yards of snow on

(Continued on Page 13)

NEWS & NOTES

Record Breaking Sunday



During the morning church service on January 16, 1977, the Rev. Davie Brinson, pastor of the First Free Will Baptist Church in Greenville, challenged the church school superintendent to break the high Sunday school attendance record which was 178. The challenge put forth to the 25 year veteran superintendent, Mr. Walters, to exceed 180 in attendance in Sunday school. As the goal was accepted, the consequence would be if the challenge was not met the superintendent and his assistant, Mr. Connie Hines, would have their ties cut off from around their necks in church. But if they did exceed the goal then the same would be done to the pastor. Also there would be a victory covered dish supper where everyone could enjoy good food while the pastor would have to eat just beans.

On February 13, the record attendance was broken with 186 in attendance during Sunday school and 217 in attendance in church. The members of the First Free Will Baptist Church of Greenville rejoice for having this opportunity to put forth an extra special effort in serving the Lord.

Laymen's League to Hold Meeting

The Laymen's League Fellowship of the Central Conference will hold its quarterly meeting Monday, March 7, 1977, at 8 p. m. This meeting will be at Bethany Free Will Baptist Church, Route 1, Winterville.

Please have your league represented with as many members as possible. All visitors are welcome and non-league churches are invited.

Attention Pee Dee Association Foreign Mission Rally

White Oak Original Free Will Baptist Church in Bladenboro, will host a Foreign Mission Rally, Tuesday, March 15, at 7:30 p. m.

The Rev. Joe Ingram, Original Free Will Baptist foreign mission director, and the Rev. Vance Link, Original Free Will Baptist missionary to Mexico, will be the featured speakers at the rally.

This mission rally will include each church in the Original Free Will Baptist Pee Dee association which are as follows: Beaverdam, Cypress Creek, Emerson, Little Bethel, Mission Valley, Mount Beulah, Mount Calvary, Mount Olive, Oak Grove, Pine Level, Pireway, Pleasa Meadow, Thomasboro, and White Oa

Robert's Grove Announces Revival Services

Revival services will begin at Robert Grove Original Free Will Baptist Churc Route 1, Dunn, Monday night, March and will continue through March 1 Services will begin each evening at 7:3

The guest evangelist will be the Re David Charles Hansley of Mount Olive, former pastor of the church. The pasto the Rev. A. B. Bryan, and the churc membership extend a special invitation all to come and worship during thes services.

The Rev. Ranson McAbee and th church invite the public to come ar worship with them and share some of th experiences of the foreign missio program. Come and show your suppo for the foreign mission program.

(Continued on Page 15)

CHRIST'S DEITY DENIED? LET YOUR VOICE BE HEARD!

(Concerned Christians may want to express themselves by clipping or copying the following letter and sending it to the address given.)

(Date) _____

Mr. Herbert S. Schlosser, President
National Broadcasting Company
30 Rockefeller Plaza
New York, New York 10020

Dear Mr. Schlosser:

This letter, in accordance with the feeling of other Bible-believing Christians around the globe, is being sent in protest to the showing of "The Life of Christ," directed by G. Franco Zeffirelli, which is scheduled to be shown in hour-long segments at Easter time on NBC-TV in the United States, A-TV in Great Britain, and RAI-TV in Italy.

We protest because this film proposes to deny the deity of Christ. We believe Christ to be God incarnate; and we further believe that Christ, the sinless Son of God, died to save all mankind from sin. In that accord, we have accepted Christ as our personal Lord and Saviour.

Please know that we feel that the film may prove to be one of the most, if not indeed **the** most, morally wicked and disastrous ever to be aired on television!

We earnestly urge you to reconsider your plans of showing this film.

Sincerely yours,

(Name) _____

(Address) _____

Mount Olive College

MEMORIAL GIFTS TO MOUNT OLIVE COLLEGE

The following memorial gifts to Mount ve College during the months of cember and January totaled ,471.70. These gifts are in addition to ts to the Moye Library.

In Memory Of

Sandra Everington Aldridge and Leah isten Aldridge by Heber C. Aldridge, nston; Mr. and Mrs. Carl F. Aldridge, nston.

Mr. and Mrs. Leon F. Martin by Miss ichel Martin, Greenville, S. C.

Cary Joseph Pelt by Dr. and Mrs. W. rkette Raper, Mount Olive; Mr. and rs. William L. Warren, Goldsboro.

Daniel F. Pelt by Mr. and Mrs. nneth D. Beard, Shellman, Georgia.

Mr. and Mrs. Z. D. McWhorter and r. and Mrs. Robert Cox by Mr. Marvin ount Sr., Greenville.

Gregory Kemp by Mr. and Mrs. illiam G. Kemp, Oriental.

The Rev. William H. and Beadie rnage Avery by Mrs. Chloe A. Scott, elma.

Alan Kemp by Mr. and Mrs. O. Carroll mp, Goldsboro.

Robert L. and Minnie McWhorter Cox Mrs. Eugenia Cox Harris, Arlington, rginia; Robert L. Cox Jr., Orlando, orida.

Emmitt F. Dennis by Mrs. Gracie T. ennis, Ayden.

M. L. Johnson by Mrs. Pearl Johnson, uisburg.

Mrs. Bertha Dail Griffin by Mrs. argaret W. Bryan, Bridgeton; Mr. and rs. Nelson T. Simpson Sr., Bridgeton; iss Verdie Davenport, Deep Run; harles K. McCotter Sr., New Bern; aint Mary's Church Auxiliary, New ern; Mrs. Oleta P. Stilley, New Bern; r. and Mrs. Paul J. Clark, Fayetteville; rs. Ruth L. Warwick, Clayton; Mr. and rs. Ross Phipps, New Bern; Little Rock hurch, Lucama; Mrs. B. Barbara right, Webster, New York; Dr. and Mrs. W. Burkette Raper, Mount Olive; Mrs. Lila Harrison and Mrs. Hildred Harrison, New Bern; Dr. and Mrs. Robert S. Tillet, Louisville, Kentucky.

E. A. Southerland by the Mount Olive Rotary Club, Mount Olive.

The Rev. J. O. Fort by Dr. and Mrs. Ralph Lightsey, Statesboro, Georgia; the Rev. and Mrs. S. A. Smith, Beulaville.

Randy Woodard by Mr. and Mrs. H. E. Sawyer, Bayboro.

Mr. and Mrs. Luther Dail by Mrs. Paul Pittman, Goldsboro; Dr. and Mrs. Robert S. Tillett, Louisville, Kentucky.

The Rev. and Mrs. J. C. Griffin by Dr. Paul P. Griffin, Nashville, Tennessee.

James Henry and Lula Inez Harris by Dr. Leonard Earl Harris, Rocky Mount.

STUDENTS CARRY MESSAGE TO GEORGIA



Mrs. Dianne Riley, Associate Director of Admissions at Mount Olive College, and five Free Will Baptist students will travel to southern Georgia during spring break March 4-7, to visit churches in the Paul Palmer Conference of the Free Will Baptist denomination.

The students are Robbie Phelps from Mount Tabor church in Creswell, Clay Summerlin from Sarecta church in Kenansville, Danny Mitchell from Bridgeton church in Bridgeton, Sharon Whitford from Macedonia church in Ernul, and JoAnn Hines from Winterville church in Winterville.

The group will leave Mount Olive College around noon on Friday and return Monday night. While in Georgia they will meet for a youth rally at Jakin church on Saturday night with young people from Zion, Bethlehem, Jakin, White Pond, and Live Oak churches attending. The Mount Olive College students will share their experiences at Mount Olive College and their Christian testimony through song and message.

On Sunday morning these students will participate in the services at Bethlehem church in Morgan, Georgia, and conclude their visit with the evening program at Zion church. The pastor of Jakin church is the Rev. Paul Irving; at Bethlehem church, the Rev. Danny Tyals; and at Zion church, the Rev. Dwight Hawley, a Mount Olive College graduate.

RESOLUTIONS OF RESPECT

On February 8, 1977, early that morning, God told this loved one, Grover Beddard, age 82, to sleep on, for his work here was finished. He had been a member of Piney Grove church (Pitt) for many years, always faithful in attendance as long as his health permitted.

Surviving are two sons, Walter of Beargrass, and Alton of the home, one daughter, Louise Tyson of Edenton, nine grandchildren, seven great-grandchildren, and two half sisters.

Therefore it be resolved:

First: That we extend to the bereaved family our sympathy.

Second: That we express our deepest appreciation for his devotion to the church, and his example of Christian faith. His loving smile will be greatly missed.

Third: A copy of these resolutions be sent to the family, a copy to the Free Will Baptist Press for publication, and a copy be retained in the minutes of the church.

Respectfully submitted,
Velma Harris
Myrtie Ruth Tyson

"Go ye into all the world, and preach the gospel"



mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N C 28305

HOME MISSION SEMINAR

The following presentation is one given by the North Carolina State Home Missions Director, Taylor Hill, at a home missions seminar on February 12, 1977 in Fayetteville, North Carolina.

Greetings brothers and sisters in Christ, for indeed you are my brothers and sisters. I stand humbly before you as your brother: but I also stand boldly before you as one who is not afraid to stand on the promises of Jesus Christ. As a matter of fact, He is the only real security that I claim. I feel ten feet tall when I am about His business. Brethren, there are no maybes and buts about me serving Christ; I'm committed to His service; not as a good man nor scholar; but as a humble servant that is saved by grace. I don't really understand why I was chosen for this position, but since I am in this position, I will continue to give it my very best. I pray you will be patient with me.

The purpose in this seminar is to bring us all up-to-date with what is going on within our ranks and pass it on to our people: we have no secrets. We must always be honest and ready to communicate. It is imperative that we maintain a mutual trust within our department and the people that support this work with their prayers and money.

This department was established by the North Carolina State Convention in the fall of 1972. We started at rock bottom: we had no money and no missionaries. It was an act of faith right from the very beginning. We started making arrangements to move ahead by launching completely out into the deep by faith. One of our greatest tasks has been to familiarize our Free Will Baptist people with the program. You wouldn't think that we would have had opposition but we have had a great deal of it. There have been many sacrifices in order that this work might succeed. The board members have worked closely together and most staff work has been done without pay. Our home missionaries have also made many sacrifices. We have had numerous volunteers throughout the state to speak up for us and promote our cause. Our supporters have placed a lot of confidence in our ability to get the job done: so, regardless of opposition we are now working with eleven mission points.

We must never forget our responsibility toward our Free Will Baptist denomination. I have no patience with a minister that will betray the denomination that has lifted him up and supported him. That is not to say that a minister cannot leave if he wants to, but it is to say that he has no right to be destructive. It is our responsibility to establish none other than Original Free Will Baptist churches to be in fellowship with our North Carolina State Convention and its conferences. We must support all of our denominational enterprises. You will have people from many different denominations to come in and try to pull you away from our faith and discipline but you must stand firm and insist that they conform or leave: believe me, I know that you will have many to leave. It is not an easy task to mold a congregation into one faith and practice.

I suppose the thing that has caused me the most problems and unrest within our own ranks has been the lack of cooperation. I'm going to be rather stern now if you please. We all must understand that none of us can be completely independent: We absolutely must have cooperation. When I ask you for things like pictures and information, you absolutely must cooperate.

Success is an absolute must: A whole future as a denomination depending upon the success of t department. You can't be just any dinary preacher, you must also be a h worker and good businessman. You in the building business. You must smart and alert in every way: work h and keep good records and know h you stand at all times. If most peo were as slack in their own business they are in the church's business, t would go broke in a hurry. There is substitute for hard work. You are spe people with a special kind of job to One of the surest means of success fruitbearing according to our Lord. Y mission or church must be an asset your community. The world must ben from your existence.

We must work fast, we don't ha forever to get a job done. We are living the jet age and an expensive age. T day of it taking from ten to fifteen ye to get a church established is go forever. People today simply do not ha the patience and it has become expensive. If you will notice, you will s large factories and stores closing do rather than just hanging on from day day. As you all know by now, we hav phase out program that expects mission to be totally self-supporti within a five year period. We must wise, businesslike and realistic in all our activities. We do not have any ha lines drawn because we know that the can always be exceptions to the rule.

Let us ask this question, what are w doing here? Brethren, its none other th to win souls to Jesus Christ. Much h been said about advertisement, b beloved advertising alone will not sa people as personal witnessing. We mu go directly to the individual and talk wi him on a personal basis. The location the building is not as important as t outreach of the church. We must learn go to where the people are.

We must never forget that t kingdom is not ours, it belongs to Jesu We are just privileged to labor in H vineyard for a few fleeting years. We a none perfect and neither were any of H twelve disciples but as He used them, H has also chosen to use us for His servic We must always handle His busine with the utmost care.

Let us be faithful to our call for se vice. Let us bear our burdens an crosses with gladness. We all shou

lice that we have been placed in a ition to prove ourselves. When it's all r and we have gone the last mile of way, let us be able to say with the at apostle Paul. "For I am now ready e offered, and the time of departure is nand. I have fought a good fight, I e finished my course, I have kept the n: Henceforth there is laid up for me a wn of righteousness, which the Lord, righteous judge, shall give me at that . . ." (2 Timothy 4:6-8). But for the sent, we must be observant in all gs, "endure afflictions, do the work an evangelist, and make full proof of ministry of Jesus Christ."

KENNEDY SELECTED TO PROMOTE HOME MISSIONS



Mr. Dean Kennedy has been selected elp promote the Home Missions work a part-time basis. He was reared in Beulaville Community and is rently a member of the Happiness e Will Baptist Mission in Fayetteville. Kennedy has been associated with sion work for approximately ten rs.

For appointments, please contact lor Hill, director-treasurer.

EV. AND MRS. ED MILES WILL BE MISSIONARIES TO PHILIPPINES

When the news reached this office that Rev. and Mrs. Wayne King had to rn home for medical reasons, the stion arose in our minds as to who uld take care of the work in the lippines. Little did we know that God already been working on the heart of an and his wife concerning this field. veral times before this we had talked Ed and Bessie about the future and several times Ed had said that God would possibly use him in some area of the world someday. We received the telephone call from Wayne on Friday night, February 4, requesting to return home so that Deborah could have some examinations at Chapel Hill. On the following Tuesday night we received word that Ed Miles was available to work under the leadership of the Foreign Mission Board in the Philippines. I am sure that this decision was not one that was made in the few days but had been on the heart of both Ed and Bessie for some time and they felt that this was the "sign" that they should surrender to God.

The Foreign Mission Board has approved them to leave for the Philippines about the 15th of April. Ed has resigned his work at Wayne Community College and also the pastorate of Casey's Chapel Free Will Baptist Church.

There will be a commissioning service held for them at the Mission Evangelism Conference on March 12, 1977, at Stoney Creek Free Will Baptist Church in Goldsboro. Plan to attend the entire service.

"YOU ALL COME"

WHEN: Saturday—March 12, 1977

TIME: 9:30 A. M.—1:00 P. M.

WHAT: State League Convention

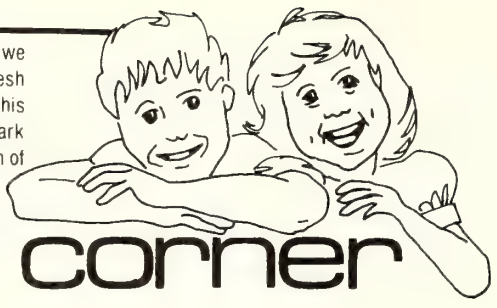
WHERE: Aspen Grove Free Will Baptist Church, three miles of Fountain

WHY: Best Gospel Singing
Best Sword Drills
Best Preaching
Best Fellowship
Best Eating

"I'm planning to be there, hope all my young folks, moms and dads, are planning to be there too!"

Rev. Jack Mayo
President

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

TOM TIT TOT

ONCE upon a time there was a woman, and she baked five pies. And when they came out of the oven, they were that overbaked the crusts were too hard to eat. So she says to her daughter: "Darter," says she, "put you them there pies on the shelf, and leave 'em there a little, and they'll come again."—She meant, you know, the crust would get soft.

But the girl, she says to herself, "Well, if they'll come again, I'll eat 'em now," And she set to work and ate 'em all, first and last.

Well, come supper-time, the woman said, "Go you and get one o' them there pies. I dare say they've come again now."

The girl went and she looked, and there was nothing but the dishes. So back she came and says she, "Noo, they ain't come again."

"Not one of 'em?" says the mother.

"Not one of 'em," says she.

"Well, come again or not come again," said the woman, "I'll have one for supper."

"But you can't if they ain't come," said the girl.

"But I can," says she. "Go you and bring the best of 'em."

"Best or worst," says the girl, "I've ate 'em all, and you can't have one till that's come again."

Well, the woman she was done, and she took her spinning to the door to spin, and as she span she sang:

"My darter ha' ate five, five pies to-day.

My darter ha' ate five, five pies to-day."

The king was coming down the street, and he heard her sing, but what she sang he couldn't hear, so he stopped and said, "What was that you were singing, my good woman?"

The woman was ashamed to let him hear what her daughter had been doing, so she sang, instead of that:

"My darter ha' spun five, five skeins to-day.

"My darter ha' spun five, five skeins to-day."

"Stars o' mine!" said the king, "I never heard tell of any one that could do that."

Then he said, "Look you here, I want a wife, and I'll marry your daughter. But look you here," says he, "eleven months out of the year she shall have all she likes to eat, and all the company she likes to keep; but the last month of the year she'll have to spin five skeins every day, and if she don't I shall kill her."

"All right," says the woman; for she thought what a grand marriage that was. And as for the five skeins, when the time, came, there'd be plenty of ways of getting out of it, and likeliest, he'd have forgotten all about it.

Well, so they were married. And for eleven months the girl had all she liked to eat and all the gowns she liked to get and all the company she liked to keep.

But when the time was getting over, she begin to think about the skeins and to wonder if he had 'em in mind. But not one word did he say about 'em, and she thought he'd wholly forgotten 'em.

However, the first day of the last month he takes her to a room she'd never set eyes on before. There was nothing in it but a spinning-wheel and a stool. And says he, "Now, my dear, here you'll be shut in to-morrow with some victuals and some flax, and if you haven't spun five skeins by the night, your head'll go off." And away he went about his business.

Well, she was that frightened, she'd always been such a gatless girl, that she didn't so much as know how to spin, and what was she to do to-morrow with no one to come nigh her to help her? She sat down on a stool in the kitchen, and law! how she did cry!

However, all of a sudden she hear sort of a knocking low down on the dc She upped and oped it, and what sho she see but a small little black thing w a long tail. That looked up at her ri curious, and that said, "What are yo crying for?"

"What's that to you?" says she.

"Never you mind," that said, " tell me what you're a-crying for."

"That won't do me no good if I dc says she.

"You don't know that," that sa and twirled that's tail round.

"Well," says she, "that won't do harm, if that don't do no good," and upped and told about the pies and skeins and everything.

"This is what I'll do," says the li black thing, "I'll come to your wind every morning, and take the flax a bring it spun at night,"

"What's your pay?" says she.

That looked out of the corner of tha eyes, and that said, "I'll give you th guesses every night to guess my nan and if you haven't guessed it before month's up you shall be mine."

Well, she thought she'd be sure guess that's name before the month w up. "All right," says she, "I agree."

"All right," that says, and law! h that twirled that's tail.

Well, the next day her husband tc her into the room, and there was the f and the day's food.

"Now, there's the flax," says h "and if that ain't spun up this night, goes your head." And then he went and locked the door.

He'd hardly gone when there was knocking against the window. S upped and she oped it, and there su enough was the little old thing sitting the ledge.

"Where's the flax?" says he.

"Here it be," says she. And she ga it to him.

Well, come the evening a knocki came again to the window. She upp and she oped it, and there was the lit old thing with five skeins of flax on l arm.

"Here it be," says he, and he gave to her. "Now, what's my name?" sa he. "What, is that Bill?" says sh "Noo, that ain't," says he, and twirled his tail. "Well, is that Mark says she. "Noo, that ain't," says h and he twirled his tail harder, and aw

flew.

'Here it be,'' says he, and he gave it ner. ''Now, what's my name?'' says ''What, is that Bill?'' says she. oo, that ain't,'' says he, and he rled his tail. ''Is that Ned?'' says she. oo, that ain't,'' says he, and he rled his tail. ''Well, is that Mark?'' s she. ''Noo, that ain't,'' says he, he twirled his tail harder, and away flew.

Well, when her husband came in, re were the five skeins ready for him. see I shan't have to kill you to-night, dear,'' says he; ''you'll have your d and your flax in the morning,'' says , and away he goes.

Well, every day the flax and the food re brought, and every day that there e black impet used to come mornings d evenings. All all the day the girl sat ing to think of names to say to it when ame at night. But she never hit on the ht one. And as it got towards the end the month, the impet began to look so liceful, and that twirled that's tail ter and faster each time she gave a ess.

At last it came to the last day but one. e impet came at night along with the e skeins, and that said, ''What, ain't u got my name yet?'' ''Is that odemus?'' says she. ''Noo, 't ain't,'' t says. ''Is that Sammle?'' says she. Noo, 't ain't,'' that says. ''A-well, is t Methusalem?'' says she. ''Noo, 't 't that neither,'' that says.

Then that looks at her with that's eyes e a coal o' fire, and that says, Woman, there's only to-morrow night, d then you'll be mine!'' And away it w.

Well, she felt that horrid. However she ard the king coming along the ssage. In he came, and when he sees e five skeins, says he, ''Well, my dear, don't see but what you'll have your eins ready to-morrow night as well and I reckon I shan't have to kill you, I'll ve supper in her to-night.'' So they ought supper and another stool for m, and down the two sat.

Well, he hadn't eaten but a mouthful or so, when he stops and begins to laugh.

''What is it?'' says she.

''A-why,'' says he, ''I was out a-hunt-ing to-day, and I got away to a place in the wood I'd never seen before. And there was an old chalk-pit. And I heard a kind of a sort of humming. So I got off my hobby, and I went right quiet to the pit, and I looked down. Well, what should there be but the funniest little black thing you ever set eyes on. And what was that doing, but that had a little spinning-wheel, and that was spinning wonderful fast, and twiring that's tail. And as that span that sang: ''Nimmy nimmy not My name's Tom Tit Tot.''

Well, when the girl heard this, she felt as if she could have jumped out of her skin for joy, but she didn't say a word.

Next day that there little thing looked so maliceful when he came for the flax. And when night came she heard that knocking against the window panes. She oped the window, and that come right in on the ledge. That was grinning from ear to ear, and Oo! that's tail was twirling round so fast.

''What's my name?'' that says, as that give her the skeins. ''Is that Solomon?'' she says, pretending to be afeard. ''Noo, 't ain't,'' that says, and that came further into the room. ''Well, is that Zebedee?'' says she again. ''Noo, 't ain't,'' says the impet. And then that laughed and twirled that's tail till you couldn't hardly see it.

''Take time, woman,'' that says; ''next guess, and you're mine.'' And that stretched out that's black hands at her.

Well, she backed a step or two, and she looked at it, and then she laughed out and says she, pointing her finger at it: ''Nimmy nimmy not Your name's Tom Tit Tot.''

Well, when that heard her, that have an awful shriek and away that flew into the dark, and she never saw it any more.

''The heart is deceitful above all things, and desperately wicked: who can know it'' (Jeremiah 17:9).

Family Devotions

(Continued from Page 7)

a three-story youth hostel!

In reporting the horrendous avalanche, *Newsweek* said, ''Traveling at a speed of 120 miles per hour, the avalanche hit with such tremendous force that in minutes 42 people lay dead! Most of them were buried in a frozen tomb of snow!''

PRAYER THOUGHT

How terrifying for unsaved Christ-rejectors will be the sudden coming of the day of the Lord.

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

QUESTIONS & ANSWERS

(Continued from Page 5)

restored again; hand made leprous and restored again; the various plagues in Egypt, such as water turned into blood; frogs, lice, flies, boils, locusts and darkness brought; the first-born destroyed; the Red Sea divided (see Exodus 4-12). Joshua divided the waters of Jordan, took Jericho, stayed the sun and moon and destroyed the Midianites (Joshua 3, 4, 10 and Judges 7:16-22). Samson killed a lion and Philistines, carried away the gates of Gaza and pulled down the house of Dagon (Judges 14 and 16). Elijah brought on a drought, multiplied meal and oil, restored a child to life, brought rain and divided the waters of Jordan (1 Kings 17, 18; 2 Kings 2:8). Elisha divided the waters of Jordan, multiplied oil, restored a child to life, healed Naaman, caused iron to swim and restored a man to life (2 Kings 2:14, 21; 2 Kings 4:17; 32-35; 2 Kings 5:10, 14; 2 Kings 6:6; 2 Kings 13:21). The apostles and seventy disciples performed miracles (Luke 10:9, 17; Acts 2:43; Acts 5:12). Peter cured a lame man, healed the sick, made Aeneas whole and restored Dorcas to life (Acts 3:7; Acts 5:15, 16; Acts 9:34; Acts 9:40). Stephen and Philip wrought miracles (Acts 6:8; Acts 8:6, 7, 13), and Paul cured a lame man, cast out an unclean spirit, made the bite of a viper harmless, restored Eutychus to life and healed the father of Publius (Acts 14:10; Acts 16:18; Acts 20:10-12; Acts 28:5, 8).''

the Sunday School LESSON

St. Claire Bible Class

For March 13

THE WAY OF GENUINE PRAYER

I. INTRODUCTION

"Prayer" is one of those words that everyone seems to know, but finds hard to put a definition of into words. Some say that prayer is talking to God; however, when we pray, God seems to talk to us. So this definition does not seem to be sufficient. Others say that prayer is asking God for the things we need and want. But for the Christian, this definition seems so inadequate. What really is prayer? The best simple definition is this: "Prayer is communication between God and an individual." It is the only way that we can communicate with Him. We cannot write God a letter. We cannot get in touch with Him over the telephone, nor can we get Him on the radio. Prayer is the only way that we can have direct communication with God.

We must admit in the very beginning that there are some questions about prayer that we cannot answer. Most Christians feel that prayer is simple. If they are called to give a devotion, they feel that they can always talk about prayer. But prayer is not that simple. It is a wonderful privilege, but there are some great questions that we cannot answer about it. We should be careful that we do not allow our lack of understanding to cause us to neglect to pray. Do you let your lack of understanding about electricity keep you from using it? Or your lack of understanding about television keep you from watching it? Or even your lack of understanding about love, keep you from loving?

The disciples came to Jesus one day and said, "Lord, teach us to pray." It seems significant that they never asked Him to teach them how to preach. Nor did He ever suggest that He teach them to preach. Evidently, they had seen and heard Him pray to the Father and knew that there was something about this thing called prayer that they did not understand. So Jesus taught them to pray. This shows us how important prayer really is.

Jesus taught the disciples to pray, and He invited them to pray. Moreover, He gave them many parables about prayer to encourage them to pray and to learn more about how to pray as they ought. Our printed Scripture for today is two parables that the Lord gave on this subject of prayer. Our study of these parables should help us to have a better understanding of prayer and encourage us to pray more.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. We often make great plans for our prayer life only to let doubt and discouragement stop us. Man's laziness and the tendency to give up easily make this teaching important.

B. Jesus used parables to make clear what was difficult, to make truth memorable, and to teach a particular lesson that needed attention.

C. Jesus often withdrew from others to be alone to commune with God. Before important events He spent time in prayer. He needed to commune with the Father and to submit to His will.

D. "Chummy," flippant prayers are irreverent. Teachers and parents must practice as well as teach humble submission and adoration to God.

E. Our prayers are not to be selfish but in the interest of God's kingdom. They are to be in harmony with the spirit and will of Christ.

F. Resting on past accomplishments, feeling that we are better than others, or feeling that we deserve Heaven are some examples of self-righteousneess.

G. Some essentials of prayer are communion, adoration, submission, petition, thanksgiving, confession, and intercession.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. Women today do not have endure social ostracism so common the Orient of Jesus' day—and even toc in many eastern lands. Nor are th deprived today of social and le recourse in the halls of justice, in marketplace, in the schools, and in halls of business. Every woman toc should thank God for Jesus Christ fo was He who first gave woman eq rights!

B. Of course, God is not like unjust judge for He loves us very dea and wants to rescue us from evil m and their deeds. We must never cease cry day and night unto Him in ferv prayer, especially when we know th what we ask is in His will. He will aven His own elect because we belong to H and are bought with the price of Jes blood.

C. Christians should never boast, even talk of their fasting and tithin These are things we do because we a grateful for what Jesus has done for u Be wary of that person who is alwa telling how much he fasts or give Christians who do these genuin seldom if ever speak of them. They ju do them.

D. The publican was justifi because his prayer was given in the rig spirit. He was humble, utterly depende upon the Lord, and trusting Him f forgiveness of sins. The proud boasts the Pharisee were not heard. Th parable teaches us the spirit that shou characterize our prayers, and it e courages us to pray always and faint nc Both parables should be studied carefu by the child of God and pondered on every true Christian.

E. Avenging them speedily does n conflict with bearing "long with them It simply means that when He decid the time to avenge has come He will ta care of it right now. His question is: Aft all this, when Jesus returns, will He fi us faithful?

F. Our "forgives" include not on our requests to be forgiven for our sin but also our forgiving of other —Selected. Let us keep in mind th prayer isn't a way to change the mind God, but a way to adjust ourselves a our minds to the mind and will of God.

—The Advanced Quarterly (F. W. B

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

FUN AT THE HOME



It was a happy time for the children here at the Home when they arrived from hool early Friday the 18th. Mrs. Weeks toured the campus with the camera and ok pictures of the children while they were enjoying the snow.

Woman's Auxiliary

ATTENTION WOMAN'S AUXILIARIES!

Now is the time for you to collect your r capita dues, if you have not already ne so. These dues should be collected ring the first months of the year, in he to be sent to your district treasurer fore, or in time for your district nvention. The dues are $ .40 per ember per year. Send these dues to ur district treasurer; she will keep .20 and sent $ .20 to your state easurer. It is necessary that you operate in this as these dues provide a rt of the funds for the operational penses of your convention. Singly we n do very little; together we can ac-mplish much. Let us continue to work gether. Thank you.

Your State Treasurer,
Mrs. Raymond T. Sasser

EASTERN DISTRICT CONVENTION

The Eastern District Woman's Auxiliary Convention will convene at Holly Springs Free Will Baptist Church, Newport, Thursday, March 24. (Directions to church: Take 70 East out of New Bern and go past Havelock, about eight miles, to the first traffic light and turn right on Nine Mile Road and the church will be about 1 1/2 miles on the right.) The convention theme will be "Living Our Faith Daily," with Scripture taken from 1 Thessalonians 5:8 "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." Mrs. R. S. Garner will serve as music director with Jan Garner as organist and Mrs. J. B. Starnes as pianist. The program is as follows:

9:30—Registration
10:00—Hymn, "When We All Get to Heaven"
—Welcome, Host Auxiliary President
—Devotion, the Rev. J. B. Starnes
10:25—President's Remarks, Mrs. John W. Taylor, District President
—Business Session
11:05—Hymn, "Jesus Calls Us"
—Offering
—College Report, Dr. W. Burkette Raper
—Camp Vandemere Report, Mr. Carroll Hawkins
12:00—Lunch

Afternoon Session

1:00—Hymn, "We Have an Anchor"
—Prayer
1:05—Essay and Declamation Winners
1:30—Reports:
Foreign Missions
Cragmont
Children's Home
Home Missions
Superannuation
Free Will Baptist Press
Miscellaneous Business
2:05—Installation of Officers, Mrs. Rachel Duncan
—Benediction

NEWS NOTES

(Continued from Page 8)

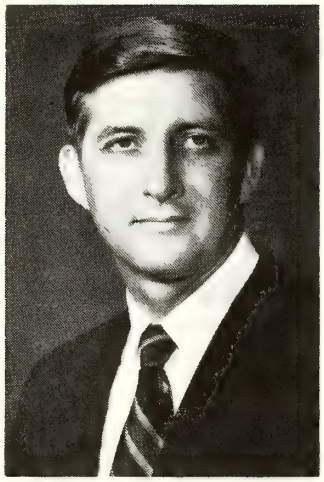
Ormondsville WA to Sponsor Chicken Pastry Supper

The woman's auxiliary of the Ormondsville Free Will Baptist Church, Route 1, Ayden (Ormondsville community), will sponsor a chicken pastry supper, Saturday evening, March 5, from 5-8 p. m. Adult tickets are $2; children's, $1.25. Tickets may be purchased at Grimsley's Supply Store, Ormondsville, or from any member of the auxiliary. Tickets may also be purchased at the door. Supper will be served in the church's recreation building, or plates may be taken out.

Proceeds from the supper will go into the auxiliary treasury to help finance various projects of the auxiliary and the needs of the community.

MISSION-EVANGELISM CONFERENCE

MARCH 12, 1977
10:00 A. M.



Speaker:

Rev. Vance Link

Missionary To Mexico



Speaker:

Rev. Fred Baker

Missionary Candidate to Philippines

Stoney Creek Free Will Baptist Church, Goldsboro, North Carolina
Also! Missionary Drama—"Would You Eat Me, Granddaddy?"
Written By Mrs. Royce Matthews, Directed By Mrs. James Worrell
Presented By Mount Olive College Students

Pikeville, North Carolina

CHARLES B. AYCOCK HIGH SCHOOL 7:30 P. M.

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LIKE THE AGING TREES OF THE WAYSIDE, WE STAND ALONE—EXCEPT FOR GOD!



free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 9, 1977

EDITORIAL

SOMETIMES WE STAND ALONE

Guest Editorial by Joyce Proctor Beaman

Man is by nature gregarious. God created him with a natural desire to be with others. Even though the creation of man and woman is recorded in Genesis 1:26, God emphasizes a strong, universal motive when Genesis 2:18 states: "And the Lord said, It is not good that man should be alone; I will make him an help meet for him." The key word is *alone*. God did not want man to be alone. ". . . It is not good . . ." He said.

Yet, loneliness is one of the key problems in America today. In all walks of life, there is the pounding of the heartbeat to the rhythm of David's words: ". . . No man cared for my soul" (Psalm 142:4). Teenagers are afraid of the future. Divorce figures, job losses, and unexpected illnesses tear into the lives of the young as well as the middle-aged who have already faced family problems of alcohol, drugs, and sacrificial survival. The old sit in rest homes, hospitals, or at home—alone somewhere with only the strength to stare and stumble. People with cancer, heart problems, mental illness, and other similar concerns lie lonely in hospital beds only to wonder and wait.

Life challenges us to be positive. The Bible teaches us to look up and live. Yet, life is the stark reality of human existence—looking at life as it really is! This brings us to know that at times we must stand alone: we must make decisions and face realities which are overwhelming and overpowering.

Research would prove to us that almost all of the Biblical people stood alone at one time or another: Moses on the Mount, Joseph before Pharaoh, Paul before Agrippa, Stephen before his stoners, Jesus before Pilate.

How often we are called upon to stand alone! No one can help us or tell us what to do. We face a financial crisis, a serious illness, a fatal disease, the plague of being misunderstood or misquoted, the weariness of chronic fatigue, the sight of a closed casket, and we cry the words of the Cross: "My God, why hast thou forsaken me?" (Matthew 27:46). We weep in the night and say, "Please, God, help me. I've gone the last mile of the way!" We ask over and over the eternal question of Job: "Why, God? Why?"

There is no answer. The why of human suffering and aloneness is an unanswerable question that transcends the ability of man to comprehend. Some things belong to God. Our greatest challenge is to live so close to God that we feel that whatever happens is within His divine will. And constantly, with Him, we make decisions, and then live with the hope: "I did the best I knew to do."

Perhaps we can find comfort in these words by Eugenia Price: "It could be that the shared silence is His way of teaching us the language of Eternity."

Further, as we reach to others who are lonely, she poses this thought-provoking question: "Have we eaten so much cake and drunk so much coffee in the church fellowship halls that we have forgotten the Man of Galilee who was often hungry and had no place to lay His head?"

The answer to loneliness may be found in hearing the lonely cry of another. It has something to do with tuning our ears to hear the guidance of "that still small Voice."

Constantly, in our human frailty, we must remind ourselves that "He walks with me and He talks with me, and He tells me I am His own. And the joy we share as we tarry there, none other has ever known."

So, like the aging trees of the wayside, we often stand alone—battered, broken, bent. We stand alone, except for God!

Photo submitted by
Joyce Proctor Beaman



Tommy Manning
Editor

the free will baptist

MARCH 9, 1977

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"SKETCHES" OF RELIGION IN AMERICA

by Edmundo G. Gonzalez

? ONSIDERABLE difficulty is con- nected with writing the history of peopie; chiefly because they mselves do not appear to have ected and preserved the materials nout which the historian cannot fulfill duties of his office."1 Indeed, it is ious work to get the facts in proper er to present a reliable and un- standable account. There is a definite tory that belongs to a group of people o for a long time have made history have not accurately recorded it for ure generations. Such is the historical ry of Original Free Will Baptists.

To understand the beginnings of ginal Free Will Baptists, we must look some of the history of the General ptists; in particular to that part which gins with the Welsh Tract Church on Delaware River to the south of iladelphia.[2] The first minister was omas Griffith, who emigrated with the urch from Wales. Sixteen persons led from Milfordhaven in June, 1701 board the ship James and Mary. ree months later, they landed in iladelphia where the brethren cared for em and quickly adviced they should ttle in Pennepek. Here the church ew in membership from 16 to 37. But ding it inconvenient, for what reasons do not know, to stay at Pennepek, ey moved in 1703 and took up land in w castle county. They removed in the me year "and built a little meeting- use on the spot where the present nds."[3]

This removal left some of the members ar Pennepek and the others went to lsh Tract. They would not commune with each other because of doctrinal differences about laying-on-of-hands. It seems the group in Pennepek had grown indifferent to the rite. The Welsh Tract church saw it as a prerequisite to the communion of saints.[4]

Welsh Tract was "the principal, if not the sole means of introducing singing, imposition of hands, church covenants among the Baptists in the middle States."[5]

It is at this Christian community of Welsh Tract church that Paul Palmer was baptized by the pastor, Owen Thomas, in 1732.[6] Benedict says that Palmer was a native of Maryland; that he was ordained in Connecticut; was in New Jersey and then in Maryland. It is not known why Palmer went to Connecticut for ordination. There is no available record of Palmer's work in New Jersey if indeed he did any meaningful and permanent work there, evangelizing.

Maryland, the native State of Palmer, was first settled by Roman Catholics. The government of that State however, gave religious toleration to all sects and in process of time was settled by various denominations.

Among them were some Baptists. Most prominent of these was Henry Sator who had come from England in 1709. Sator settled in Chestnut Ridge in the northern part of Maryland. He invited Baptist ministers to preach in his house. Some of these ministers were persuaded to join Sator's beliefs. George Eglesfield was the first minister Sator secured to preach in his house. After him Paul Palmer came into the same neighborhood and baptized nine persons; thereby laying the foundation for the organization of the Chestnut Ridge church in 1742, the first Baptist church in Maryland.

Palmer was succeeded by Henry Loveall who baptized forty-eight persons and in 1742 organized them into a church. At the time the church was organized it contained fifty-seven members.

I will write more about Original Free Will Baptists as soon as I check the records of Welsh Tract Baptist Meeting. I have a book which is a copy of their records. I am looking to verify if indeed Paul Palmer's name is listed among those baptized by Owen Thomas around 1732.

I live about fifty miles from the Welsh Tract Baptist Meeting house which is still in existence. If I can locate some information about Thomas and Palmer, it might help us to see why Palmer was in the Northern States around the 1730's.

[1]Belcher, Joseph **The Religious Denominations in the United States,** (Philadelphia, Penna.) 1857, p. 297

[2]Torbet, Robert G. **A History of the Baptists,** (Philadelphia: The Judson Press) 1950, p. 236

[3]Benedict, David **A General History of the Baptist Denominations in America,** And other parts Of the World (2 Vols.; Boston: Lilcoln and Edmands, 1813) 11, 4

[4]Benedict has given an account of doctrinal differences from the Welsh Tract church-book that explains the resolution of the dispute. (Benedict, Vol. 11, p. 5)

[5]Benedict, vol. 11, p. 6

[6]Edwards, Morgan. "Furman MS," 11, 4. cited by William Franklin Davidson. **An Early History of Free Will Baptists** (1729-1830) Published dissertation for doctoral studies, New Orleans Baptist Theological Seminary. Randall House Publications: Nashville, Tenn. 1974



SUNDAY, MARCH 6
Scripture Reading—John 14:2, 3

DO YOU KNOW?

Sometime ago in Chicago a reporter for a radio station took a survey of thirty people at O'Hare Field. He asked the question, "Do you know for sure you are going to heaven when you leave this world?"

They all replied, "No." Two of those questioned indignantly exclaimed, "Why, of course, nobody could know such a thing as that! The very idea!"

PRAYER THOUGHT

How assuring is the promise of the Saviour that trustful believers in Christ can confidently affirm their place in Heaven.

MONDAY, MARCH 7
Scripture Reading—Psalm 119:89

THE ENDURING WORD

A century ago a newspaper printed some rules of the road which were given to passengers on the old Wells Fargo stagecoaches:

"Abstinence from liquor is requested, but if you must drink, share the bottle. To do otherwise makes you appear selfish and unneighborly. Buffalo robes are provided for your comfort during cold weather. Hogging robes will not be tolerated and the offender will be made to ride with the driver. Don't snore loudly while sleeping or use your fellow passenger's shoulder for a pillow. He or she may not understand. Forbidden topics of discussion are stagecoach robberies and Indian uprisings. If ladies are present, gentlemen are urged to forego smoking cigars and pipes as the odor of same is repugnant to the gentle sex. Chewing tobacco is permitted, but spit with the wind, not against it."

The stagecoach is gone, and its rules are passe.

PRAYER THOUGHT

Long ago God gave ten rules—the Ten Commandments. They are spiritually and morally changeless and their keeping is obligatory for the children of God from generation to generation.

TUESDAY, MARCH 8
Scripture Reading—Psalm 23:4

A BLOODY CONFLICT

To many, death is a fearsome, dreadful thing—a trap door into nothingness!

John Donne, an English divine and poet, said, "Death is a bloody conflict and no victory at last; a tempestuous sea, and no harbor at last; a slippery height and no footing; a desperate fall and no bottom!"

Aristotle confessed, "Death is a dreadful thing, for it is the end!"

Rousseau bluntly affirmed, "He who pretends to face death without fear is a liar!"

Dr. Samuel Johnson, lexicographer and author, said, "No rational man can die without uneasy apprenension.

PRAYER THOUGHT

Trustful Christians have no fear of dying. Are you ready for death?

WEDNESDAY, MARCH 9
Scripture Reading—Habakkuk 2:15

THE NATION'S NO. 1 DRUG PROBLEM

In an editorial, The Austin Statesman (Austin, Tex.) said, "Alcoholism is a drug—the number one drug problem in the United States, according to the American Psychiatric Association. The problem is so prevalent because alcohol is an addictive drug which is legal, easily obtainable, and relatively inexpensive as compared to other drugs.

"Alcoholism is a costly problem. It cost industry in the United States $7.5 billion annually due to poor job performance and excessive absences. It is relatively inexpensive to establish treatment facilities when the cost is compared to the tremendous property damage through drunken driving, the overflow of jails, welfare received by alcoholics, and the many divorce and child abuse cases.

"Alcoholism is a disease(?). It is the third major health problem in the United States, trailing cancer and heart disease."

PRAYER THOUGHT

Alcoholism begins with the fi drink! Beware! Abstain!

THURSDAY, MARCH 10
Scripture Reading—Acts 14:22

TRIBULATION

Two intrepid mountain climbe Warran Harding, age forty-sev and Dean Caldwell, age twenty-sev scaled El Capitan, the 3,000-f granite monolity in Yosem National Park.

They almost didn't make it, because of the difficulties a hazards in climbing the sheer face the peak, but because of friends a loved ones who wanted to resc them.

After the climb had been underw for twenty-one days, an, arr helicopter, manned by fifteen m with rescue gear, offered to resc them. The climbers refused their h and continued to inch their way to t summit of El Capitan.

PRAYER THOUGHT

Sometimes the upward, heaver way seems steep and rugged to Go children; however, if we trust a believe in Jesus Christ, He will le and guide us so that our trails a tribulations are easy to bear.

FRIDAY, MARCH 11
Scripture Reading—Isaiah 44:22

ONE THING NEVER TRIED

A convicted deserter stood bef the Duke of Wellington expecting hear his death sentence. The gene said, "I am extremely sorry pronounce the sentence of death. have tried everything to impr you—discipline and penalties—h have failed in our effort."

Then the general gave the soldie comrades an opportunity to spe One said with great feeling, "Plea your Excellency, there is one thi that hasn't been tried—forgivi him!"

The general, deeply impress said, "You are right! I will try that will forgive him."

The habitual deserter was fil with deep gratitude. He becar exemplary in his conduct, and dutif in the discharge of orders.

(Continued on Page 15)

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "My soul cleaveth to the dust; quicken thou me according to thy word" (Psalm 119:25).

HUMILIATION

It is no secret that God formed man from the dust of the earth, and it is no secret that God shall return man to the dust of the earth. It is the destiny of man to bite the dust all the days of his natural life; but a man should not let this fact keep his nose to the grindstone, because God has provided a way for man to be quickened according to His Word. All of man's earthly possessions come from the earth. God uses the dirt to provide a medium through which the heavenly and beautiful may be formed. When we see the beautiful trees, flowers, animals, and other material things, we do not see them as dirt; we see them as a product of the combined functions of the natural elements. Earth consists of mass, air, moisture, and sun and these unite to manufacture all the things produced on this earth. The earth does not grow bigger because her products are recycled. The earth is self-contained. It cannot grow bigger and it cannot be reduced in its mass content. The earth is being replenished as fast as it is depleted.

The expression, "down to earth," suggests humiliation and good, solid roots which hold us and anchor us to the medium necessary for our well-being. This humiliation is demonstrated through godly sorrow for sins and a willingness to sit in saccloth and ashes until our God forgives us and quickens us. Man is totally depraved, full of misery, and in everlasting contempt; by this he fails to humble himself and throw himself on the mercy of God. This great intensity of humiliation takes us back to Adam when he sinned and plunged our race, through his fall, into the abyss of consternation. But man may be delivered from all his problems through an arrangement God made with Adam by which he may be quickened and restored to his original relationship with his Creator. "Quicken me according to thy word" is the cry of the soul reaching out to claim this promise.

There will be times when we must bite the dirt as long as we live. But these will be reminders of our origin. We must remember that we came from the dust and that we shall return to the dust. He remembers that we are dust. I am convinced that if we did not have these times of saccloth and ashes, we would never rise to achieve real spiritual growth and security. It is our opportunity to declare ourselves so that God can teach us in all His statutes.

We declare ourselves liars so that we can become candidates for healing. Lying is a habit most people have, and most of them will keep up the habit until their dying day. They will not submit to humiliation and guilt. That is the reason Jesus said that all liars shall be turned into hell. This habit of biting the dust and returning to humility is the grounds to support deliverance. There is a time to bite the dust but there is a time also to rise and assert ourselves. With the forgiviness of our sins God permits us to become bold and aggressive, to stand against evil, and to route our enemies. God is our helper. "Greater is He that is in us than he that is in the world." Faith reaches out to claim God for His promises.

Everyone of us was conceived in sin and born in iniquity. We do not have the power to break with sin. Man, before he is saved, is dead even while he lives. He is so dead he does not know it. Only God has the power to quicken him. God will not quicken him unless he asks. He will never ask until he realizes he is lost. So, there has to be a witness, one who knows both the dead and the living. Thank God for the Holy Spirit and for saved people who have the power of witness!

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14). Of what benefit is the oil in such an anointing?

Answer: There are several things we are called upon to do by the Word of God that may not seem too clever to the natural man. The Bible tells us: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Corinthians 1:18, 19, 23-25).

At the best for those who are spiritually minded, we are limited in our perception when it comes to that required of us. From Paul's inspired writings we read: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:9, 10, 12).

Though we fail to fully understand such now while in this life and limited by our physical body, we are to have full and complete knowledge of them when we come into the presence of Christ beholding Him in His glorified body. In John's writings we find, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). These are sufficient to cause us to see that we are too limited to set our wisdom against God's in the form of doubt or a question which is the opposite to faith; the faith the Bible calls upon us to exercise in the more perfect understanding of any Biblical truth.

The Holy Spirit says through James one of the Bible's inspired writers, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Perhaps we lack the understanding that we need in the simple things in God because we have not been as prayerful as we should nor have we practiced exercising the faith we have needed to. When we pray and have the prayer answered, we need to remember and continue to thank, praise, and glorify God for the acquired wisdom.

Walking in the light and having the fellowship that 1 John 1:7 suggests is not gained through meaningless jests, but a vigilant closeness to Christ gained through a thoughtful life of obedience. A life governed by a Christian conscience so sensitive that deep pain and hurt is experienced by the one who thus lived so that he will not be at ease until the least wrong has been made right. This always requires confession and sometimes restitution. When the prodigal son "came to himself" he repented and had an inward urge to confess to his father whom he had committed the wrong against. He just simply was forced to do it God's way. Nothing short of that would do and nothing greater.

It is better to obey God's word than to do any kind of benevolence or make any sacrifice. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings 5:14). This Naaman had to learn when the servant who influenced him showed more wisdom than this glamorous general.

Jesus obeyed God's word without questioning it. He said to His followers: "If ye know these things, happy are ye if ye do them" (John 13:17); compare "And Samuel said, Hath the LORD a great delight in burnt offerings ar sacrifices, as in obeying the voice of th LORD? Behold, to obey is better tha sacrifice, and to hearken than the fat rams. For rebellion is as the sin of witch craft, and stubbornness is as iniquity ar idolatry. Because thou hast rejected th word of the LORD, he hath also rejecte thee from being king" (1 Samuel 15:2 23).

These are all in keeping with beseech you therefore, brethren, by th mercies of God, that ye present yo bodies a living sacrifice, holy, acceptab unto God, which is your reasonab service. And be not conformed to th world: but be ye transformed by th renewing of your mind, that ye ma prove what is that good, and acceptabl and perfect, will of God" (Romans 12: 2) We belong to the Lord. He created u in His own image and likeness and whe through sin we departed from Him H bought us giving His own Son as sacrifice, whereas our Savior, His So gave His life a ransom for us. If we tru repented when we professed to come Him we turned our backs upon the wor with the doubts and the devil who foste these doubts. Now we can, in the Ho Spirit's power, accept by faith eve precept in God's word and that's wh we are called upon to do.

The prodigal son did that and wa accepted in overflowing love—the love the Father. If we maintained any reserv when we professed Christ we are n Christian. The rich young ruler we away sorrowfully, trusting in uncerta riches. We would be no better were we fail to accept any requirement of th Lord, however, minor it might appear us. I don't know why it was the Jorda river for Naaman. I don't know why it oil for the ill Christian, but because God word says it, that's amply sufficient f me.

Here is how George H. Sandiso answers a similar question in **100 Difficult Bible Questions Answered:**

"There are those who explain Jame 5:14 by associating the anointing of th sick with the official anointing of priests kings and perhaps prophets. In this wa they have given a sacramental an symbolical character to what is really simple custom of ordinary family life Now oil is in familiar use in the East as a

(continued on Page 15)

"A Christian Home for Boys and Girls"

free will baptist children's home



MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

ELIGIOUS CONTRIBUTIONS FOR JANUARY, 1977

Total $12,372.11

Albemarle Conference

alachi's Chapel	$ 100.00
. Tabor	94.17
ion Meeting	14.55
dney	100.00
ion Chapel	204.19
Total	$ 512.91

Blue Ridge Association

dar Hill	$ 17.15

Cape Fear Conference

stwood	$ 658.84
e's Chapel	30.00
lmer Memorial	207.79
asant Grove	100.00
bert's Grove	200.00
Mary's Grove	5.00
oten's Chapel	19.21
Total	$1,220.84

Central Conference

pen Grove	$ 194.65
den	130.00
mmunity	56.00
niels Chapel	300.00
wson's Grove	200.00
gewood	455.31
ee Union	233.98
iendship	112.87
eenville	20.00
ckory Grove	82.73
ng's Cross Roads	110.00
ttle Creek	55.00
rmondsville	5.00
ter's Creek	64.90
ven's Chapel	100.00
ace	12.00
se Hill	569.30
illiamston	193.00
interville	174.11
Total	$3,068.85

Eastern Conference

Core Creek	$ 95.74
Crab Point	15.00
Daly's Chapel	137.00
Davis	250.00
Folkstone	80.00
Friendship	29.10
Hillsberry	10.00
Holly Springs	300.00
Jackson Heights	119.07
Juniper Chapel	42.00
Lanier's Chapel	10.00
Memorial	54.00
Miscellaneous	5.00
Fifth Youth District	70.00
New Haven	34.31
Northeast	70.75
Oak Grove	5.00
Rock of Zion	35.35
Smyrna	50.00
Snow Hill	305.13
Spring Hope	50.00
St. Mary's	300.00
White Oak Grove	550.00
Wintergreen	250.00
Total	$2,867.45

Pee Dee Association

Beaverdam	$ 100.00
Oak Grove	75.00
Total	$ 175.00

Toe River Association

Roaring Creek	$ 37.61

Western Conference

Branch Chapel	$ 200.75
Everett's Chapel	89.44
Flood's Chapel	79.00
Friendship	25.00
Kenly	110.00
Marsh Swamp	30.00
Memorial Chapel	100.00
Milbournie	321.00
Mt. Zion	600.00
New Sandy Hill	375.00
People's Chapel	84.00
Piney Grove	85.00
Pleasant Grove	30.00
Pleasant Hill	59.06
Pleasant Plain	100.00
Rosebud	5.00
Sherron Acres	150.00
Stancil's Chapel	64.90
St. Mary's	404.15
Stoney Creek	25.00
Union Chapel	32.50
Union Grove	117.50
Unity	10.00
Wilson	1,250.00
Total	$4,347.30

Other States

Flint, Michigan	$ 60.00
Cazy, West Virginia	55.00
Bim, West Virginia	10.00
Total	$ 125.00

JANUARY MEMORIALS

Gifts have been presented to the Free Will Baptist Children's Home to the memory and honor of those listed below.

In Memory Of

Adam J. Thompson by S. A. Pittman

Lisa Rose Lynch by S. A. Pittman

Kim Spence by S. A. Pittman

Jimmy F. Abrams by Living Hope School

Mr. and Mrs. Louis Banks by John H. Banks

Helen S. Adkins by Parthenia Goulding and Mr. and Mrs. Obed Pate

A. L. Stilley by Mr. and Mrs. Obed Pate

In Honor Of

Dr. and Mrs. D. H. Fuller by Mr. and Mrs. I. T. Valentine Jr.

Bill Langdon by Mrs. Lemay Penny

CHILDREN'S HOME DIRECTORS RESIGN

It is with much sadness that we tender our resignations as Executive Director and Child Care Director of the Free Will Baptist Children's Home. We humbly request that our employment in these capacities be terminated on June 30, 1977.

Our resignation has not been caused by any ill feelings on anyone's part, it is

(Continued on Page 15)

CONSIDER OUR WAYS

by the Rev. Graham Faucette

Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste,'' (Haggai 1:4) These people did not think it was time for them to build the Lord's house. They believed that their first obligation was to their own house and that their needs came first. God's house would just have to come in second place. These people had been warned, the same as we have, that they could have no other Gods before Him, and that He would not be second. God says that He must be first in our lives or He will not be at all.

These people had good homes to live in, and it did not seem that they cared what happened to the house of the Lord. God was not pleased with their attitude, and He began to let them know what was going to happen to them if they did not consider their ways and put God's house back into operation. The knew that God would do what He had promised that He would do. They considered their ways and put God's house back into use. They knew that they had no other way of escape unless they did as God had commanded them.

Is God pleased with the way His house is being closed and is laying waste? Are we putting our faith in the right place? ''But my God shall supply all your need according to His riches in glory by Christ Jesus'' (Philippians 4:19). Do we believe that God can supply all our needs? Do we say this by our actions? Will God bless us when we have closed His house and pushed Him out the door? ''How shall we escape, it we neglect so great salvation . . .'' (Hebrews 2:3).

In the book of Haggai Chapter 1, Verse 9 God tells us that we look for much, but it came too little, and all because His house was not being used. Verses 10 and 11 tells us that He has many ways of bringing punishment upon us that would cause us to . . . Consider our ways.

''The Mountaintop Experience''

Cragmont Bulletin

Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C.

CRAGMONT ASSEMBLY TREASURER'S REPORT JANUARY 1977

Mrs. A. B. Chandler, P. O. Box 298, Oriental, North Carolina 28571, treasur for Cragmont Assembly, Inc., Black Mountain, reports as follows for the month January, 1977:

Balance Brought Forward January 1, 1977		$ 472.5
Receipts		
Albemarle District		
Albemarle Union Meeting	$ 13.55	13.5
Cape Fear District		
Palmer Memorial	67.26	
Riverside	100.00	167.2
Central District		
Edgewood	15.00	
Elm Grove	75.00	
Hugo	22.00	
Owens Chapel by Daisy Owens	200.00	
Owens Chapel AFC	25.00	
Spring Branch	97.00	
Wanda Farmer, Spring Branch	15.00	449.0
Eastern District		
Davis	35.00	
Eastern District Woman's Auxiliary Convention	100.00	
Folkstone	150.00	
Jackson Heights	39.69	
Saint Mary's	137.50	462.1
Western District		
First Church, Wilson	250.00	
Lilly Whitley Circle, Wilson	35.00	
Flood's Chapel	5.00	
Little Rock	200.00	
Milbournie	23.00	
Mount Zion YFA, Nash County	5.00	
Mount Zion, Nash County	75.00	
People's Chapel Sunday School	5.00	
Piney Grove	30.00	
Pleasant Hill	200.00	
Pleasant Hill Sunday School	50.00	
Saint Mary's	125.00	
Sherron Acres	41.50	
Unity, Durham	5.00	1,049.5
Others		
Edward's Real Estate	200.00	
Douglas Skinner (Close our Account for 1976)	209.84	

Interest Accrued on Savings		
North Carolina State Department of Revenue (Sales Tax Rebate)	677.91 534.31	1,622.06
rds		
Mrs. A. B. Chandler	12.00	
Kathleen Pipkin	10.00	
Rev. and Mrs. Clyde Cox	3.00	
Rev. and Mrs. Douglas Skinner	3.00	
Mr. and Mrs. Thomas G. McLamb	3.00	
Rev. and Mrs. Douglas Skinner	39.50	
Friendship Young Woman's Auxiliary	7.50	
Winterville Woman's Auxiliary	23.00	
Ruth Warrick	15.00	116.00
Total Receipts		3,879.56
Total for Which to Account		4,352.06

Disbursements

erational Expenses	$ 290.29	
uglas Skinner, Salary	1,000.00	
ee Will Baptist Press (Pledge Cards)	38.58	
nald Scott, C. P. A.	659.00	
cRoy Insurance Agency	223.00	
rst Citizens Bank, Transfer of Funds to Main Building Account	622.00	
crued Interest Transferred to Savings	677.91	
Total		3,510.78
lance on Hand February 1, 1977		$ 841.28

Earmarked Funds

ain Building Account	$36,637.75
neral Savings	17,143.62
apel Fund	3,467.73
neral Fund	841.28
Total in Bank	$58,090.38

MY PART

other, sister, are you tempted
On the Lord's appointed day,
om His house and from His table
Thoughtlessly to stay away?

hen he argues, "You're not needed,
ery little you can do.
the church your greatest service
Is to occupy a pew."

hen to wean you from your Saviour
He displays his crafty art,
ell him, "God has not forsaken.
I must go and do my part."

hen you don't feel well in body
And at home you'd like to stay,
eing worn out with the labor
Of this troubled, hectic day,
"Come to me, ye heavy laden,"
Speaks the Saviour to every heart.
Thus resolve, if you would conquer,
I must go and do my part.

—Author Unknown

BIBLE

B is for Bible
The best book of all,
If you'll obey it
You never will fall.

I is for idle
So many of us do,
They should be reading
This Bible too.

B is for Bible
Again we shall say,
And if you'll obey it
You never shall stray.

L is for Love,
In the Bible we find;
We must love everybody,
Be gentle and kind.

E is for everyone
Who obeys this book,
Will go up to Heaven
On its beauties to look.

—Maud Reynolds Dean

PRAISE GOD!

We thank God for one more blessing bestowed on top of all the other blessings we've received! Our daughter, DyAnne Massey of Eastwood church in Fayetteville, for whom we asked all Christians to pray for God's blessing, was brought through both operations, one on December 30, 1976, and one January 17, 1977. What more proof does one need that God does answer prayers.

We cannot say the outcome of the operations means she will walk, or that things will be different for her; but we prayed that God's will be done in her life. However, we can quote her doctors as saying she has made an "unusual recovery after the operations" and we know, without doubt that it was the work of God.

We thank everyone of you who prayed for DyAnne and may God bless each one of you. She will be in a cast for six to nine months and would appreciate your continuing to remember her in your prayers.

Yours in Christ,
Sue Massey

"Go ye into all the world, and preach the gospel"

mission work...

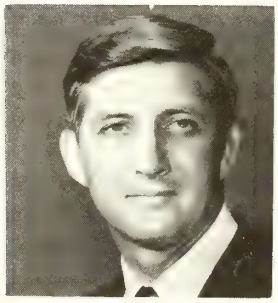
at home and abroad.

MISSION-EVANGELISM TO BE HELD AT STONEY CREEK

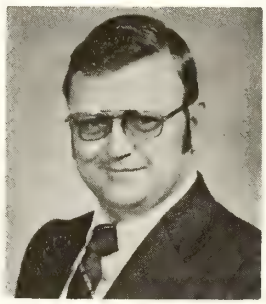
Special singing for the Mission-Evangelism Conference at Stoney Creek Free Will Baptist Church will be the Four in Christ of New Bern. They will be featured throughout the day both in the morning and afternoon services.



Speakers for the service will be:



The Rev. Vance Link



The Rev. Fred Baker



The Rev. Wayne King

Services will begin at 10 a. m. and conclude about 3:30 p. m. for the afternoon break. We will reassemble at the Charles B. Aycock High School for the play that will be given by a group of students from Mt. Olive College, under the direction of Mrs. Rebecca Worrell.

Also during the day we will have a commissioning service for the Rev. and Mrs. Ed Miles who will be leaving for the Philippines about April 15, 1977, to carry on the work there in the absence of the Rev. and Mrs. Wayne King. Please try to be present for all the activities during this day. H you will receive the latest developmer as far as the foreign mission work concerned.

NEWS NOTES

Revival Services In Progress At Fremont Church

Fremont Free Will Baptist Church holding its Spring revival which beg Monday, March 7, and is continui through Friday, March 11. Servic begin nightly at 7:30 p. m. and a conducted by the Rev. C. H. Overma pastor of Ayden Free Will Baptist Churc

Prayer room services begin nightly 7:15, and special music is featured ea evening.

The pastor, the Rev. Charles Renfrow, and the church membersh welcome all to come and worship for t remaining services.

Eastern District Youth Convention To Meet

The Eastern District Youth Conventi will convene on Saturday, March 1 1977, at 10 a. m. at Deep Run Free W Baptist Church, Deep Run. This will b an important convention as the winne of the district essay and declamatic contests will be chosen at this tim Winning essays and declamations of t church elimination contest should b sent to Mrs. Dorothy Kennedy no lat than March 12 in order for those winne to compete on the district level. H address is as follows: Dorothy Kenned Route 4, Box 83-B, Kinston, Nort Carolina 28501.

Be sure to bring your dues an prepare your registration form which i found in the back of your program book If you cannot attend, these should b sent to Mrs. Kennedy.

Revival Planned for Gum Swamp Church

The Gum Swamp Free Will Baptis Church has scheduled its spring reviv for the week of March 14—1 beginning each evening at 7:30. Th visiting speaker will be the Rev. Floyd E Cherry of Pine Level, North Carolina. Th Rev. J. Stewart Humphrey, pasto invites everyone to attend.

nsley Church
nounces Revival

evival services will be held at msley Free Will Baptist Church near ury, beginning Monday, March 14, will continue through March 19. vices will begin nightly at 7:30 p. m. The Rev. Robert May, pastor of kory Chapel church, will be the ngelist during the services. Special ging will be featured each evening. pastor, the Rev. Tom Miller, and mbers invite all to attend these vices.

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st Free Will Baptist
urch Announces Revival

The First Free Will Baptist Church of ithfield has scheduled its spring ival to begin Sunday evening, March , and continue through the following ursday evening, March 24. Services l begin at 7:30 p. m. each evening.

The Rev. Dallas Pinkham, pastor of pewell Free Will Baptist Church of ithfield, will preach the Sunday ening message of the revival. The Rev. llis Wilson, pastor of Reedy Branch e Will Baptist Church of Winterville, l preach the Monday through ursday evening revival messages.

The Rev. L. B. Woodall Jr., pastor of First Free Will Baptist Church, will ect all the services of the revival. The stor and members of the First Free Will ptist Church invite their many friends d church neighbors to fellowship and rship with them during the coming ival services.

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ie Melody Boys
Sing

The Dixie Melody Boys will be in ncert at Harrell's Chapel Free Will ptist Church Route 3, Snow Hill, on arch 17, 1977 at 7:30 p. m. A freewill fering will be received. The public is vited.

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oming Events . . .

arch 26—Bible School Workshop, Ayden, 9:30 Registration

Mount Olive College

HANSLEY PORTRAIT



Shown here are the Rev. and Mrs. David W. Hansley with the portrait presented on February 14. Mr. Hansley was recognized as a leader and founding father of Mount Olive College at a special luncheon held in his honor. The portrait can be seen in the administration office of the Henderson Building.

DR. RAPER TO SPEAK

Dr. W. Burkette Raper, president of Mount Olive College, will speak at Free Union church in Sea Level on Sunday, March 13, 1977, at the 11 a. m. worship service.

The pastor is the Rev. Hillary Gaskins.

HIGH SCHOOL DAY

Mount Olive College Admissions Office has scheduled High School Day for Saturday, March 19, at 10 a. m. which was announced by Russell W. Duncan, director of Admissions.

The program is designed to give high school students and other interested persons an opportunity to explore the many facets of student life available at Mount Olive College.

Campus tours will begin at 10:15 a. m. and refreshments will be served. The faculty will be available for conferences about specific programs of studies until 12 o'clock.

A complimentary luncheon will be served at 12:15 followed by entertainment from the Mount Olive Singers. Auditions for the Mount Olive Singers will be held for any interested students.

For more information, please contact: Admissions Office, Mount Olive College, Mount Olive, North Carolina 28365 or phone (919) 658-2502.

IN MEMORY OF MRS. NONIE W. BARNHILL

On November 29, 1976, God called Mrs. Nonie Whichard Barnhill, age 84, to her heavenly home. She was a faithful member of Sweet Gum Grove Free Will Baptist Church, Stokes. As long as her health permitted, she was always in her church. She was the wife of the late Leon Barnhill.

Funeral services were held in the Bethel United Methodist church the following Wednesday at 2:30 p. m. with her pastor, the Rev. Frank Brisson, and the Rev. Ellis J. Bedsworth officiating.

She is survived by a daughter, Mrs. J. L. Gurganus Jr. of Bethel, a sister, Mrs. Neta W. Whichard of Greenville, three grandchildren, and two great-grandchildren.

"Precious in the sight of the LORD is the death of his saints" (Psalm 116:15).

Respectfully submitted by,
Mrs. Esper Futrell, chm.
Mrs. Provot Lassiter
Mrs. James Smith

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

TRUE HISTORY OF LITTLE GOLDEN HOOD

YOU know the tale of poor Little Red Riding-Hood, that the wolf deceived and devoured, with her cake, her little butter can, and her grandmother. Well, the true story happened quite differently, as we know now. And first of all, the little girl was called and is still called Little Golden Hood; secondly, it was not she, nor the good granddame, but the wicked wolf who was, in the end, caught and devoured.

Only listen.

The story begins something like the tale.

There was once a little peasant girl, pretty and nice as a star in its season. Her real name was Blanchette, but she was more often called Little Golden Hood, on account of a wonderful little cloak with a hood, gold and fire colored, which she always had on. This little hood was given her by her grandmother, who was so old that she did not know her age; it ought to bring her good luck, for it was made of a ray of sunshine, she said. And as the good old woman was considered something of a witch, every one thought the little hood rather bewitched too.

And so it was, as you will see.

One day the mother said to the child: ''Let us see, my little Golden Hood, if you know now how to find your way by yourself. You shall take this good piece of cake to your grandmother for a Sunday treat to-morrow. You will ask her how she is, and come back at once, without stopping to chatter on the way with people you don't know. Do you quite understand?''

''I quite understand,'' replied Blanchette gayly. And off she went with the cake quite proud of her errand.

But the grandmother lived in another village, and there was a bit of woods to cross before getting there. At a turn of the road under the trees suddenly, ''Who goes there?''

''Friend Wolf.''

He had seen the child start alone, and the villian was waiting to devour her, when at the same moment her perceived some wood-cutters who might observe him, and he changed his mind. Instead of falling upon Blanchette he came frisking up to her like a good dog.

'' 'Tis you! my nice Little Golden Hood,'' said he. So the little girl stops to talk with the wolf, whom, for all that, she did not know in the least.

''You know me, then!'' said she. ''What is your name?''

''My name is friend Wolf. And where are you going thus, my pretty one, with your little basket on your arm?''

''I am going to my grandmother to take her a good piece of cake for her Sunday treat to-morrow.''

''And where does she live, your grandmother?''

''She lives at the other side of the wood in the first home in the village, near the windmill, you know.''

''Ah! yes! I know now,'' said the wolf. ''Well, that's just where I'm going. I shall get there before you, no doubt, with your little bits of legs, and I'll tell her you're coming to see her; then she'll wait for you.''

Thereupon the wolf cuts across the wood, and in five minutes arrives at the grandmother's house.

He knocks at the door: toc, toc.

No answer.

He knocks louder.

Nobody.

Then he stands up on end, puts his two fore paws on the latch, and the door opens.

Not a soul in the house.

The old woman had risen early to sell herbs in the town, and had gone off in such haste that she had left her bed unmade, with her great night-cap on the pillow.

''Good!'' said the wolf to himself, ''I know what I'll do.''

He shuts the door, pulls on [illegible] grandmother's night-cap down to [illegible] eyes; then he lies down all his length [illegible] the bed and draws the curtains.

In the meantime the good Blanche[illegible] went quietly on her way, as little girls d[illegible] amusing herself here and there [illegible] picking Easter daisies, watching the lit[illegible] birds making their nests, and runni[illegible] after the butter flies which fluttered in t[illegible] sunshine.

At last she arrives at the door.

Knock, knock.

''Who is there?'' says the wo[illegible] softening his rough voice as best he ca[illegible]

''It's me, granny, your Little Gold[illegible] Hood. I'm bringing you a big piece [illegible] cake for your Sunday treat to-morrow.''

''Press your finger on the latch; the[illegible] push and the door opens.''

''Why, you've got a cold, granny,'' said she, coming in.

''Ahem! a little, my dear, a little,'' replies the wolf, pretending to coug[illegible] ''Shut the door well, my little lamb. P[illegible] your basket on the table, and then ta[illegible] off your frock and come and lie down t[illegible] me; you shall rest a little.''

The good child undresses, but ob[illegible] serve this:—she kept her little hoo[illegible] upon her head. When she saw what [illegible] figure her granny cut in bed, the poo[illegible] little thing was much surprised.

''Oh!'' cries she, ''how like you are t[illegible] friend Wolf, grandmother!''

''That's on account of my night-ca[illegible] child,'' replies the wolf.

''Oh! what hairy arms you've got[illegible] grandmother!''

''All the better to hug you, my child.''

''Oh! what a mouthful of great whit[illegible] teeth you have, grandmother!''

''That's for crunching little childre[illegible] with!'' And the wolf opened his jaw[illegible] wide to swallow Blanchette.

But she put down her head, crying[illegible] ''Mamma! mamma!'' and the wolf onl[illegible] caught her little hood.

Thereupon, oh, dear! oh, dear! h[illegible] draws back, crying and shaking his ja[illegible] as if he had swallowed red-hot coals.

It was the little fire-colored hood tha[illegible] had burnt his tongue right down hi[illegible] throat.

The little hood, you see, was one o[illegible] those magic caps that they used to hav[illegible] in former times, in the stories, fo[illegible] making one's self invisible or in[illegible] vulnerable.

So there was the wolf with his throa[illegible]

ned, jumping off the bed and trying to
the door, howling and howling as if
the dogs in the country were at his
ls.

ust as this moment the grandmother
ves, returning from the town with her
g sack empty on her shoulder.

'Ah, brigand!'' she cries, ''wait a
'' Quickly she opens her sack wide
oss the door, and the maddened wolf
ings in head downward.

t is he now that is caught, swallowed
a letter in the post. For the brave old
ne shuts her sack, so; and she runs
empites it in the well, where the
abond, still howling, tumbles in and
rowned.

'Ah, scoundrel! you thought you
uld crunch my little grandchild! Well,
morrow we will make her a muff of
r skin, and you yourself shall be
nched, for we will give your carcass
he dogs.''

Thereupon the grandmother hastened
dress poor Blanchette, who was still
mbling with fear in the bed.

''Well,'' she said to her, ''without my
le hood where would you be now,
rling?'' And, to restore heart and legs
the child, she made her eat a good
ce of her cake, and drink a good
aught of wine, after which she took her
the hand and led her back to the
use.

And then, who was it who scolded her
en she knew all that had happened?

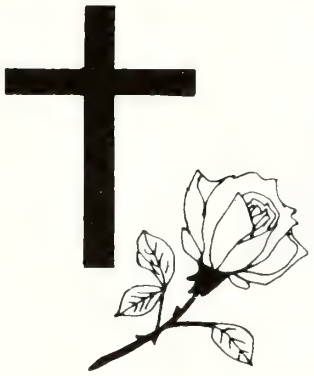
It was the mother.

But Blanchette promised over and over
ain that she would never more stop to
ten to a wolf, so that at last the mother
gave her.

And Blanchette, the Little Golden
od, kept her word. And in fine weather
e may still be in the fields with her
tty little hood, the color of the sun.

But to see her you must rise early.

**''The fear of the LORD is the
ginning of wisdom: a good un-
rstanding have all they that do his
mmandments: his praise endureth for
er''** (Psalm 111:10).



Special Moments

Dear Maggie,

I never knew witnessing could be so thrilling! I have made a habit of taking my Bible to school. Though I get many stares and ugly remarks, they never stop me.

Several weeks ago at school, while I was in my senior advisory class, I had finished my class work and had nothing else to do so I took my Bible out and began to read. As I was reading, God seemed to speak to me, telling me to get busy and start witnessing because time was running out. A sudden joy filled me. I felt the presence of God. I suddenly had an urge to witness. Right there in the classroom, I quietly dedicated my life to Christ. A couple of minutes later the bell rang for the next class. Going down the hall I met one of my Christian friends. I began to pour out the thrilling experience I had just had. I felt like a new person. That same day I told a couple of my Christian friends that I was starting a prayer group there on the school campus.

Now every morning at 7:45 a. m. a couple of Christians gather on the campus to pray and read a portion of the Bible. Each morning our spirits are renewed and each day we go out with more boldness and encouragement for the day's duty ahead of us, which is to win souls for Christ.

May your spirit be renewed too!

MT
Edinburg, Texas

The column needs **your** response.

Maggie

the Sunday School LESSON

St. Claire Bible Class

For March 20

THE WAY OF FORGIVING LOVE

I. INTRODUCTION

In Luke 15, we have the record of Jesus giving three parables while the publicans and Pharisees listened. First, He told the story of a shepherd who had one hundred sheep. Ninety-nine were safely in the fold. The other one was lost in the wilderness. The shepherd searched for the lost sheep until he found it and brought it safely to the fold. Second, He told the story of a woman who lost a piece of silver in her house. She lit a candle, took a broom and swept until she found it. Third, Jesus told the story of a man who had two sons. The younger son asked for his inheritance and left home. The father waited with patience until the son had spent all his money and returned home. What was Jesus telling these publicans and Pharisees through these parables?

In the parable of the shepherd and the lost sheep, the shepherd's diligent search indicates to us how God searches for us and in love will bring us into the fold. It is well to remember that the plan of salvation originated with God, not man. It was God who came looking for Adam and Eve in the Garden of Eden. They did not go to look for God. Even today, God takes the initiative in searching for men. He will bring them safely into the fold if they will yield to Him.

In the parable of the lost coin, the woman searched diligently until the coin was found. It has been pointed out that this woman represents the church. God is never referred to in the feminine gender in the Bible. On the other hand, the church is always referred to in this gender. This gives us a picture of how the church should persevere in its search for the lost.

In the parable of the man with two sons, the younger son left home. In love and patience, the father waited for him to return home. This gives us a picture of our Heavenly Father who always waits with welcoming arms to receive the wayward child when he comes home. This is the parable which has been selected for our careful study today. It is called the parable of the Prodigal Son.

The English author and speaker, Lindsay A. Glegg, tells how he was once waiting in a railroad station when he spotted a small book entitled, "**The World's Best Stories.**" He picked it up and was surprised to find this story of the prodigal son. From the standpoint of literature, it is one of the world's best stories. And from the standpoint of spiritual truth, it is also one of the world's best stories. May we humbly seek to get some of this truth as we study it today.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. We come of age when we return to God and receive freedom in Christ.

B. Sin against one's fellowman necessarily involves sin against God, because He is the Creator of all. Every sin is an abomination in His sight and is an offense against God.

C. Selfishness, pride, self-righteousness, and exclusiveness. Such attitudes rob us of the joy we could have in Christ and also endanger our eternal soul.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. How thankful we are that the poor father's love reached even to his contr son. He had deprived his son of nothir He would have given him his right share even as he had the younger s He wanted this son to know that he lov him, too, and that anything he had w his if he wanted it. How could he ha shown his love in any greater way?

B. Sometimes the spirit of jealou springs up in peculiar circumstances. old deacon was once asked concerni the state of his church. He replied, "" are not doing very well; the church slipping back, getting worse all the tin but, thank the Lord, none of the ot churches in our neighborhood is doi any better."

Sometimes the spirit of jealou develops among the children of a hom One child is quick to become angry a spiteful if another seems to get mo consideration. Jealousy mars the hor life of many a family.

C. The sinner who realizes his need f the forgiving love of the Father follow the same mental route the prodigal took (1) He realizes he is lost and cannot sav himself. (2) He knows that Christ w save him if he will turn to Him, for the is abundant forgiveness in Him. (3) H admits, or confesses, that he is n worthy of any grace from the hand of Go and is willing to become one of "the lea of the brethren" as Paul once declare himself to be. Having reached thes steps and taken them, the sinner ready to do as the prodigal son did Humility and consecration follow genuin repentance.

D. Sin is an infatuation, a cravin which captivates and holds fast the sou It blinds the eyes of the soul so that cannot see sin's hideousness. Th sinner may feel that he has command o his intellect and powers, but not so. H is as much a slave as the poor prisone who is forced to serve his hateful master But when the blinded eyes are open n man is content to abide in sin and suffe its destruction. That is why the sinne who comes under genuine convictio wants to get out from under the load o sin and find release in Christ Jesus.

The Advanced Quarterly (F. W. B.

SCRIPTURAL ALPHABET

ll scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness'' (2 Timothy 3:16).

ehold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore, the world knoweth us not, because it knew him not'' (1 John 3:1).

ome unto me all ye that labour and are heavy laden, and I will give you rest'' (Matthew 12:28).

eclare his glory among the heathen, his wonders among all people'' (Psalm 96:3).

vil pursueth sinners: but to the righteous good shall be repayed'' (Proverbs 13:21).

or God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life'' (John 3:16).

reat is the LORD, and greatly to be praised; and his greatness is unsearchable'' (Psalm 145:3).

appy is the man that findth wisdom, and the man that getteth understanding'' (Proverbs 3:3).

beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service'' (Romans 12:1).

udge not, that ye be not judged'' (Matthew 7:1).

eep thy heart with diligence; for out of it are the issues of life'' (Proverbs 4:23).

ove not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him'' (1 John 2:15).

y heart is fixed, O God, my heart is fixed: I will sing and give praise'' (Psalm 57:7).

ot every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is heaven'' (Matthew 7:21).

the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out'' (Romans 11:33).

rone all thing; hold fast that which is good'' (1 Thessalonians 5:21).

uenced not the Spirit'' (1 Thessalonians 5:19).

ecompense to no man evil for evil. Provide things honest in the sight of all men'' (Romans 12:17).

tudy to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth'' (2 Timothy 2:15).

each me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name'' (Psalm 86:11).

pon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be not fatherings when I come'' (1 Corinthians 16:2).

ow; and pay unto the LORD your God; let all that be round about him bring presents to him that ought to be feared'' (Psalm 76:11).

ine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise'' (Proverbs 20:1).

cept ye repent, ye shall all likewise perish'' (Luke 13:3).

ield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God'' (Romans 6:13).

ion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD'' (Psalm 97:8).

CHILDREN'S HOME

(Continued from Page 7)

ecause of personal family reasons as llows: Since coming to the Children's ome, Gladys has become an arthritic atient and has improved at times but digressed at others. The stress and strain of life on campus certainly aggravates her condition, if not causes it. Because of Gladys' physical condition she can no longer serve as my assistant and without her I could not bear the burden and strain that is inherent with the job's duties and responsibilities.

We both pledge our full support and complete cooperation to the board, to the staff, and to the children. We will always be committed to the Free Will Baptist's ministry to children.

Respectfully submitted,
Sam and Gladys Weeks

Family Devotions

(Continued from Page 4)

PRAYER THOUGHT

How filled with gratitude we should be because God has graciously blotted out our many sins and transgressions.

SATURDAY, MARCH 11
Scripture Reading—Acts 10:34, 35

OUTSIDE AND INSIDE

In presenting a white visiting minister to his congregation, a Negro pastor said, "On the outside, he's white. On the inside, he black as we are."

PRAYER THOUGHT

In God's sight racial colors blend into one. All men are equal before Him.

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

Questions & Answers

(Continued from Page 6)

article of the toilet. It takes the place of our pomades and scents and its use is regarded as a sign of health. Just so the neglect of oil is the sign that a man is out of health. Those who are sick are not allowed to be anointed, nor are those who are passing through a time of mourning. When, therefore, James enjoins the elders to anoint the sick—that is, at once make his usual toilet—after prayer for his restoration, he really means that they are to pray for him with full faith and show the strong faith by acting toward him as if he were in fact recovered—that is, ready for his daily anointing. The elders were to give expression to their faith by their works, the particular works which would best show it in the case of the sick that they should at once proceed to wash, dress and anoint the sick man as if he were quite sure that God had heard their prayer and made him well.''

NORTH CAROLINA STATE CONVENTION OF FREE WILL BAPTIST LEAGUES

ASPEN GROVE FREE WILL BAPTIST CHURCH NEAR FOUNTAIN

MARCH 12, 1977

Convention Theme: ''God's Perfect Number Doubles In '77''

Convention Scripture: ''So teach us to number our days, that we may apply our hearts unto wisdom'' (Psalm 90:12).

Convention Chorus: ''The Number Song'' (Verse seven)

9:30	Registration	
10:00	Chorus Singing	Mrs. Margaret Ard
	Devotions	Mrs. Carolyn Mayo
	Welcome	Aspen Grove
	Response	
10:15	President's Remarks	The Rev. Jack Mayo
	Appointment of Committees	
10:20	Christian Cadet Conference Report	The Rev. Rod Jones
	Hymn	
10:30	State Sword Drill	Mrs. Judy Conner, Director
10:50	Chorus Singing	Mrs. Margaret Ard
11:00	Business Session	
	Awarding of Certificates	
11:30	Singspiration	Miss Leah McGlohon, Director
11:50	Worship Service	The Rev. Willis Wilson
12:30	League Song	
	League Benediction	
	Lunch	

(Directions to Aspen Grove: Approximately 3 miles northwest of Fountain: From Fountain go north on Highway 258 for one half mile; turn left and go approximately 2 and one half miles.)

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 16, 1977

HOW CHRISTIAN ARE OUR CHRISTIAN COLLEGES?



EDITORIAL

HOW CHRISTIAN ARE OUR CHRISTIAN COLLEGES?

Guest editorial by the Rev. L. E. Ballard

On a recent day, a prominent North Carolina newspaper reported the visit of two men, who have been very definitely in the news during the past months, to one of our church-related, and supposedly Christian, colleges on successive days for the purpose of addressing student organizations. One of them was a well-known Christian minister, active for years in the interest of temperance and social reforms. The other was the publisher of pornographic magazines, who was recently found guilty of peddling obscenity, and with another similar case pending.

One of these men, according to the news report, was named "Man of the Year" by a men's organization of the college. Which one was it? Well, considering the fact that the college is church-related and supposedly Christian the logical answer should be the well-known Christian leader and active minister of the gospel—particularly because he is of the same denomination as the college.

Wrong! The publisher of the obscene magazine was chosen by this group of supposedly Christian men as their "Man of the Year."

This writer has been proud down through the years that what little education he received beyond the high school level was obtained in church-related colleges and seminaries. He has been proud also that his two sons, with his encouragement and aid, obtained their education in Christian schools. He has been an humble backer of every movement for better educational opportunities among Free Will Baptists.

In former years it was a rare thing indeed to hear of anything unwholesome or degrading to high Christian character being tolerated by church-related colleges. But things seem to be changing. Now we frequently learn of questionable sex promiscuity, the encouragement of people who are out to spread such filth as we mentioned above, dancing, and other things once considered out of place in Christian institutions, being tolerated, even seemingly smiled upon, by people of responsibility in these institutions. It makes an aging father, like this one, a little glad that his responsibility for educating his own children is over—but there is for us sometimes a pang of apprehension when we think of our grandchildren.

Now, please don't get this writer wrong. We are not turning against our church-related colleges. We still believe that they are the safest institutions for Christians to support and send their children to. But we are still faced with two important questions in connection with our responsibility for educating our children. The first is, "Which among these church-related, or Christian originated, colleges are the safest for our children?" If we have a choice, we owe it to our children to exercise it. Second, "What can we do to head off dangers to our own educational institutions?" If there are indications of a drift in the wrong direction, somebody is responsible to halt that drift. It is not being disloyal to any institution to seek to protect it from abuse or hurt. We believe that our own Free Will Baptists schools must be kept sound in doctrinal teaching, in the character and reputation of those who teach and who administer their programs of education, and in principles of conduct required of their students. We do not like to have to be apologetic when we tell people about our institutions.

Cover Photo by Harold Lambert



Tommy Manning
Editor

the free will baptist

MARCH 16, 1977

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THE DIFFERENCE LOVE MAKES

by Woodrow Hill

N October 22, 1976, a pretty little seven-year-old girl, Christy st, was struck by an automobile as returned home from school in Granite s, North Carolina. Suffering from not head injuries, but also a broken leg, was soon transferred from nearby ical facilities to Baptist Hospital in ston-Salem where she remained for st three months in a coma. While unconscious, she was discharged the hospital and returned to her e in January. The circumstances rounding her return to consciousness her home soon thereafter make a matic story.

wo days after being discharged from hospital, Christy was being held fortably in her mother's arms in the e when her mother whispered in her "I love you!" Suddenly the child ved and put her mouth up close to her her's ear and responded, "I love , Mommy." Following that ex- ssion Christy began moving her arms and legs, and started talking and asking questions about the three months she was in a coma.

While no one claims to understand all the contributing factors in a dramatic return to consciousness of this nature, one wonders about the part love played in its accomplishment. The warmth of mother love, associated with prayers of compassion and concern, must have found a miraculous responsiveness which helped effect the end result. It is known that love possesses power which cannot be counterfeited successfully, and that it produces miraculous results.

People who are loved, and know it, are different from those who have no assurance that anyone cares for them. There is a plus to life which brings zest for living to these fortunate people, and it makes them uniquely comfortable in their environment. It is not usual, however, for one who feels unloved to become warped in personality and lifestyle, and to grow into a problem for both society and himself as a result. Many end up in prison, and those who are later reclaimed are usually the ones who find someone to love them somewhere along the line. Life's most wretched experience is to walk alone and without love.

What a difference it makes, however, for one who has constant assurance that he is important to someone else, and that his very presence brings happiness and contentment to that person. People were made to complement each other by loving and being loved, and no person can experience wholeness apart from this quality of mutual responsiveness. One simply starves spiritually without it.

There is a universal heart hunger for love, attention and approval, and such is not forthcoming except from those who have been uniquely touched with alertness and love by the Almighty. A school principal observed a boy known to be insolent and defiant standing in line with other pupils before his teacher. Knowing the problems the lad previously had given in another class, he stepped up to the teacher and questioned, "How is Tom doing in your class these days?" The teacher glancing down the line and noticing that Tom was standing straight and tall, responded, "Oh, he's going to be all right. He's the best stander in the class!" Tom, who had always been criticized and never called the best in anything, overheard the conversation and took heart, and began working for further commendation. In later years he made a success of his life, and attributed much of it to a change which came through the encouragement he received in the overheard conversation that day.

People need people, and they need love and encouragement from them. Love is the motivating quality for those attitudes and expressions which bring encouragement. The Gospel puts love at the heart of everything which is good, and even goes so far as to equate it with God. The Apostle Paul sums it all up in that great love chapter in the heart of his Corinthian letters when he says, "Love never fails" (1 Corinthians 13:8), and concludes: "And now abides faith, hope, and love, these three; and the greatest of these is love."—(Printed by permission, **The Biblical Recorder,** March 12, 1977)



SUNDAY, MARCH 13
Scripture Reading—Deuteronomy 30:19

SAVED BY A CHOICE

A business executive was standing in line with other passengers to board a plane when his name was called over the loud-speaker for a phone call. Not responding to the call, he made his way toward the jetliner. When he was about to enter the plane, his name was called again.

Indecision seized the man as he thought, *The plane is ready to take off, If I answer the phone call, which may be regent—about the sickness or death of a loved one—I will miss the plane, jeopardize a large business deal, and possibly lose a valued customer.*

The thoughts of possible peril or need of a loved one prevailed over all other considerations, and he responded to the phone call.

The jetliner taxied to the runway for takeoff. Then it streaked skyward. A moment later a terrific explosion occurred! The giant plane disintegrated, and the ground below was littered with debris and broken bodies of men, women and children!

Long ago vacillating Pilate asked a frenzied mob a destiny-determining question: "What shall I do then with Jesus which is called Christ?" (Matthew 27:22).

Pilate made a disastrous choice in reference to the sinless Son of God. Because of it, he went at death into a lost hereafter.

PRAYER THOUGHT

What choice have you made about the momentous inescapable question: "What shall I do with Jesus?"

MONDAY, MARCH 14
Scripture Reading—Ezekiel 18:31

WHO WILL SURVIVE?

Jean Bourgeis-Pichat, director of the French National Institute of Demagraphic Studies, observed, "We are on the eve of an era in which society will have to decide who will survive and who will die. The new medical techniques are becoming so expensive that it soon will be impossible to give the benefit of them to everybody . . . . We will soon be confronted with a problem of choice, a moral choice. Is our cultural state ready for that? This is open to doubt."

PRAYER THOUGHT

We may not always be able to determine our physical well being but each of us is the sole arbiter as to whether he will live spiritually and eternally. Each one may choose spiritual life in Christ, or choose to reject Him and go into a lost hereafter. What is your choice?

TUESDAY, MARCH 15
Scripture Reading—John 8:31

WISDOM NEEDED

Lt. William T. Reinders, the pilot of a jet fighter plane that crashed into a home and killed 13-year-old Cynthia Masters, said, "I could have made it past the house if I had been able to drop my fuel tanks, but I figured I probably would have hit two more houses with them and there would have been three fires instead of one."

Lt. Reinders was confronted with a choice. He had only a few seconds to choose between two courses of action.

PRAYER THOUGHT

God's children are free moral agents, endowed with the freedom of choice. Great is their need of spiritual enlightenment and heavenly wisdom to "know to refuse the evil, and choose the good."

WEDNESDAY, MARCH 16
Scripture Reading—Isaiah 41:6

HELPFULNESS—THE MARK OF TRUE CHRISTIANITY

The leg of a member of a Plymouth Brethren church was crushed in an accident. He was rushed to a Roman Catholic hospital where the crushed limb was amputated by an Espiscopal surgeon. While convalescing, he was cared for by a Presbyterian nurse. He ran an ad in a Congregational paper for an artificial limb. A Methodist widow, whose crippled husband had been a Baptist, took out of storage the artificial limb her deceased husband had used, and sent it to the hospital by a Lutheran neighbor.

When the grateful man was a praised of the involvement of peo of many different churches, he e claimed, "I guess I'm now a 'Uni Brethren!' "

PRAYER THOUGHT

All true believers in Christ a united spiritually in Christ and t Father. Mutual helpfulness is t hallmark of true Christians.

THURSDAY, MARCH 17
Scripture Reading—Matthew 22:

A TWOFOLD RELATIONSHIP

Said Barry M. Kelley, "Christ liv in an occupied country that was und the iron heel of the Romans, w ruled by coercion and armed migh Yet He obediently paid taxes to th power, healed a Roman officer servant, and enjoined His disciples go the extra mile with a Roma messenger."

PRAYER THOUGHT

Christ's changeless dictum a curately defines a man's relationsh to God and to the country in which h lives.

FRIDAY, MARCH 18
Scripture Reading—Luke 1:79

NOW IS THE TIME TO MOVE

After visiting Nigeria, Stanl Burke returned to Canada ar resigned his $30,000-a-year position a announcer on the CBS nation television news to devote his time t help bring to an end Nigerian civ war which was then raging.

Burke said, "I have the profou conviction that . . . if enough peop are willing to make a commitmen we can end this nightmare. More tha a million Biafrans have already die and another million live under a almost certain sentence of death!"

PRAYER THOUGHT

How different it would be today wit nations around the world if Christ church, since its beginning, had bee totally committed to carrying out Hi Word!

SATURDAY, MARCH 19
Scripture Reading—Psalm 133:1

GETTING NOWHERE FAST

How attention-holding is a fabl tinctured with humor! In addressin

(Continued on Page 14)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: I heard a preacher say that Christians have been saved by faith s nothing. Is that what you believe?

Answer: Yes! That's what I unrstand that the Bible teaches. It says, le that believeth on the Son hath erlasting life: and he that believeth not Son shall not see life; but the wrath God abideth on him'' (John 3:36). is verse portrays Jesus Christ our d's view on the subject. Perhaps no er verse expresses more concisely, nply and fully His teachings on this bject.

The original from whence ''believeth'' translated has the same root as we find other locations in the Bible translated aith.'' It is that simple the one who lieves or exercises himself in faith ward Christ is saved. All who do not lieve on Christ or exercise faith in Him Saviour remain lost and are under or posed to the wrath of God. The Bible so says: ''Therefore we conclude that a an is justified by faith without the eds of the law'' (Romans 3:28); Therefore being justified by faith, we ve peace with God through our Lord sus Christ: By whom also we have cess by faith into this grace wherein e stand, and rejoice in hope of the glory God'' (Romans 5:1, 2); ''Knowing at a man is not justified by the works of e law, but by the faith of Jesus Christ, en we have believed in Jesus Christ, at we might be justified by the faith of rist, and not by the works of the law: r by the works of the law shall no flesh justified'' (Galatians 2:16).

It is through the grace of God that He ovided and we have come into this ondrous and glorious salvation. Grace that quality of His which influenced im to provide this eternal salvation even ough we never have and never will serve it. No merit of ours influenced it ut according to John 3:14-17, God's ve compelled Him to make the provision r all human beings in this whole world. For by grace are ye saved through ith; and that not of yourselves: it is the ft of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them'' (Ephesians 2:8-10).

God's grace and mercy were far reaching: ''For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life'' (Romans 5:6-10).

This being true it is the responsible duty of each of us to heed His admonition set forth in: ''I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God . . . . Be kindly affectioned one to another with brotherly love; in honour preferring one another'' (Romans 12:1, 2, 10); and that given us in ''And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you'' (Ephesians 4:30-32).

God for Christ's sake forgave us of all our transgressions and put them behind Himself as far as the east is from the west to never remember them again, however, it was no one less than our Lord Jesus himself that said: ''For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses'' (Matthew 6:14, 15); and remember that it was He who taught us Christians to pray: ''And forgive us our debts, as we forgive our debtors'' (Matthew 6:12).

In this we ask no more of the Father than we are doing in behalf of those who have sinned against us. We have no duty in righteousness to perform until we have come to Christ and been saved; then it is our duty to be like Christ in all the things we say and do and this may be done by faith and obedience to the word of God.

By faith we accept the truth found in God's Word and by faith we are able to obey that precious word and because of our faith our prayers are answered. ''And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them'' (Mark 11:22-24).

On the eve of Jesus our Lord's crucifixion He said: ''If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples'' (John 15:7, 8). We are invited to come to Jesus to walk in Him, to abide in Him and told that we who are Christians live and move and have our being in Him, that we are the members of His body and that we who are Christians have the mind of Christ and that in obedience to Him we do greater things than He did.

It was only a few times He went beyond the borders of Israel. We are commissioned to go into the whole lost world and there beseech men in Christ's stead or in the place of Christ to be reconciled to God. ''Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him'' (2 Corinthians 5:20, 21).

Mount Olive College

CHOIR WORKSHOP SCHEDULED



Mount Olive College will offer a workshop for choir directors, choir members, and ministers under the direction of Mrs. Karen Lucas, beginning Tuesday, April 5, at the First Free Will Baptist Church in Kinston at 7:30 p. m. The workshop will meet each Tuesday night for eight weeks.

Registration will be held at the first meeting April 5 and tuition will be $15 to cover cost of materials.

Each session will include discussion and actual choir rehearsals. The sessions include:

I. Organizing the choir program.
II. Conducting a productive choir rehearsal.
III. Choosing appropriate hymns and anthems.
IV. Survey of hymn structive and usage.
V. Basic conducting techniques.
VI. Planning programs for special occasions and church holidays.
VII. Basic vocal techniques.
VIII. New Hymns and other topics interest.

Mrs. Lucas received a Bachelor Music degree from East Caroli University in church music. Duri school she worked at Calvary Memo Methodist Church in Snow Hill and Sa Mary's Episcopal Church in Kinston part of her in practice training as a ch director and organist.

She was raised in the First Free W Baptist Church in Kinston. Karen is t daughter of Mr. and Mrs. Fred Regis and the wife of the Rev. Carlton Luca pastor of British Chapel Free Will Bapt Church. She teaches private pia lessons and also has students in voi and organ. She also writes the leag quarterly for the Free Will Baptist Press

NEW CREATIONS TO SING

The New Creations will present program of songs and testimonies Reedy Branch Free Will Baptist Churc on Sunday, March 20, at the 7:30 p. m worship service.

The Rev. Willis Wilson is pastor.

HIGH SCHOOL DAY
Saturday, March 19, 1977
Mount Olive College

PROGRAM

10:00—Arrival
Registration

10:15—Campus Tours

10:30—Refreshments

10:30—Conferences with
12:00 Faculty

12:00—Lunch
Entertainment MOC
Singers

1:30—Auditions for MOC
Singers
by any interested
students.
Conferences with
admission

ATTENTION: Pastor and Youth Leaders—
Fill your cars and buses with young people and come be with us. Please let us know the number you will be bringing so that we will know how many to expect for lunch. See you Saturday!!

Admissions Office
Mount Olive College
Mount Olive, North Carolina 28365
(919) 658-2502

STATE SUNDAY SCHOOL CONVENTION PLANS ANNOUNCED

he State School Convention will be held on April 16, 1977, at Mount Olive College. ow is a time schedule for the convention, and a chart showing the workshops that being planned.

8:45-10:45	First Class (Registration and Securing Meal Tickets)
10:15-10:30	Break and Refreshments
10:30-11:30	Second Class
11:30-12:30	Convention Business
1:00	Lunch for All Who Wish to Eat

rst me eriod	1 Learning Activities Up to Jr. Hilda Howard	2 Learning Activities Jr. and up Mary Dudley	3 A. V. Theory Jr. and Int. Peggy Waters	4 A. V. Theory Teenage Billie James
econd ime eriod	Learn. Act. Lab	Learn. Act. Lab	A. V. Lab	A. V. Lab
irst ime eriod	5 Intro. to Dev. Education Sheldon Howard	6 Adult Learning Act. Bill Futch	7 Dev. Ed. Stewart Humphrey	8 Setting up a Training Program Chris Singleton
econd ime eriod	Intro. to Dev. Education Sheldon Howard	Learn. Act. Lab	Dev. Ed. Stewart Humphrey	Setting up a Training Program Chris Singleton
irst ime eriod	9 Leading a child to making a decision Pat James	10 A. V. Theory Beginners Dianne Riley		
econd ime eriod	Leading a child to making a Decision Pat James	A. V. Lab		

In a continuing effort to improve the nvention, the Executive Board has orked hard to develop workshops that ll be of value to anyone that works with Sunday school. The first workshop of e convention will start at 8:45, and we an to finish all of the workshops and e business session before lunch. unch will be served by the college at a st of $1.75 per plate.

There are two big differences in this ar's schedule. First, you will notice at we have a better variety of orkshops. Last year several people commented on the fact that they needed something for adult classes, or for teacher—training in general. With this in mind, we have planned workshops on "Adult Learning Activities," "Developmental Education," and "Setting up a Training Program." We hope that these classes will help every adult teacher, pastor, and superintendent that will take part in them.

The other change is in the lab sessions that are being offered. Many of the people attending last year's workshops felt that they needed more time to work on some of the projects that were discussed. The labs are meant to compliment the first class period by giving the participants time to actually make some of the projects. With this in mind, we ask that you come dressed to work.

The Convention promises to be a great learning experience for all those that take part. We hope that every Sunday school teacher and superintendent in the state will plan to attend. Together, we can work to improve the quality of our Sunday schools, thereby, helping our students to know more about God's Word and what it says to mankind today.

Chris Singleton, Secretary
State Sunday School Convention

THINK!

A friend of Dr. R. A. Torrey once requested, "Tell me in a word how to study my Bible."

Dr. Torrey flashed back the admonition, "Think!"

CHILDREN PROCLAIM

WHAT I THINK ABOUT GOD AND JESUS

by 9-year-old
Karen Lynn Godwin

I think He is very special to me. I love Him very much. I am glad that He died for our sins. I feel that He is the most wonderful person to me. I am glad that He is in my heart. I am glad to be saved. I feel that He can do wonderful things.

He is strong, nice, wonderful, and kind. I am so glad to be a Christian. I will go out and tell the gospel to the ones who are not Christians. I love Him with all my heart. Amen.

WHAT JESUS MEANS TO ME

by 9-year-old
Millie Garner

Every Sunday I try to go to church and Sunday school, because I really want to know about Jesus. Jesus is something special to most everyone. He does so much to help us. When someone talks about love, I think about Jesus. I love Him; but when He comes into your heart, everyone will know it. Jesus is the best thing in the world.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ''. . . but it shall come to pass, that at the evening time there shall be light'' (Zechariah 14:7).

LIGHT AT EVENING TIME

Our Creator would have us keep from growing old. Some people grow old sooner than others. I see in our text that it is possible to have light in the evening time of our lives. There will come a time that every one will sense a desire to stay young. Ponce de Leon sought for the Fountain of Youth. Scientists seek for a miracle drug to prolong life and good health. Medical science is constantly searching for materials and combinations of materials which will negate old age symptoms and give our bodies a chance to stay young and healthy. These great men of our day have come up with remedies for diseases which are no longer a threat to our health. As a consequence people are enjoying better health and more than ten years have been added to our life span. We have reached the time when people may reach their three score and ten years more often. Senior citizens are increasing in numbers and this is not because fewer babies are being born, but because people are learning to live longer.

One sure way to keep from growing old is to keep learning. You can keep learning if you continue to be teachable. People who feel no need for further learning grow old quickly. For example, a tree or shrub that quits growing, and does not renew itself in season, will dry up and die. To stay young one must be open-minded and willing to share his knowledge and wisdom with others, and in turn accept the wisdom and instruction of others. As long as one is satisfied with what he knows, or does not know, he will never improve himself. A person who will not seek improvement has reached the end of his usefulness to society, and will begin to draw away from life. That is when a person begins to grow old. The processes of growing old are simple: When one allows other people to tell him that he is growing old, and does nothing about it, and when he begins to peel off habits of youth and engage the habits of old-age, and the withdrawal, he is not far from becoming senile.

To keep on learning one must keep on playing. Senior citizens are said to be in their second childhood. Children like to play and play they must. We do not stop playing because we are old; we are old because we stop playing. There are many sports, games, and exercises adaptable to senior citizens. There are many helpful projects in the community. There is the church for Christian activity. There are clubs, scout troops, and neighborhood projects of all kinds.

To keep on playing means you will continue to have friends, so keep on making friends. There will be times when you will need the helping hand of a friend. Invite friends to participate in things with you. Go shopping together; go calling on the needy together. The best way to have friends is to be a friend. A good neighbor cultivates good neighborliness. Be a good neighbor yourself and you will have good neighbors. This way, as old friends die or move away, you will have your circle of friends replenished.

Still another way to keep from growing old is to make yourself useful. I have known people who were very useful and dedicated to the care of a companion, but when that loved one passed away, they were at a loss to know what to do with themselves. Grief can cause a person to lose his desire to function properly in society, but in the due process of time one must break from grief, assert himself and become a useful citizen again. If one's health allows it, he must not only be useful, but also youthful.

I do not mean by staying close to youthfulness one has to become juvenile. You would not go back to juvenile or childish modes of dress and language. Neither should one drape himself in the drab, untidy garments of a slob. Add a little color, a few frills; the women will need to add a little makeup but please do not overdo this. It can become very obnoxious and distasteful. I have seen women who make such big thing of their hair-do, their cosmetics, and their jewelry that they destroy all their natu beauty and become, as it were, a paint doll. They are so fragile and artificial appearance that the eye of the behold is in complete shock. This is not good t the person or the beholder.

Finally, good health habits can a years to youth and activity. The use tobacco, drugs and intoxicants, a certain cosmetics are proven enemies longevity. Watch your appetite. Obesit too, is fatal to many people because contributes to high blood, heart attack and strokes, either of which may b fatal.

A LETTER TO A CHURCH

Dear Spring Branch,

When a man and his wife are calle into the ministry of God, they must leav their home and loved ones to go out int the world for Jesus. This alone is a ver hard task.

Five years ago, we were called of Go and we obeyed. Our faith was put to th test many times and probably will b again. But God has been very good to us He has seen us through all the valleys.

And then He sent us to Spring Branch church. Thank you Jesus for Spring Branch church! We are at home here These people are very unique. They ar very close to God, close to each other and close to us. They have taken care o us as parents do their children.

The first time I came here was as if had been gone a long time and just come home again. The welcome was like coming back to loved ones. I knew from the very beginning that God wanted us here. What a nice feeling it was and is still.

Thank you, Spring Branch, for having us here. Thank you for being the kind of peole you are. Thank you for letting us know how you feel about us. You are very special and we hope God will continue to bless you and us as we continue to serve you.

In His Service,
Your Pastor's Wife
(Mrs. Fleedie C. Reynolds)
Walstonburg, North Carolina

"Go ye into all the world, and preach the gospel"

mission work...

t home and abroad.

seph Ingram
reign Missions
rector-Treasurer
O. Box 979
oldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N C 28305

REE SPIRIT MISSION HISTORY



On December 12, 1974, I received a one call from the Rev. Floyd Cherry. . Cherry stated that a young licensed eacher, Dale Albertson, and his family d gone out from Daniels Chapel church good standing and had started a new ssion, and that he would like for the me mission department to give him a lping hand. Upon that request, we oceeded immediately and appeared on e scene which resulted into the mission ing taken into our home mission ogram.

Mr. Albertson had already purchased mobile unit by faith, but it alone did not ovide enough space for Sunday school d worship; so the home missions partment loaned them another mobile it to provide adequate space.

Brother Dale was holding a full time and going to Carolina Bible Institute night. It wasn't long before he had to rtail his work to only part time.

Brother Dale and his wife, Jasmine, ve worked diligently in leading the ssion to where it is today. They have en good and faithful people to work th and they are devoted Free Will Baptists. They carry on a full time program and many souls have been saved. With the help of Daniels Chapel church and many other devoted friends, they have made a down payment on a new building site. They are doing a great deal to help themselves. They tore down an old house that was given to them in order to get the lumber for framing this new sanctuary. I think that it is note worthy at this point to mention the fact that our church finance corporation is being extremely helpful to us in financing mission property. You couldn't find nicer people than Brother Hubert Burress and the other board members to work with.

We have every reason to be proud of Free Spirit Mission, near Wilson, and all the faithful Christians that have helped to make it possible. Their attendance is now running in the forties.

Submitted by,
Taylor Hill
District Treasurer

SPECIAL MESSAGE FROM HOME MISSIONS

In order to cut expenses, most home missions information will be published in the "Baptist" only. We are spreading your home missions dollars just as far as possible. Please urge all of your fellow church members to subscribe to the "Baptist": It will help a lot!

Children's Home

SEARCH COMMITTEE APPOINTED

The Search Committee has been appointed to interview and recommend prospective applicants for the position of the executive director of the Free Will Baptist Children's Home and Retirement Homes.

Interested parties should address inquiries to the following committee members: Mrs. Rebecca Davenport, Chairman, Route 1, Box 62, Winterville, North Carolina 28590; phone 756-3014; or Mr. Billy Dilday, Route 4, Box 178-B, Ahoskie, North Carolina 27910; phone 332-2665; Mr. A. G. Glover Jr., Route 1, Middlesex, North Carolina 27557; phone 269-8437; the Rev. Walter Sutton, Route 2, Box 100-A, Vanceboro, North Carolina 28586; phone 244-0207; and the Rev. Clyde Cox, 1731 Hillcrest Drive, Wilson, North Carolina 7893; phone 237-2589.

THE FRUITS

Kind hearts are the gardens;
Kind thoughts are the roots;
Kind words are the flowers;
Kind deeds are the fruits.

Author Unknown

Woman's Auxiliary

ATTENTION VICE PRESIDENTS OF THE WOMAN'S AUXILIARIES OF THE EASTERN DISTRICT

The Eastern District Woman's Auxiliary Convention will convene at Holly Springs Free Will Baptist Church, Newport, on March 24.

Please inform and urge your auxiliary women to be present and work together in love, faith, courage, and enthusiasm as we carry on in this work for our Lord.

"Only one life
I will soon be past.
Only what's done
For Christ will last."

Respectfully submitted by,
Rena W. Kirk, Vice President

NEWS & NOTES

Revival in Progress
At Snow Hill Church



Revival services are being held this week at Snow Hill Free Will Baptist Church, Mount Olive. Services began Monday, March 14, and will continue through Friday, March 18, beginning nightly at 7 p. m.

The Rev. M. E. Cox, pastor of Oak Grove church, is the evangelist for the revival. Special singing is being featured each evening.

The pastor, the Rev. John Owens, and the members invite all to attend the remaining services.

Pleasant Plain Church
To Hold Revival

Pleasant Plain Free Will Baptist Church of Route 2, Selma, announces its spring revival beginning Monday, March 21, and will continue through March 25. Services will begin each evening at 7:30 p. m. with the Rev. C. F. Bowen, pastor of Stoney Creek church, as the guest speaker.

The church and its pastor, the Rev. Raymond T. Sasser, extend a warm invitation to everyone to attend these services.

Free Union
Announces Revival

The Rev. Frank Flowers of Goldsboro will conduct revival services at Free Union Free Will Baptist Church near Walstonburg beginning March 20, and will continue through March 25 at 7:30 p. m. A very cordial invitation is extended to the public to attend.

Special Service At
First Church

On February 12, 1977, during the morning worship service at the First Free Will Baptist Church in Greenville, the Little Valentine King and Queen were crowned along with special awards given to the Layman and Woman of the year for outstanding Christian service. The members of First church cast votes for the candidates of their choice. After the votes were counted, the winners were announced as follows: Miss Christie Jones, Queen; Mr. Vance Averette, King; the Woman of the Year, Mrs. Dorlis Mills; and Laymen of the Year, Mr. Steve Walters.

The members of First church are thankful for the outstanding leaders of their church and believe in giving credit where credit is due.



The Rev. Davie Brinson awards Mr. Steve Walters and Mrs. Dorlis Mills.

Calvary Church
Holds Revival

Revival services will begin at Calvary Free Will Baptist Church, Wilson, Sunday night, March 20, and will continue through March 25. Services will begin nightly at 7:30 p. m. The evangelist will be the Rev. Charles Petit, a licensed minister from Everett's Cha church, Clayton.

Prayer room service will begin at 7 p. m. each evening; special singing be featured, and there will also b nursery provided. There will be a so hour on Friday night after the service.

The pastor, the Rev. Dewey C. Boli and the church members extend special invitation to all to come a worship during these services.

Revival In Progress
At Watery Branch Church

Watery Branch Free Will Bap Church, Route 2, Stantonsburg, beg revival services Sunday night, March and will continue through Saturd March 19. Services begin nightly at 7 p. m. The Rev. Rex Edwards is evangelist and is assisted by the past the Rev. Clinton Davis.

Special singing is featured ea evening by the church and local group Everyone is invited to attend remaining services.

Otway Church Announces
Spring Revival

Otway Free Will Baptist Churc twelve miles east of Beaufort, will hold spring revival beginning March 20, a will continue through March 26. T Rev. J. B. Starnes, pastor of the Ho Springs Free Will Baptist Churc Newport, will be the visiting evangeli Services will begin at 7:30 p. m. with t prayer room opening at 7 p. m. There w be special singing nightly by loc churches.

The pastor, the Rev. T. C. Farmer a the church members invite the public attend these services and pray much f the success of the revival.

Whaley's Chapel
To Hold Revival

Revival services will begin at Whaley Chapel Free Will Baptist Church, Jon County, Monday, March 21, and w continue through March 25. The Re Joe Ingram of Goldsboro will be the gue speaker along with the pastor, the Re Andrew Hill, assisting. Services w begin each evening at 7:30 p. Everyone is invited to attend.

stern District Youth
Hold Convention

The Western District Youth Fellowship
nvention will meet Saturday, March
1977, at the Free Will Baptist
ldren's Home near Middlesex. The
gram will begin at 10 a. m. We are
king forward to a wonderful day of
piration and fellowship. The Singing
naritans from Wallace will be special
sts at this convention.



THE SINGING SAMARITANS

Each church is asked to bring a picnic
ch. You will be able to purchase
nks at the Home. We would like to
courage each youth leader to have the
mber of YFA, AFC, Cherubs, visitors,
d leaders ready to present when you
ive. This will speed our registration
nsiderably.

The Western District officers urge all
uth in the Western District to join us for
s convention.

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rst Church Tarboro
Observe Revival

The First Free Will Baptist Church in
rboro announces revival services
ginning Monday, March 21, con-
nuing through March 24. Services will
gin each evening at 7:30 p. m. The
v. J. Harold Loman will be the
angelist during these services. Special
nging will be featured each evening.
ursery will be provided.

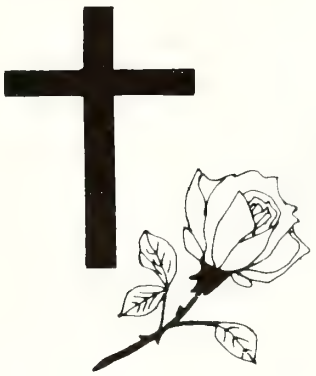
The pastor, the Rev. O. B. Jones, and
embers invite all to attend and worship
uring these services.

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ntral District
uth To Meet

The Central District YFA and AFC will
eet at King's Cross Road church on
turday, March 26, 1977, at 10 a. m.

(Continued on Page 15)



Special Moments

Dear Maggie,

Thank you for giving Christian friends an opportunity to share incidents of faith in their lives. Perhaps some of your readers will find encouragement from an incident in which I saw real faith in action.

A small church I attended in a prosperous rural community needed to build extra Sunday school rooms. One Sunday afternoon the membership met to see what could be done. One after another each member stood to explain how it would be nice to have the space, but he just couldn't afford the cost. The decision was made to forget about building the much needed facility.

The next day, the poorest member of the church knocked on the back door of each member's house with a basket full of fresh turnips from her garden. To each she explained that since no one else could afford to help, she was trying to make enough money to start a building fund. Each got the message that she, who had nothing, was doing more than all the others, who were quite able to provide the necessary resources. On Wednesday night the church was called into conference and enough pledges were given to begin construction immediately. That building stands today as proud testimony to the faith of one little lady who could inspire the more wealthy into giving what they could afford to meet a church need. She proved to me again that one person with big faith can accomplish miracles.

Maggie, whenever I face an obstacle, I am always reminded of my friend who started a church fund with all she had—a "mess" of turnips.

Name Withheld
by Request

For those of you who have planned to respond to the column, perhaps now would be a good time to exercise your faith.

Maggie

the Sunday School LESSON

St. Claire Bible Class

For March 27

THE WAY OF RESPONSIBLE STEWARDSHIP

Lesson Text: Luke 16:10-15; Mark 12:41-44
Memory Verse: Luke 16:10

I. INTRODUCTION

Luke 16, from which our first printed portion of Scripture for today is taken, should be considered along with Luke 15. Luke 16 continues the story of one Sabbath afternoon in Perea in the last six months of our Lord's ministry. On this day Jesus gave five parables: three parables of grace and two of warning. The parables of grace were given to the Pharisees who had criticized Him for receiving and eating with sinners. The parables of grace all dealt with lost things: the parable of the lost sheep, the lost coin, and the prodigal son. When we move into Luke 16, Jesus gave two parables to His disciples (Luke 16:1). These were parables of warning: the parable of the unjust steward and the story of the rich man and Lazarus. To teach foresight into heavenly things, He uttered the parable of the unjust steward; and to warn them of the fate of self-indulgence, He gave the example of the rich man and Lazarus.

Our printed verses from Luke 16 (vv. 10-15) are really the comments that Jesus made on the parable of the unjust steward. They show in a very real way the importance of God's people being responsible in the affairs of this life.

The passage which we study from Mark 12 gives a condensed account of the events following upon the discovery by the disciples that the fig tree which Jesus had cursed had withered away from the roots. Matthew gives the story of these events with more fullness; therefore, we suggest that you turn to Matthew 22:41-46 and read the account there. In this lesson, we will only glance at them in relation to the incident in the treasury, which Matthew omits.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. People tend to consider these things important: Possessions, pleasure, family, job success and security, and prestige. But these are not the things that bring one and keep one in a right relation with God. These are temporal and pass away.

B. God has asked us to use our time, talent, and material means on His behalf. We are to be concerned about the spiritual, moral, and physical well-being of our fellowmen.

C. Prayer, Bible study, confession, repentance, right living, fellowship, service, and worship are some areas of proper stewardship.

D. Jesus teaches the need for honesty, wisdom, diligence, and justice in small matters as well as great. One's use of material things that are little will indicate his ability to handle the greater things of the spirit. At the same time, a failure to manage small things well means nothing great will be entrusted to that one.

E. A good way to measure the extent of our sacrifice in our stewardship is to examine what we keep for ourselves. The one who keeps the least for himself sacrifices the most. The one who keeps the most obviously sacrifices the least. We should always compare any sacrifice we make as God's steward with the sacrifice Jesus Christ made in our behalf.

—**Standard Lesson Commentary**

III. ADDITIONAL TRUTHS

A. The first lesson of stewardship is to learn that what we have is not our own; it belongs to another, and He is God. If we fail to give God what He claims—first the tithe, and then the offering—we have not been faithful in that which is another man's. And if we are thus unfaithful in our stewardship, how can we expect God to give us that which is your own? These are the "true riches," because they become a part of our being, the inalienable possession of the redeemed. If we deprive ourse these true riches because we are faithful in our stewardship we main spiritual paupers, empty-han beggars who might be spiritually ric His grace.

B. The word **mammon** me worldly riches. If it is **unrighte** mammon the suggestion is that i wealth gained in some wrong man Jesus' point is that if we are involve accumulating such unrighteous wea how can we be trusted with **the t riches** which are our heavenly blessin If we are not enjoying these spirit riches in our daily lives we would do v to look at the way we gain possessions. In short, if we are not fai ful in our stewardship how can G entrust us with material and spirit riches? Could this be the reason many of us are spiritually impoverishe

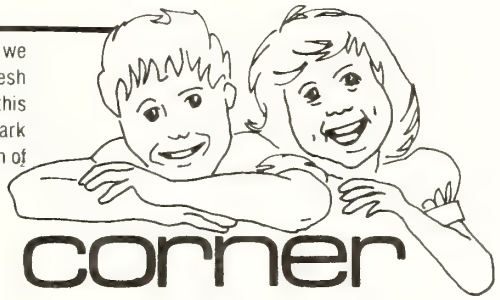
C. Haven't you often said that if y had a million dollars (or some other gr sum) you would give such and such large amount to your church or to so organization that helped people? We that may be true, but the only way m of us will ever know this for sure is examine what we do with the little have. If you are faithful in givi proportionately of your little, you perha would be as proportionately genero with much. Conversely, if you are stin with the little you have it is quite certa you would do no differently if you h great wealth. The fact is, you wou probably be more stingy, ever striving accumulate still more.

E. Why is it that, when the minist wants something done in a hurry, h usually calls on the busiest member his congregation? This is the reaso Faithful, busy stewards budget the time. They are used to being bus Usually they like it that way. They don have to start from scratch, because the are already going somewhere. Iner never holds them back.—Selected

F. "The worth of a gift is to b determined, not by intrinsic value, but b what it costs the giver. The measure the cost is what is **left**, not what is give For the widow to give her mites wa noble; for one well off to give 'his mite' contemptible."—B. W. Johnson

—**The Advanced Quarterly (F. W. B**

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

TOADS AND DIAMONDS

HERE was once upon a time a widow who had two daughters. oldest was so much like her in face humor that whoever looked upon the ghter saw the mother. They were h so disagreeable and so proud that re was no living with them. The ngest, who was the very picture of father for courtesy and sweetness of per, was withal one of the most utiful girls that was ever seen. As ple naturally love their own nesses, this mother ever doted on her st daughter and at the same time had ad aversion for the youngest. She de her eat in the kitchen and work tinually.

Among other things, this poor child s forced twice a day to draw water ve a mile and a half from the house, bring home a pitcher full of it. One as she was at this fountain there ne to her a poor woman, who begged er to let her drink. "Oh, yes, with all heart, Goody," said this pretty little ; and rinsing the pitcher she took up ne water from the clearest place of the ntain and gave it to her, holding up pitcher all the while that she might nk the easier.

The good woman having drunk, said er, "You are so very pretty, my dear, good and so mannerly, that I cannot p giving you a gift"—for this was a ntry woman to see how far the civility good manners of this pretty girl ld go. "I will give you for gift," tinued the fairy, "that at every word speak, there shall come out of your th either a flower or a jewel."

When this pretty girl came home, her ther scolded at her for staying so long the fountain. "I beg your pardon, mma," said the poor girl, "for not king more haste"; and, in speaking these words, there came out of her mouth two roses, two pearls, and two large diamonds.

"What is it I see there?" said her mother quite astonished. "I think I see pearls and diamonds come out of the girl's mouth! How happens this, my child?"—This was the first time she ever called her her child.

The poor creature told her frankly all the matter, not without dropping out infinite numbers of diamonds. "In good faith," cried the mother, "I must send my child thither. Come hither, Fanny. Look what comes out of your sister's mouth when she speaks! Would you not be glad, my dear, to have the same gift given to you? You have nothing else to do but go draw water out of the fountain, and when a certain poor woman asks you to let her drink, to give it her every civilly."

"It would be a very fine sight, indeed," said this ill-bred minx, "to see me go draw water!"

"You shall go, hussy," said the mother, "and this minute." So away she went, but grumbling all the way and taking with her the best silver tankard in the house.

She was no sooner at the fountain than she saw coming out of the wood a lady most gloriously dressed, who came up to her and asked to drink. This was, you must know, the very fairy who appeared to her sister, but who had now taken the air and dress of a princess to see how far this girl's rudeness would go. "Ah I come hither," said the proud, saucy maid, "to serve you with water, pray? I suppose the silver tankard was brought purely for your ladyship, was it? However, you may drink out of it, if you have a fancy."

"You are not over and above mannerly," answered the fairy, without putting herself in a passion. "Well, then, since you have so little breeding and are so disobliging, I give you for gift, that at every word you speak there shall come out of your mouth a snake or a toad."

So soon as her mother saw her coming, she cried out, "Well daughter."

"Well, mother," answered the pert hussy, throwing out of her mouth two vipers and two toads.

"Oh mercy!" cried the mother, "what is it I see! Oh, it is that wretch, her sister, who has occasioned all this; but she shall pay for it"; and immediately she ran to beat her. The poor child fled away from her and went to hide herself in the forest, not far from thence.

The king's son, then on his return from hunting, met her, and seeing her so very pretty, asked her what she did there alone, and why she cried. "Alas, sir! My mamma has turned me out of doors." The king's son, who saw five or six pearls, and as many diamonds, come out of her mouth, desired her to tell him now that happened. She thereupon told him the whole story; and so the king's son fell in love with her; and, considering with himself that such a gift was worth more than any marriage-portion whatsoever in another, he conducted her to the palace of the king his father and there married her.

As for her sister, she made herself so much hated that her own mother turned her off; and the miserable girl, having wandered about a good while without finding anybody to take her in, went to a corner in the wood and there died.

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:35, 36).

Coming Events . . .

March 19—High School Day, Mount Olive College, 10 a. m.

March 26—Bible School Workshop, Ayden, 9:30 Registration

April 2—Pee Dee District Woman's Auxiliary Convention, Oak Grove Free Will Baptist Church, Bladenboro, North Carolina

April 16—State Sunday School Convention, Mount Olive College

May 5—North Carolina State Woman's Auxiliary Convention, Rodgers Chapel, Mount Olive College

May 7—Christian Music Festival, Eagles Nest

Family Devotions

(Continued from Page 4)

the Texas Baptist Evangelism Conference, the Reverend Carlos McLeod used this one:

"One day a lifesaver heard a woman's frantic cry, 'Help, Help! Help!'

"Swimming out to the thrashing figure, he grabbed her by the leg. On reaching shore, he saw that he had brought in a cork leg. He swam out again and grabbed the woman by the arm. Back on the shore, he found that he had brought to safety an artificial arm.

"Swimming to the woman a third time, he grabbed her by the hair. Seeing that he was holding a wig in his hand, the would-be rescuer said, 'Woman, if you want to be saved from drowning, you had better begin to cooperate with me!' "

PRAYER THOUGHT

We get nowhere fast when we detach ourselves from others and fail to unite heart and hand in cooperative teamwork.

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

"The Mountaintop Experience"

Cragmont Bulletin

Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C

CRAGMONT ASSEMBLY TREASURER'S REPORT FEBRUARY 1977

Mrs. A. B. Chandler, P. O. Box 298, Oriental, North Carolina 28571, treasur for Cragmont Assembly, Inc., Black Mountain, reports as follows for the month February, 1977:

Balance Brought Forward February 1, 1977		$ 841
Receipts		
Albemarle District		
League Convention	$ 50.00	
Shiloh	11.10	
Sunday School Convention	4.00	65
Cape Fear District:		
Hopewell	22.44	
Wooten's Chapel	100.00	122
Central District:		
Bethany	31.48	
Elm Grove	155.00	
Mr. and Mrs. C. A. Williams	60.00	
First Church, Williamston	32.00	
Rose Hill Sunday School	5.00	
Second Union	13.40	
Spring Branch	15.00	311
Eastern District:		
Bethlehem Woman's Auxiliary	70.00	
Mrs. Marie B. Jones	15.00	
Fifth Sunday School Convention	10.00	
Third Union	50.00	145
Western District:		
Calvary	200.00	
First Church, Wilson		
Mr. and Mrs. James Bass	5.00	
Daphne Dixon	20.00	
Intermediate Girls Sunday School Class	10.00	
First Union	50.00	
Friendship	25.00	
Little Rock	280.00	
Milbournie	23.00	
Thelma E. Phillips, Free Union	10.00	
Rosebud		
Wilson Accountant and Tax Service by Christine B. Tyson	20.00	
YFA and AFC	33.81	
Sherron Acres	41.50	
Unity, Durham	5.00	100.3

Dee District:		
T. L. and Hattie Bright, White Oak	200.00	200.00
er:		
North Carolina Free Will Baptists Woman's Auxiliary Convention	517.50	
Transferred to Checking from General Savings	2,314.00	2,831.50
istmas Cards		
Mrs. Carol Bradshaw (1 box)	1.50	
Mary L. Joyner (14 boxes)	21.00	22.50
Total Receipts		4,421.73
Total for Which to Account		$ 5,263.01

Disbursements

rational Expenses	$ 244.10	
glas Skinner, Salary	800.00	
ress Insurance Agency	99.10	
e Will Baptist Press (2,000 Boxes of hristmas Cards)	2,314.00	
t-Citizen's Bank (Transfer of Funds to ain Building Account)	1,082.19	
Total Disbursements		4,539.39
ance on Hand March 1, 1977		$ 723.62

Earmarked Funds

n Building Fund	$37,719.94
eral Savings	14,829.62
pel	3,467.73
eral Fund	723.62
Total in Bank	$56,740.91

News Notes

Continued from page 11

King's Cross Road church can be ched by going north from Farmville on hway 121. Turn left on the second ed road to the left, 1245, about three es from Farmville. The church is on left, about two miles from the turn.)

Central District reporter, Debbie L. ith, said part of the business of the nvention will be to elect officers for the 77—79 fiscal years. The positions to voted are president, vice president, ording secretary, corresponding retary, treasurer, reporter, and nist. The convention will also discuss District's India Missions Project. The ject goal is $500. In addition, the say and declamation winners, and the e for the District Bible Bowl Runoffs l be announced.

Doug Skinner, manager of Cragmont sembly, will present the convention gram. Lunch will be served.

Everyone is urged to make a special effort to attend the convention and participate in the election of the officers. Your participation is needed if the positions are to be filled according to your wishes; this organization is for you, the youth.

Churches are encouraged to organize their young people and to form YFAs and AFCs. Get involved in the Lord's work.

Study Course
To Be Given

The Cape Fear Woman's Auxiliary will offer a one night study course on "Family and Youth."

The course will be given at 7:30 p. m. on Monday, March 28, 1977, at the Smithfield First Free Will Baptist Church. Mrs. Norvell Dawson is scheduled to be the speaker; her topic will be, "Heaven Help the Home."

Cape Fear Woman's Auxiliary Study Course Chairman, Mrs. Person Daughtry, says that pastors and husbands are invited to attend also.

Mount Zion
Announces Revival

The Mount Zion Free Will Baptist Church, Route 2, Nashville, will hold its Spring Revival from March 20 to March 25, 1977. Services will begin each evening at 7:30 p. m.

The guest evangelist will be the Rev. Floyd B. Cherry. Mr. Cherry is pastor of Pine Level Free Will Baptist Church and president of Carolina Bible Institute in Pine Level.

The Rev. Roy T. Clifton, pastor of Mount Zion, and members of the Mount Zion church invite everyone to attend.

Laymen's League
Holds Quarterly Meeting

The Laymen's League Fellowship of the Central Conference held its quarterly meeting on Monday evening, March 7, 1977, at Bethany Free Will Baptist Church.

The program was an inspiring presentation by four persons who gave personal testimony about how Christ had changed their lives. These four grew up in the same community, hardly knowing one another in sin. Now, however, they love one another as brothers in Christ. The four are the Rev. Bobby Taylor, the Rev. Royce Reynolds, the Rev. Billy Reynolds, and Mr. James Cahoon.

The Fellowship also began making plans for an activity to be held in May. Fred Wainwright, secretary-treasurer, would not give any details, but said it will be a real treat that the whole family will enjoy. He also said to "be sure to watch **News Notes** for our announcements."

The meeting was attended by 63 members and guests, representing 9 conference churches. An offering of $63.05 was collected for the Children's Home.

The next meeting will be held in June with Free Union church as the host.

WANTED: TRAILBLAZERS

C. T. Studd announced, "I will blaze the trail, though my grave be only a stepping-stone that younger men may follow and make Christ known where He is unknown."

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PSALM 103 938 *A F*

dure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust

heavens *are* the w

26 They shall
shalt endure: yea
wax old like a g
ture shalt thou c
they shall be cha

27 But thou *a*
thy years shall h



Trophies are beautiful and they glitter in the sunlight. But they tarnish . . .

WHAT ABOUT A TARNISHED LIFE?

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 23, 1977

EDITORIAL

TARNISHED TROPHIES

Guest editorial by Joyce Proctor Beaman

"Nothing is ever as good as it seems beforehand. Nothing!" These are the words of Nancy to Godfrey in George Eliot's great novel entitled SILAS MARNER.

How true these words are. Have you ever planned a vacation or trip, only to be disappointed once you reach your destination? Have you ever sacrificed for a new dress or suit or car, only to feel let down a few hours after the purchase?

The Bible calls us to service and to stewardship—to give of our best to the Master. Herein lies one of the greatest challenges to Christians. In our work for Him, we must be careful not to become engrossed in motives and attitudes so that we become obsessed by goals and gain, rewards and recognition. This leads to selfishness, covetousness and greed. History records, and newspapers report daily, the supreme sacrifices of character, reputation, and good will that are exchanged for a moment of glory or success. Benjamin Franklin wrote: "He has paid dear, very dear, for the whistle." How true this is when we let blind ambition drive us regardless of whom we hurt or the price we pay.

Success, fame, recognition, glory, and praise must not be sought as a goal or an end. Success must be a natural, normal outgrowth of God's goodness and grace as we work hand in hand with Him to do His will.

I am constantly inspired by Rudyard Kipling's thought: "God gives all men all earth to love." There are enough opportunities and spaces for service in God's great, wide, wonderful world so that we need not tread on the life of another to achieve or serve.

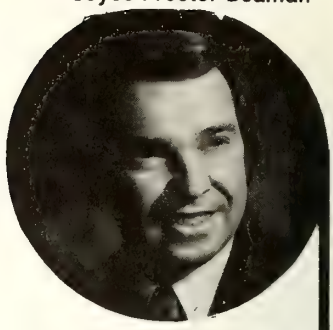
Families have been torn asunder, churches have been split, and the happiness of countless lives has been destroyed because someone was driven by an obsession for leadership, recognition, or praise—or maybe a job or position that God had already given to another.

I am constantly reminded of the New York hero who turned to a friend and said: "Today it's me; tomorrow it will be somebody else." Think of how fleeting and fragile are fame and glory.

Trophies are beautiful and they glitter in the sunlight. But they tarnish! Luther penned these beautiful words: "I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess."

Perhaps we could supplement George Eliot's words and say: "Nothing is ever so good as it seems beforehand. Nothing, except heaven!" And if we travel with clean hands and pure hearts, even the journey is beautiful!

Cover Photo Submitted by
Joyce Proctor Beaman



Tommy Manning
Editor

the free will baptist

MARCH 23

Volume 92 Number

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A SURVEY OF MATERIALS ON FREE WILL BAPTIST HISTORY

by Dr. Michael Pelt

HE Free Will Baptist denomination is one of the oldest in North olina, preceded only by the Quakers Anglicans, if we recognize that Free Baptists are the heirs of the English eral Baptists who settled in North olina during the early colonial period. as been two hundred fifty years since l Palmer gathered a group of evers in Chowan Precinct who wished e organized into a church. Some of n may have been General Baptists re Palmer came among them. One of m, Joseph Parker, was destined to ome an able pastor and organizer of eral other churches, including the st Free Will Baptist churches in tence today.

ll that we know about the ministerial rs of Paul Palmer and the record of e early General Baptists is dependent n the account other Baptists who ed North Carolina. Morgan Edwards s some information about Palmer's kground, some of which is confusing of questionable value since he rts that Palmer was baptized by n Thomas about 1732, which was after his preaching in North Carolina gained wide attention. Of Welch tist background, Edwards was an minister and a strong advocate of "doctrines of grace" as taught by Calvinists. He traveled throughout colonies in the early 1770s gathering rmation to be used in writing a ory of the Baptists in America.

he journal of John Comer, a Baptist ister of Newport, Rhode Island, vides more information about Palmer, n whom he received a letter in 1729 cribing the organization of a church years earlier in Chowan Precinct. mer also visited Comer during a tour England and other northern colonies in 30.

The minutes of the Philadelphia Baptist Association report that the Rev. John Gano visited North Carolina in 1754 and found the churches there to be in error in baptizing and admitting persons to membership who had not been examined by the pastor or elders and given a clear and convincing account of a definite "experience of grace."

Again, it was Morgan Edwards who has given the lively account of John Gano's intruding visit with the General Baptist ministers in North Carolina. (See Harrison and Barfield, **History,** Vol., p. 49.) It was Gano's report to the Philadelphia Association which prompted them to send Elders Benjamin Miller and Peter P. Vanhorn, two of their ablest leaders, to reform these General Baptist churches or reorganize them on Particular Baptist principles or the "doctrines of grace."

Most of our information about these churches before they were reorganized is provided by Morgan Edwards, who described the founding of the churches and gave brief biographical sketches of their early pastors. Without his notes, written during a tour of North Carolina in 1772, our knowledge of this early period would be considerably impoverished.

In 1803 Lemuel Burkitt and Jesse Read published **A Concise History of the Kehukee Baptist Association.** These men were among the top leaders of the association, Burkitt having become the pastor of the Meherrin church upon the death of William Parker in 1794. It was Burkitt's strong influence which brought this church into the Particular Baptist orbit. He was quite young at the time of the organization of the Kehukee Association in 1769 but was soon informed about the controversies arising from the reorganization of General Baptist churches. The bias of these historians in their account of the churches which belonged to the Kehukee Association may be seen in the fact that they make only brief references to their origin as General Baptist churches. Of William Parker, who served as pastor of the Meherrin church for many years, Burkitt and Read declared, "The customary way with him in receiving members was to baptize all who were willing and requested it. In consequence of which he baptized many, as he required no experience previous to their admission." (**Concise History,** p. 208.)

In 1813 David Benedict published his first edition of **A General History of the Baptist Denomination in America and Other Parts of the World** in two volumes. He added but little to what had already been written by earlier Baptists on the history of the General Baptists in North Carolina, yet his work is frequently cited by later historians because of its detailed account of Baptist work throughout America. In the second edition of this work which appeared in 1848, updating the account of Baptist work in the United States, Benedict ignores the fact that the Free Will Baptists have begun to flourish in North and South Carolina.

Up to this point it is clear that the earliest accounts of General Baptists in North Carolina were not recorded by themselves but by historians who were unsympathetic toward them. These historians found fault with their creed as well as their church discipline. Worst of all, they could ignore the remnant of churches and ministers who did not submit to the reformation of General Baptists by the more aggressive Particular Baptists during the last half of the eighteenth century. No records of any kind written by General Baptists in North Carolina are known to have survived. It is probable that an oral tradition of their early progress, followed by the later unhappy experiences, was transmitted by men like Joseph and William Parker, whose ministerial labors spanned a period of more than half a century. Such a tradition could easily have been passed on through men like John Winfield and James Roach, who joined the ranks of Free Will Baptist ministers in the latter half of the eighteenth century. James Roach succeeded Joseph Parker at Wheat Swamp in 1791-2 and later served as pastor of other churches organized by the Parkers. He and Jesse Heath were appointed by the General Conference to

revise the articles of faith and prepare a book of discipline for the government of the churches. Their work, which was submitted to the Conference in 1812 and later published, is the earliest written document of the Free Will Baptist denomination that has survived.

Jesse Heath became a Free Will Baptist minister in 1807. Twenty years later he began a correspondence with the Freewill Baptists in New England, a denomination which traced its origin to the preaching of Benjamin Randall in New Hampshire around 1780. They organized a general conference in 1827 and had begun to publish a denominational paper called the **Morning Star** in 1826.

Health's letters to the editor of the Morning Star are an important source of information concerning the growth of the movement in North Carolina during the early decades of the nineteenth century. Heath may be said to be the first Free Will Baptist whose attempt to give a written account of the status of the denomination, at least since the beginning of his ministry in 1807, is known to us.

Thus, for the first one hundred years of their history in North Carolina Free Will Baptists apparently left few if any records of their own which would tell the story of their efforts to preach the gospel and plant churches in the wide wilderness of this state. Finally, after decades of virtual silence, one of their ministers established contact with the leaders of another Arminian Baptist movement. Contacts with the northern Freewill Baptists may have encouraged a greater interest on the part of North Carolina Free Will Baptists in their own history. The visits of Elias Hutchens, a New England itinerant Freewill Baptist minister, to North Carolina as early as 1829 could only have intensified a self-conscious interest in the rise and progress of Free Will Baptist work in the South.

About this time, or perhaps a few years earlier, the Free Will Baptist Conference began to print the minute of its annual sessions. The earliest such minutes to survive were of the 1829 session, held at Bay River Church in what was then a part of Craven County. The minutes of this session, along with those of subsequent years, were abstracted by Thad Harrison and J. M. Barfield in their **History of the Free Will Baptists of North Carolina,** which was published in 1897. Free Will Baptists had finally begun to preserve some records for posterity.

The minutes of the Bethel Conference of 1832 (the earlier conference had divided into two conferences, called Bethel and Shiloh in 1830) indicate that "Elders Jesse Heath and Elias Hutchens were appointed to publish a history of our connection in this and the adjoining states . . . Heath was appointed to receive contributions for the expense of publishing said history." A parenthetical note in Harrison and Barfield's work asserts that this history was never prepared. (Vol. 1, p. 175)

Apparently no further attention was given for at least a generation to the need for writing or preserving an account of the denomination's history, except the printing of the minutes of annual sessions of the conferences. Few records of the Shiloh Conference have survived and minutes of the Bethel Conference for the years 1840 and 1844 were not available to Harrison and Barfield. Of course, the 1845 annual session of the Bethel Conference is regarded by the Disciples of Christ as the first meeting of this conference under the auspices of the Disciples movement in North Carolina since a large number of the churches and ministers of both conferences had already identified thesmselves with Disciples' principles. Dr. C. C. Ware's account of these developments in his **North Carolina Disciples of Christ**, published in 1927, tells the story of these years in greater detail than any other source. His is yet another example of an historian of another denomination writing an important chapter in the history of Free Will Baptists.

At the 1856 session of the General Conference, which met at Grimsley church in Greene County, an important step was taken to preserve the history of the conference. Elder Rufus K. Hearn, who had united with the Gum Swamp church in 1850 and was ordained to the ministry on August 1, 1853, was appointed recording secretary of the conference. He was instructed by the conference "to procure a book and keep a true record of all the business transactions of this and future conferences, and such other facts as may seem proper and right, together with a sketch of the lives of the several ministers compos the same." The fact that in 1859 El Hearn was authorized to "draw f dollars out of the general treasury purchase a book to keep a record of proceedings of the General Conferenc suggests that until that year no act was taken on the above proposal. T this matter did not continue to neglected may be seen by the pointment of a committee of three men the 1870 session "to examine the rec of the conference as kept by Elder R. Hearn, and said committee to say h much he shall have for his services." the next annual session this committ reported that the record of proceedin kept by Elder Hearn, along w biographical sketches of deceas ministers, had required a great deal labor for which they judged that a sum fifty dollars should be paid to him. Th also recommended that the sum of f dollars be paid to the recorder each ye for future services. In later years El Hearn was requested by the conferen on several occassions to write biographical sketch of a deceas minister. Some of these have be preserved in the volume by Harrison a Barfield.

Elder Hearn was an excellent choi for the task of conference recordi secretary. He was born in 1819 in t vicinity of Gum Swamp in Pitt Coun His father, Howell Hearn, was also a Fr Will Baptist minister during the ea decades of the nineteenth century a had lived in the same area since 1784.

It must have been about 1880 th Elder Hearn began the preparation o manuscript on the "Origin of the Fr Will Baptist Church of North Carolina A copy of this manuscript was sent D. B. Montgomery who used it in t preparation of his **General Bapt History,** published in 1882. Hearn w the first Free Will Baptist to make serious attempt at writing a history North Carolina Free Will Baptist Although his work contained certa errors and was poorly documented, was at least the effort of a devoted Fr Will Baptist to come to terms with t history of his denomination. Harrison a Barfield made use of his work in writi their history of the denomination, quoti most of its contents without givi proper credit.

(To Be Continued)



SUNDAY, MARCH 20
Scripture Reading—2 Corinthians 16

"GLAD TO BE A LEPER!"

Peking missionaries were tounded when an old man said: "I n glad I am a leper! For if I had not en a leper, I never would have come this hospital and would never have arned to know Jesus. I had rather be leper with Jesus Christ than be free om leprosy without Him"—Selected

PRAYER THOUGHT

As long as we have Jesus Christ we e able to withstand our infirmities. e has promised not to burden us yond our capacity and to help us dure our problems in life.

MONDAY, MARCH 21
Scripture Reading—Proverbs 12:15

WHEN TASKS ARE HARD

In a certain cotton factory there is a rd on the walls of the workrooms at reads: "If your threads get ngled send for the foreman." One y a new worker got her threads ngled, and she tried to disentangle em, but only made them worse. ien she sent for the foreman.

He came and looked. Then he said her: "You have been doing this urself?"

"Yes," she said.

"But why did you not send for me cording to instructions?"

"I did my best," she said.

"No, you did not," the foreman id.

"Remember that doing your best is nding for me."—*Moody Monthly*

PRAYER THOUGHT

Time, worry, and energy are saved hen we call in a specialist in the lving of our particular problems. In matters pertaining to the soul, call on the Saviour.

TUESDAY, MARCH 22
Scripture Reading—Proverbs 13:10

WHERE HER PRIDE WAS

The following experience was told by a member of the family referred to in this incident. A split in their church had taken place, leaving behind it much bitterness. One Sunday morning a member of the family arose from the breakfast table and said she was going to church. "What?" exclaimed the others, "Are you going back there, after the way our family has been treated! Where's your pride?" The one addressed, quietly answered: "This is Communion Sunday. I am going to sit at the Lord's table and remember His death for me. As for my pride, I haven't any when I survey the wondrous Cross, and any bitterness I had has all vanished when I remember He is coming, and perhaps very soon."—Selected

PRAYER THOUGHT

Jesus was not too full of pride and self-righteousness to submit Himself to the indignities of the Cross. The honor paid Him on that long-ago Palm Sunday was a shameful sham in view of the subsequent events.

WEDNESDAY, MARCH 23
Scripture Reading—1 Peter 2:21

"HAVE I EVER SEEN A CHRISTIAN?"

A father was one day teaching his little boy what manner of man a Christian is. When the lesson was finished, the father got the stab of his life, when the boy asked, "Father, have I ever seen a Christian?" —W. B. K.

PRAYER THOUGHT

Do our lives measure up to the definition of Christian? Check up and measure up today, tomorrow may be too late!

THURSDAY, MARCH 24
Scripture Reading—Matthew 15:19

WHERE CRIMINALS COME FROM

Where do our criminals come from? Plainly from bad or inferior homes, or lack of any homes. The home directs the youth into the road he is apt to follow throughout life. J. Edgar Hoover is quoted as saying on this point: "Criminals are home-grown. So are law-abiding, honorable citizens. Character, good or bad, gets its original 'set' in the home. Criminal tendencies are mostly picked up outside the home, perhaps on the street—because of a lack of proper teaching in the home. There is no real substitute for a good home." —Selected

PRAYER THOUGHT

A lovely home with everything our darling children desire handed to them is not any better than a home in the ghetto with Christian parents.

FRIDAY, MARCH 25
Scripture Reading—2 Timothy 1:7

KNOWLEDGE WITHOUT POWER

The late Dr. George S. McCune, who for many years was engaged in missionary work in Korea, made this statement: "A Korean said, 'We have had a code of morals. We have known what we ought to do, and what we ought not to do, but we have had no power to do what we knew to be right. But when Jesus Christ came into our lives we had power to do right.' "—*Moody Monthly*

PRAYER THOUGHT

Jesus gives our lives purpose and meaning. When we become Christians we have a goal in life.

SATURDAY, MARCH 26
Scripture Reading—1 Corinthians 3:11

TRUE, INDEED!

A newspaper cutting referred to a striking story in an anonymous book of memoirs published not long ago. The writer met the woman who nursed the great angostic, Professor J. H. Huxley, through his last illness. She said that as he lay dying the great skeptic suddenly looked up at some sight invisible to mortal eyes, and, staring a while, whispered at last, "So it is true."—From *Fingertips on Glory*

PRAYER THOUGHT

How wonderful to know it is true and be able to rest assured that our God lives and loves us.

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

Question: Please explain: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23, 24).

Answer: Perhaps Zacchaeus' answer to Jesus in the midst of His accusers might help us understand what Jesus said about the duty of one making a sacrifice who remembers he is indebted to someone whom he has sinned against.

"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation. I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost" (Luke 19:5-10).

This confession and proposed restitution of Zacchaeus was, there is no doubt, in keeping with Old Testament teachings. "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep" (Exodus 22:1).

Jesus also taught that a believer who has been treated wrongly by another believer has a duty to forgive his brother when the sin has been confessed and restitution made. "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him" (Luke 17:3, 4).

Confession and forgiveness and restitution are an essential part of holy Christian living. So is love, and kindness one to another. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:30-32).

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death . . . . Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren . . . . My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:14, 16, 18); "By this we know that we love the children of God, when we love God, and keep his commandments" (1 John 5:2).

George H. Sandison answers a similar question in his book **1000 Difficult Bible Questions Answered:**

"There is in these words of Jesus (Matthew 5:23, 24) no intimation that the gift will not be accepted. 'First be reconciled to thy brother, and then come and offer thy gift.' He is insisting that we cannot pacify God with gifts if there is injustice in our lives. An extreme case will illustrate this point: Suppose a thief wishes to get right with God. He cannot do so by making gifts. He must make every possible effort to return to its rightful owners the property he has stolen before his gifts can be acknowledged in heaven. In other words, we cannot straighten out injust by charity. Justice should prece generosity.

"There is something splendid a regal about the uncompromisi demands of Jesus. A prominent Fr Methodist pastor has a favorite mot 'Nothing is made right until it is ma right.' If God commands us to do o thing we cannot fulfil his requirement making a substitute proposition a doing something else. He demands th we live on terms of justice and honor w our neighbors. He is so insistent up this that he cannot be pleased with o worship or service until we ha established our lives upon this basis.

"At every step we need his divi grace, grace to help us to live justly wi our neighbor and grace to worship a serve him acceptably. We must careful not to judge others in this matte except in cases where we know th positive wrong has been done.

"The final answer to the questi depends upon what you mean by th word 'consecrated.' There are ma Christians who feel that while they wis to serve God there are certain sacrifice and services so difficult that they shrin from making this full surrender. Whi God is very stern in such cases he is als very gentle and patient. He will recei our services and gifts, hoping that w shall soon be led to make the fu surrender.

"The passage referred to does n deal with this phase in Christian life except so far as it relates to the matter making right the wrongs we have done others. In this there must be no dela Indeed, there should be no dela whatever in making the complete, gla surrender to God which will bring us th fulness of his power and put us in lin with his richest blessings."

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . and when thou art converted, strengthen thy brethren" (Luke 22:32).

ON STRENGTHENING THE BRETHREN

Our Lord was talking to Simon Peter when He said, "And when thou art converted strengthen thy brethren." Peter was already one of our Lord's disciples, and yet he was not converted.

He was still a casualty of Satan. Satan had had plans for him. But Jesus prayed for Peter, and this made it possible for him to be delivered from the power and control of Satan. Once delivered from the power of Satan, he would be converted. This means that Peter was changed in his sense of direction. Peter was turned about-face and could see where he was going. He was delivered from the power of Satan to sift and to divide him out for distribution in the various projects of sin and degradation.

Peter faced yet another experience before he was properly committed to the gospel ministry. This came during the trial of Jesus when Peter denied three times that he ever knew the Lord. But after this experience Peter was fully qualified to strengthen the brethren. It was then that he passed from the office of a disciple to that of an apostle.

Many people are attracted to the church before they are converted. When they are accepted in the church they seem to conclude that "the great transaction is done." But it is just the beginning. The church is in need of reinforcements. The rank and file of the church is constantly being depleted by removals from the community, by indifference, sickness and death. Many churches never reach the extent of their potential because the members are not converted.

It is a quality of conversion to strengthen the brethren. A great many so called members of the church become a deadweight, and actually hold back the progress of the church. These members are out of place when the church really needs them. Projects are never completed because members are not there. They promise with every intention of performing, but the affairs of life come first and the church has to go lacking. These people refuse to make the business to their excuses for most important.

If the Lord would inflict people according to their excuses for not serving Him, many of them would be sifted by Satan and stretched out in the designs and purposes of the devil.

What can you do to strengthen the brethren? The first thing is to see that your pew in the church is occupied every Sunday for worship services. You need to realize that an empty pew makes a mock of Jesus; it deletes God's message from the pulpit, it spoils the fellowship of the church; and it refuses to lend a helping hand to the business of preaching the unsearchable riches of Christ. Every converted person should make it necessary to be in place in the Lord's house on every occasion of service, and to make plans to bring, or at least invite, others to attend the worship services by filling a pew for Christ.

Besides filling an empty pew, you can pray. All God's children can pray! Prayer changes things. Paul said, "Brethren, pray for us." Jesus prayed for Peter and he was changed. Jesus will honor the prayers of His saints. All saved people need to pray for the brethren. They need to pray for the spiritual leadership of all who are leaders (all Christians are leaders). As Christians we are to pray for the sick, the poor and needy, the troubled, the confused, and the ungodly.

A converted person will support his church financially. He learns that God is able to make nine tenths go further than ten tenths. God blesses according to our sincerity and our ability. Even the "widow's mite" caught the eye of Jesus and His comment. Your best, regardless of how little or how great it is, is all the Lord expects from you.

Finally, you can study to "show yourself approved unto God." This is where many church members fail—they have no method or system of studying God's Word. Most of them do not attend the midweek Prayer Meeting and Bible Study. If they do attend, they are not really seeking to discover the truth of God's Word because they never prepare for it.

Christians should search the Scriptures to assure themselves that what is being taught from the pulpit or in class sessions are the full unmitigated truths of the Scriptures. The Sunday school lesson is very seldom read by the average student.

All of us need to assume the position of a steward and be prepared to give an account of our stewardship. If you will get your tools together, God will provide you with the work which must be done! Amen.

Coming Events . . .

March 23—Home Mission Study Course, Sandy Plain Free Will Baptist Church, 7:30 P. M., Conducted by Hayes Dean Kennedy.

March 26—Bible School Workshop, Ayden, 9:30 Registration

April 2—Cape Fear Youth Rally, Tee's Chapel Free Will Baptist Church, 7:30 P. M.

April 2—Pee Dee District Woman's Auxiliary Convention, Oak Grove Free Will Baptist Church, Bladenboro, North Carolina

April 5—Chorus Workshop, on Tuesday Nights for Eight Weeks, First Free Will Baptist Church, Kinston, 7:30 P. M.

April 16—State Sunday School Convention, Mount Olive College

May 5—North Carolina State Woman's Auxiliary Convention, Rodgers Chapel, Mount Olive College

May 7—Christian Music Festival, Eagles Nest

NEWS & NOTES

Selma Church
To Hold Revival

Revival services will be held at the Selma Original Free Will Baptist Church in Selma. Services will begin on Sunday March 27 and go through Thursday March 31. Services will begin each evening at 7:30.

This revival will be conducted by representatives of the various denominational enterprises. The speakers will be: Sunday, the Rev. Joe Ingram, Foreign Missions; Monday, the Rev. David Thick, Children's Home; Tuesday, the Rev. Frank Harrison, Mount Olive College; Wednesday, the Rev. Doug Skinner, Cragmont; Thursday, the Rev. Taylor Hill, Home Missions.

Music Recital by
Valerie Wood

Miss Valerie Wood of the Grimsley Free Will Baptist Church will give a private piano recital, March 29, at 8 p. m. on the downtown campus of Mount Olive College. Miss Wood is a music major at the College.

A reception will follow the program.

Union Chapel
Announces Revial

Union Chapel Free Will Baptist Church of Plymouth has scheduled its spring revival for the week of March 28-April 1, beginning at 7:30 each evening. The Rev. J. B. Starnes, pastor of Holly Springs church will be the evangelist. Prayer room will open at 7:15; and special music will be featured each evening.

The pastor, the Rev. John Melancon, and the church membership welcome all to come and worship with them in these services.

Spring Revival At
Sweet Gum Grove Church

Sweet Gum Grove Free Will Baptist Church, Route 3, Stokes, announces its spring revival beginning Monday, March 28, and continuing through April 2. Services will begin nightly at 7:30 with special music and a nursery provided each evening. The Rev. Don Kivett will be the guest speaker during the services.

The pastor, the Rev. Frank Brinson, and members extend a warm invitation to all to come and worship during these services.

Owens Chapel Announces
Spring Revival

Revival services will be held at Owens Chapel Free Will Baptist Church, Route 3, Elm City, beginning Monday, March 28, and will continue through April 2. Services will begin nightly at 7:30.

The Rev. O. B. Jones, pastor of the First Free Will Baptist Church of Tarboro, will be the evangelist during the services. Special singing will be featured each evening. The pastor, the Rev. Swade Benson, and members invite all to attend these services.

New Church Established
In Durham

Officials of the Piedmont Conference were on hand in the organization of a new Free Will Baptist Church in Durham, January 23, 1977. The Rev. Grayson Spencer explained the ''Treatise'' and gave further instructions on the operation of Free Will Baptist churches. The church adopted the name of ''Cathedral'' and called the Rev. M. E. Cox as their pastor. He moved to Durham February 24 to assume the duties as pastor. He resides at 3901 Mary Martin Road. God has mightily blessed and the church now has a membership of over 100 with 134 attending services last Sunday morning. We have just purchased church property of $50,000 with an indebtment of only $6,000. The church is located on Baptist Road, just off Wake Forest Road at Neil Junior High School. The church property was formerly Union Grove Baptist Church. oddity in the matter is that Union Gr church was a Free Will Baptist Church the early 1960s and then became independant Baptist. The pres building that we purchased is only th years old. We ask the prayers of all the church here on Baptist Road. T pastor's home phone is 596-5802, a the church office phone is 596-1500.

Rev. Robert May to Conduct
Harrell's Chapel Revival



The Rev. Robert May of Ahoskie w be the guest evangelist for a revival the Harrell's Chapel Free Will Bapt Church near Snow Hill, March through April 2. Services will start 7:30 each evening. There will be spec music featured each night.

The pastor, the Rev. Robert Rollin and the members extend a cord welcome to everyone to attend.

Little Rock Church
Revival Now In Process

Little Rock Free Will Baptist Chur began revival services Sunday, Mar 21, and will continue through March 2 The Rev. Royster Martin, pastor of Ho Springs church, is the guest speake Everyone is invited to attend t remaining services.

New Chairman Appointed
To Board Of Ordination

The new chairman of the Weste Conference Board of Ordination is t Rev. Clyde Cox, pastor of the First Fr Will Baptist Church in Wilson. His a dress is P. O. Box 549, Wilson, Nor Carolina 27893; or phone 243-6612.

iper Chapel Church
nounces Revival

Revival services will begin at Juniper apel Free Will Baptist Church near nceboro Sunday, March 27. Services l begin Sunday night at 7:30, and h night following at 7:45. Prayer room l open at 7:30. The Rev. Delmas wn, pastor of People's Chapel rch, will be the guest speaker for the vices.

The pastor, the Rev. Eddie wards, and members invite everyone come and worship during these vices.

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ival Services Announced
Gray Branch Church

Revival services will begin at Gray nch Free Will Baptist Church, Deep n, Monday, March 28, at 7:30 p. m. l will continue through April 2. The st evangelist will be the Rev. Frank wers.

The pastor, the Rev. Don Gray, and church membership extend a special itation to all to come and worship ring these services.

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asant Hill Church
nounces Revival



Pleasant Hill Free Will Baptist Church ll hold revival services beginning arch 28, and will continue through ril 2. Services will begin nightly at 45, with special singing being featured ch evening. The Rev. David W. nsley will be the evangelist during the ival.

The pastor, the Rev. W. H. Willis, and mbers of the church extend a warm itation for all to attend.

Third Union
Convention To Be Held

The Third Union, Eastern District, Sunday School Convention will be held at Gray Branch Free Will Baptist Church near Deep Run, Saturday, April 2, beginning at 10 a. m. The Rev. J. Stewart Humphrey of the Gum Swamp church will bring the message on "Christian Education."

Please have your church school represented.

Dedication and Note Burning
At Cabin Church

Cabin Free Will Baptist Church near Beulaville recently celebrated a note burning and dedication of its long-awaited educational building.

Nathan Hinkle, chairman of the finance committee, led in the dedication service. Hinkle paralleled the temple dedication of Solomon with that of Cabin's educational building.

It was emphasized that the only true dedication of the educational building could be through the people's dedication of their lives to the purposes for which the project was undertaken.

It was pointed out that the educational building was seven years in the planning and seven years in the building, implying that God was in the project. Yet Hinkle said we must now do our part to use the building for the glory of God.

The dedication service also included the reading of the duties of the officers of the church, a prayer of dedication by the pastor, the Rev. William L. Littleton, and a note burning ceremony.

As in the dedication of the Solomonic temple, the people afterwards enjoyed a great feast.

Otter's Creek To Hold
Gospel Singing and Revival

A gospel singing will be held at Otter's Creek Free Will Baptist Church of Route 1, Macclesfield, on March 26, featuring the Watchmen of Pikeville. Also revival services will begin on Monday, March 28, through April 2, with the Rev. Keith Cobb of Fountain as guest speaker.

Both these services will begin each evening at 7:30 and will be assisted by the pastor, the Rev. Ralph Aycock. Everyone is invited to attend these services.

People's Chapel Church
Revival Now In Process



People's Chapel Free Will Baptist Church announces its revival which began March 21, and is continuing through March 26. Services will begin at 7:45 p. m. Guest speaker is the Rev. Clyde Cox, pastor of the First Free Will Baptist Church in Wilson.

The pastor, the Rev. Delmas Brown, and members of the church invite all to come and worship during the remaining services.

Robert's Grove To
Observe Youth Sunday

Robert's Grove Free Will Baptist Church will observe youth Sunday on March 27. The young people will be in charge of all offices during Sunday school and the worship service. A member of the YFA will be bringing the message.

Sunday school will begin at 10 a. m. and worship service at 11 a. m. Everyone is invited to attend.

Sandy Plain Church
To Hold Study Course

A study course on "Stewardship" will be taught at Sandy Plain Free Will Baptist Church March 30th, 7:30p. m., by Mrs. Mary Ellen Thigpen. Everyone is invited to attend.

NOW IS A GOOD
TIME TO RENEW
YOUR SUBSCRIPTION

Auxiliaries IN Action

CENTRAL DISTRICT WOMAN'S AUXILIARY CONVENTION

The Central District Woman's Auxiliary Spring Convention will convene with Elm Grove Free Will Baptist Church, Route 3, Ayden, Wednesday, March 30, 1977, with the president, Mrs. Bruce Barrow, presiding. The convention theme will be "Create in Me a Clean Heart," with Scripture taken from Psalm 51:10, "Create in me a clean heart, O God; and renew a right spirit within me." Miss Leah McGlohon will serve as music director with Mrs. Francis Carraway as organist, and Mrs. J. T. Beddard Jr. as pianist. The scheduled program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Search Me"
—Devotion, Mrs. Estelle Boyd
10:10—Welcome, Mrs. Christie Bailey
—Response, Mrs. Polly Eubanks
10:15—Greetings, Mrs. Bruce Barrow, president
—Recognition Time
—Business Period
10:35—Missions, Miss Leah McGlohon
—Roll Call Of Auxiliaries
—(Mission Money and Pennies for Cragmont)
10:50—Youth (Declamation), Mrs. Jack Dail
11:00—Children's Home News, Mrs. Jane Tripp
—Love Offering
—Hymn, "Heavenly Sunlight"
11:15—Free Will Baptist Press, Mrs. Elizabeth Hill
11:25—Special Music, Miss Leah McGlohon
11:30—Morning Message, the Rev. Gary Bailey
12:00—Benediction
Lunch

Afternoon Session

1:15—Hymn, "I Will Sing the Wondrous Story"
—Prayer
1:20—Presentation of Essay Winner, Mrs. Dot Dail
1:30—Study Course Chairman, Mrs. Albert Protor
1:40—Cragmont, Mrs. A. B. Chandler
1:50—Anna Phillips Loan Fund, Mrs. Bertha Harris
2:00—News from Mount Olive College
2:10—Recognition of Life Awards, Mrs. Jessie Harris
2:20—Business Period
—Nominating Committee Report
—Installation of New Officers, Mrs. Bruce Barrow
2:45—Song "Search Me"
—Benediction

OAK GROVE CHURCH HOST TO PEE DEE DISTRICT AUXILIARY CONVENTION

The Pee Dee District Woman's Auxiliary Convention will convene at the Oak Grove Free Will Baptist Church, Bladenboro, on Saturday, April 2, 1977. The convention theme will be "As for Me and My House We Will Serve the Lord," with Scriptures taken from Joshua 24:15; Deuteronomy 6:7; 11:19. The program is as follows:

9:30—Devotions, Mrs. Marybelle Pait, White Oak church
—Welcome, Mrs. Kathleen Davis, Oak Grove church
—Response, Mrs. Louise Cartrette, Beaverdam church
—President's Message, Mrs. Huldah Kinlaw, White Oak church
—Special Music
—Business Session
—Chairman's Reports
—Committee Reports
—Hymn
—Message
12:30—Lunch

WOMAN'S AUXILIARY OF GENER CONFERENCE—WORKING BETWE CONVENTIONS!

Since the time is again approachi for another yearly meeting of t Woman's Auxiliary of General Conferen to be held in South Carolina, I want share with our people a successful a inspiring report of the work of one of o officers, Mrs. R. H. Jackson, who secretary of the Woman's Auxiliary of t Central Conference. Following is t report written by her. In it she shows us some of the places she visited and h own personal feelings about her trip.

" 'God is great and God is goo became a reality to Mrs. Callie McLauri my sister, and me. We visited t wonderful state of West Virginia duri October. It was the season of the ye when the beauty of the trees were at the peak. It appeared that God had taken H paint brush and tenderly touched ea leaf with hues of unimaginable color With the rays of the sunshine peakir over the high mountain, and the leav glistening in their brilliance. I could n view such splendor without knowing th God is great and God is god'.

"The trip to West Virginia was one sharing; that is, I went to obtain ide from the Ladies Auxiliaries of We Virginia in order to improve our metho of work in North Carolina and oth states, as well as, to share with them t methods that we are using to promo God's work through our auxiliarie Many useful ideas were given by t ladies of West Virginia; afterwhic slides were shown about our work North Carolina and other areas. A mo inspiring discussion was held after eac meeting.

"Some of the auxiliaries and churche that we visited were: Bim Free W Baptist Church, Gorden Communit Church, Laurel City Church, Little Cree Church, Cazy Free Will Baptist, an others. Many of the auxiliaries a sending gifts and donations to the Fre Will Baptist Children's Home at Mi dlesex.

"Before leaving West Virginia, I m with a group of the ladies and gave review of the auxiliary manual. I en couraged them to keep up the great wor which they are doing for God throug their auxiliaries and their churches. Th ladies invited us to come back to vis

eir Bible schools and churches in the ring. In return, the people of West rginia were invited to visit North rolina and they were encouraged to present at the Woman's Auxiliary nvention of the General Conference nich will meet in South Carolina in ne.

"When one visits the Free Will Baptist urches and the great state of West rginia, he truly must feel that 'God is eat and God is good'!"

Respectfully submitted
Mrs. Norman Ard, President

RELIGION OF OUR FOREFATHERS

What is religion? What does it mean to u? Religion is the faith and belief we ve in our Lord and Saviour Jesus rist. Religion means to me that I have ace within and contentment in my art. I know that if I die today that I will saved from hell and I will go to Heaven cause I have been saved and accepted sus Christ. But other religions do not an the same thing. The beliefs of nduism is quite different from ours. ey do not eat meat because they think is wrong to take life, whether it is man or animal. If the person has led a od life the soul goes upward in the ale. A low-caste person is reborn as a ghcaste. The soul of an evil person may ss into the body of a dog or any other imal. Aren't you glad that our faith is t based on such rituals as this? I am d that religion has far more meaning an this.

Let's take a look at how religion had beginning in America. The early ttlers came to this New World from gland because they were dissatisfied th the radical reforms in England. They uld not worship as they wished there. they came to this New World to put wn roots of their own and to worship re on the Scriptures rather than forms. This group was known as the ritans. The American Colonies became e scene of some of the most significant apters in the story of Christianity. By e 18th century congregationalism was e prevailing type of church government the Puritan colonies. Many decades ssed before full religious liberty was tablished together with separation of urch and state. As a result of the fferent movement the Christian Church America is now divided into some 200 groups. Many men lost their lives in this struggle for freedom of religion. I think these men and women who left their homeland had to have a great faith in God to venture out into a land of unknown existance. As did Abraham, as it says in Hebrews 11:8, 9, 10. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations whose builder and maker is God." Abraham as well as our forefathers remembered to thank God for their many blessings and safe keeping. How often do we remember to thank Him for our blessings? The little things God blesses us with, and the things He does for us are often taken for granted. Religious dedication brought God's special grace to America. God protects and guides His children. In 2 Corinthians 9:8-10 we read "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruit of your righteousness;)."

Now, I have one more question I'd like to ask you. What are the benefits of being a Christian and leading a religious life? I think one benefit is the peace of knowing our work is done well. In Galatians 5:22, "peace" is one of the fruits of the spirit. We can have peace within if we have done our work well. When we study and try to do the best we can, we can have that peaceful feeling. ". . . Well done, thou good and faithful servant: . . ." (Matthew 25:21). If we are Christians, there is no better reward for anyone of us than a crown of righteousness waiting in heaven for a work done for the Lord, our maker. Let me give you something to think about the dedication to the cause of freedom brought the path of freedom across the wilderness. Had our forefathers not been Godfearing, we might not have the freedom of religion.

ARE YOU LISTENING?

by Nancy Frost Rouse
Lucama, North Carolina

Have you got your life together?
Do you know who you are?
Have you learned to trust Jesus,
And serve Him where you are?

Remember there are others
Who do not know the way.
We are desperately waiting—
Are you listening today?

I wish I knew Jesus
Well enough to believe
There was someone here to help me,
And answer to my need.

I wish I could find
A friend who knows Him well,
Someone I could talk to,
Someone I could tell.

Won't you be that someone?
And come to me today?
Perhaps we two together
Could teach me how to pray.

I know Jesus wants me
As much as I want Him—
I hope that He will guide you
To come and be my friend.

Nancy Frost Rouse
Lucama, North Carolina

HOMEWARD BOUND

He sent me here
But as a babe,
To live, and grow,
And learn His ways.
He's nurtured me always
Through the years,
In both the happy times,
And those of tears.
As darkness closed around me,
He was there;
To guide me safely,
With infinite love and care.
To live, to grow, to pass my tests:
This is why I am;
Where beauty surpasseth understanding,
That's where I'm homeward bound.

Author Unknown

the Sunday School LESSON

St. Claire Bible Class

For April 3

JESUS OFFERS HIMSELF

Lesson Text: Mark 11:7-10, 14:32-36; 15:33-39
Memory Verse: Mark 14:36

I. INTRODUCTION

Jesus' earthly ministry was drawing to a close. It would be only a few days before He would be taken and crucified by cruel hands. But that time was not yet come; He had the better part of a week—the week of His passion, which means suffering—before He would offer Himself up to die for sinful mankind. Thus it was that on the Sunday before His crucifixion He made His triumphal entry into Jerusalem, riding on a colt. The people watched Him enter and spread palm branches before Him to carpet the road for His ride into the city. That is why we call this day Palm Sunday.

A young girl of a large family was a cripple. Her brothers and sisters seemed to care little for her, and this caused her to develop a feeling of despair. "Nobody seems to want me," she cried, "I'm just a poor cripple and in everybody's way."

Then one day she read the story of Palm Sunday and how Christ made use of a lowly beast to further His kingdom. Inspired by the incident, she said, "If Jesus once needed a donkey, perhaps He could use me." It put new courage into her and she soon found herself engaged in the distribution of Bibles and Christian literature, with her home as her headquarters. When she died forty years later she was beloved by hundreds, and had been instrumental in doing untold good.

It is our prayer that Palm Sunday will teach us that we are useful to Him, too. As He offered Himself to the people, let us offer ourselves to Him.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. People are often swayed by their friends, emotions, and circumstances more than by convictions. Superficial decisions and the lack of deep commitment are a part of the problem.

B. Selfish prayer fails. Our prayers and our lives need to reflect an earnest effort to please God and to do His will. Because Jesus submitted Himself to God's will, salvation is made possible for everyone. Our lives too can become a blessing to others through a similar submission.

C. Man is lost in sin, unable to save himself in his sinful state. But Christ came as the Messiah to save us. Christ was (1) the Son of man, who showed us how to live in goodness and service; (2) the suffering servant, who offered himself for the remission of our sins through His vicarious suffering; and (3) the King of kings, who reigns from His throne above. In offering himself as a sacrifice for our sins. Christ has done all He can do to save us. The rest is up to us. We can accept His offer or reject it. Which will you do?

D. We live because Jesus died for us.

—**Standard Lesson Commentary**

III. ADDITIONAL TRUTHS

A. The triumphal entry of Jesus into Jerusalem shows three things. First, it shows the fickleness of the multitudes. Second, it was an announcement by Jesus to the whole world that He was the promised Messiah. Third, it showed that the multitudes had no understanding of who He really was and what His minist was.

B. The Garden of Gethsema experience shows the importance prayer in the life of Jesus. It also sho how completely submissive He was the wisdom and power of His Fath Have you ever thought how much bet off we would be if we were as submissi as Jesus was to God's wisdom a power?

C. The death of Christ on the Cro shows what Christ did that we might saved. We must not trust in ourselves anything that we can do, but in Him a what He has done for us. There is other way to be saved.

D. Even the enemies of Jes admitted when He was on the Cross th He was the Son of God. Have you ev admitted that? Have you ever trust Him as your very own personal Saviour?

E. To sum up the lesson: Jes sought to know fully the Father's will Him. He submitted Himself to that w even to the point of dying. What a example for us. Have you found the w of God for your life?

F. When we face a difficult situatio do we trust ourselves into the hands our Heavenly Father because we kno that He can handle the situation and th He knows what is the best for us?

G. The great question is: Wh crucified Jesus? Someone has expresse it this way: "I came one day unto th Cross that stood on Calvary. I watche them lead my Lord away and nail Him o the tree. And as the darkness dimme the view, I chanced to catch His stare; bowed in shame, for then I knew I naile my Saviour there."

H. As Jesus offered Himself to thes fickle people long ago, so He offe Himself to us today. He wants to be th true King of our lives, not for just a day a week, but for the rest of our lives. Th praises we offer Him on Sunday shou bear fruit in our lives on Monday. Is the any wonder that our so-called worship o the Lord's Day leaves so much to b desired, when our worship is on momentary, and even then perha faulty?

—Selecte



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C.

NOW IS THE TIME!

As you know, Cragmont Assembly will en on May 15, 1977, with the Rev. d Mrs. Doug Skinner as managers. gmont Assembly has been the scene many happy memories and "spiritual hs" for North Carolina Free Will ptists for the past thirty-one years. . Olive College first opened there as . Allen College with the Rev. Lloyd rnon as president. Many young men d women have been inspired to spond to the call to the ministry and ssion work through the years, due to good experiences at Cragmont. The man's auxiliary week has been a nstant source of inspiration to the state man's work and our entire nomination; for example, last year the men raised $1,300 for the "Cragmont urier," the boat built for use in the ilippine mission work. The ministers' nference has provided an opportunity fellowship, learning, and constant hesiveness for our ministers' sociation. And certainly not least are hundreds of scores of young people o have come to know Christ as Lord in deeper sense and have continued in the rk of the Lord in the Free Will Baptist urch. Why all of this?

Cragmont is not only important, it is SENTIAL to our denomination! That is ministry is essential! As Doug and rginia Skinner have been saying over past year, "Cragmont is not a place, is an experience." It is an experience deeper relationships with God and ch other; herein is its significance for r denomination.

NOW IS THE TIME! Cragmont is tering the most ambitious state of its anned development program! The nstruction of a new "Main Building" ich will make our assembly second to ne in the area and enable us to extend e ministry of Cragmont earlier into the ring and later into the fall! Ministers, laity, former and present Cragmonters, Cragmont needs your support in every way! The new building with full basement and two above ground floors will cost approximately $300,000! Now is the time to give meaningful financial support to Cragmont Assembly!

Pastors, youth leaders and young people; NOW IS THE TIME to begin making your plans for camp in 1977! $50 for the week which includes transportation is still a bargain for what you get! Help your youth raise part or all of the cost for the week! Without people, Cragmont has no ministry. Support Cragmont by attending and encouraging your youth to attend one of the five weeks of youth camp this summer!

Yours in His service,
De W. Eakes
Member of Cragmont Board

HOORAY FOR HICKORY CHAPEL!

What's all the shouting about? The Sudie May Auxiliary of the Hickory Chapel Free Will Baptist Church sponsored a "Cragmont Singspiration" on Sunday evening, February 27, 1977.

The Singspiration was capably directed by Miss Becky Jo Sumner, Mrs. Brenda Byrd, and Mrs. Barbara Greene. And, it netted a lovely $406.60.

It happened like this: Christian boys and girls and men and women generously gave of their talents, either through song as pianist or organist. Christians witnessed for Jesus Chist through song—Christians who are totally committed to Jesus, and who overwhelmingly touched the hearts of everyone present.

It was a lovely evening. The "Holy Spirit" was very real.

But there's more. Miss Becky Jo Sumner, expressed beautifully "Cragmont"—what it is, what it stands for, what it did for her, what it can do for you. "Cragmont"—more than **just** a place—more than just a name —CRAGMONT, a feeling!

Hats off to Becky Jo Sumner, Brenda Byrd, and Barbara Greene! Keep up the good work Christians. We're all behind you.

PREPARATIONS BEING MADE

Things are happening at Cragmont! There has just been built a 32' x 48' storage building in the woods behind the Masey House. The main purpose for this building is to store the furniture that comes out of the old Main Building. Another advantage of the storage building is that it will serve as a shelter for the tractor and the van. This summer it will probably also serve as the canteen and the ping-pong area since we will be operating without a main building. We are very proud of this building. Not only is it an attractive feature, but it is a step towards improvement of the campgrounds.

In the next week or so, a crew of volunteers will go to Cragmont to move out all of the furniture from the Main Building and put it into storage. Then the old Main Building will be torn down; so if you plan to see this building one more time, you had better get up there immediately!

This past month I have been very busy traveling to different churches to speak for Cragmont. Let me give my thanks to these churches for their hospitality and kindness shown me upon my visits. We also thank all who gave a financial contribution to Cragmont upon my visits. We hope that soon you will be able to see evidence of what your money has been used for, and that you will receive a great blessing because of your gift of love. We also give a special thanks to those who could not give a financial contribution but just said, "I will pray for you." Prayer is what keeps Cragmont what it is—a spiritual retreat center.

Continue to pray for Cragmont and the success of God's work.

In His service,
Rev. Douglas Skinner
Manager-Promotion Secretary

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

MEMORIAL GIFTS FOR MARCH, 1977

Gifts have been presented to the Free Will Baptist Children's Home in memory and honor of those listed below.

In Memory Of

Lou Anne Lanier, by Mr. and Mrs. James R. Lewis III

Mrs. Arthur Tilghman, by Mrs. Hugh Gassaway

NEW HOUSEPARENTS



The Children's Home is happy to announce that Guy and Marie Casteen joined the staff recently as houseparents of Deans Cottage. (Mrs. Renfrow, the former houseparent, was reassigned as a relay worker).

Mr. and Mrs. Casteen left their prosperous business, Casteen Brothers Construction Co., of Pink Hill of which Mr. Casteen is a partner, to serve our Lord in the ministry here of "caring for children."

We thank God for this dedicated Christian couple who are a real asset to the Children's Home. They are members of Sarecta Free Will Baptist Church of Kenansville.

In addition to serving as houseparents, Mr. Casteen is serving as maintenance supervisor.

RELIGIOUS CONTRIBUTIONS FOR FEBRUARY

Total—$11,631.97

Albemarle Conference	
Corinth	$ 10.00
Hickory Chapel	150.00
Mt. Tabor	74.00
Auxiliary Convention	169.05
Sunday school Convention	37.93
Shiloh	44.40
Sound Side	50.00
Unity	120.34
Total	$ 655.72
Blue Ridge Association	
Cedar Hill	$ 17.80
Cape Fear Conference	
Bethel	$ 30.00
Goldsboro	120.34
Hopewell	126.52
Johnston Union	32.80
Lee's Chapel	180.00
St. Mary's Grove	200.00
Shady Grove	95.80
Smithfield	10.00
Tee's Chapel	200.00
Total	$ 995.46
Central Conference	
Aspen Grove	$ 162.50
Ayden	255.00
Bethany	300.00
Black Jack	63.28
Community	73.00
Daniels Chapel	15.00
Dilda's Grove	100.00
Edgewood	65.00
Elm Grove	31.04
Free Union	164.83
Friendship	294.34
Greenville	10.00
Gum Swamp	20.00
Howell Swamp	3.00
Hugo	4.00
Hull Road	306.00
King's Cross Roads	260.00
LaGrange	25.00
Marlboro	25.
Second Union	13.
Ormondsville	13.
Peace	15.
Piney Grove (Beaufort)	149.
Piney Grove (Pitt)	55.
Reedy Branch	300.
Rose Hill	100.
Rose of Sharon	54.
Tarboro	105.
Winterville	75.
Total	$3,056.
Eastern Conference	
Antioch	$ 50.
Bethel	44.
Bethlehem	10.
Beulaville	30.
Christian Chapel	20.
Core Creek	121.
Crab Point	15.
Croatan	100.
Davis	10.
Deep Run	8.
Edwards Chapel	45.
Folkstone	40.
Friendship	40.
Gethsemane	240.
Hillsberry	20.
Juniper Chapel	25.
Kinston	10.
Lanier's Chapel	10.
Macedonia	225.
Moseley's Creek	25.
Mt. Zion (Onslow)	30.
Miscellaneous	5.
Third Union	50.
Auxiliary District Fund	10.
Fifth Sunday school Convention	53.
New Haven	59.
Northeast	54.
Oak Grove	25.
Oriental	22.
Otway	30.
Pearsall's Chapel	100.
Rock of Zion	20.
Russell's Creek	5.
Sandy Plain	15.
Sarecta	125.
Snead's Ferry	45.
Snow Hill	20.
Sound View	28.
St. Mary's	30.
Trent	53.
Warden's Grove	10.
Whaley's Chapel	200.
Wintergreen	11.
Total	$2,091.
Pee Dee Association	
Beaverdam	$ 25.

ress Creek	33.50
rson	50.00
liary District Convention	20.00
n No. 1	42.11
Grove	75.00
e Oak	185.00
otal	$ 430.61
mont Conference	
st Church	$ 50.00
land Pines	15.00
Olive	74.00
otal	$ 139.00
tern Conference	
es Hill	$ 100.00
ch Chapel	458.72
ary	375.00
od Lane	22.77
ett's Chapel	85.28
wship	85.77
Union	237.93
nont	231.50
ndship	230.00
y Springs	50.00
ly	160.00
e Rock	231.50
ng Waters	50.00
sh Swamp	53.00
ro	160.00
ournie	158.14
Zion (Nash)	127.83
t Union	100.00
Sandy Hill	50.00
Level	128.91
y Grove	23.00
sant Grove	57.83
sant Hill	154.05
s Cross Roads	51.50
k Springs	42.50
ebud	5.00
ma	4.05
rron Acres	150.00
ing Hill	20.00
ncil's Chapel	80.16
Mary's	78.75
ney Creek	108.06
ny Hill	6.00
on Chapel	32.50
on Grove	51.07
ty (Durham)	10.00
Total	$3,828.19
er States	
y, West Virginia	$ 55.00
rel City, West Virginia	128.80
, West Virginia	10.00
t, Michigin	60.00
lby, Ohio	23.00
Total	$ 276.80
tewide Bodies	
xiliary Convention	$ 140.30

Mount Olive College

HISTORICAL MEETING FOR FREE WILL BAPTISTS



Dr. W. Burkette Raper, president of Mount Olive College, reviews some of the historical data collected for the committee meeting to review the Statement of Faith and Discipline of the Original Free Will Baptists of North Carolina.

A committee of Free Will Baptists gathered at Mount Olive College to study the Statement of Faith and Discipline for the Original Free Will Baptists of North Carolina in this the 250th anniversary of the founding of the first known Free Will Baptist Church in North Carolina.

The committee was formed from action taken by the North Carolina State Convention of Original Free Will Baptists.

The purpose of the committee is to review the current Statement of Faith and Discipline and make recommendations for any changes thought beneficial.

Members of the committee include: the Rev. Felton Godwin of Newton Grove; the Rev. Curtis Jones of Raleigh; the Rev. DeWayne Eakes of Lucama; the Rev. Ray Wells of Selma; the Rev. Bruce Dudley of Mount Olive; the Rev. David W. Hansley of LaGrange, chairman of the committee.

The Rev. Robert May of Ahoskie, president of the North Carolina State Convention and secretary of the committee; the Rev. Francis Garner of Pinetown; the Rev. Jackie Godwin of Chadbourn; the Rev. Jack Penny of Whiteville; the Rev. Gary Bailey of Ayden; and the Rev. Bruce Barrow of Snow Hill.

Many visiting Free Will Baptists were also present. A second meeting has been scheduled for Monday, April 4.

TAPPED INTO PHI THETA KAPPA



Twelve students from Mount Olive College were ''tapped'' into Phi Theta Kappa, an organization that recognizes academic achievement on the junior college level. Students who are ''tapped'' are given the opportunity to become members of the Phi Theta Kappa organization by pledging themselves to the promotion of scholarship, the development of leadership and service and the cultivation of fellowship among its members.

The students include: Front row (l to r) Sarah Styron (Davis Free Will Baptist Church); Pam Hollingsworth; Jo Keebaugh; Cheryl Hinton; and Anita Whitford (New Haven church). Back row (l to r) Karen Bowen (Mays Chapel); Janice Creech; Lisa Potter (Daly's Chapel (Seven Springs); JoAnn Hines (Winterville church) and Danette Mitchell. Students not pictured are Larry Shephard (Mount Zion—Onslow County); Walter Bannerman; and Gayle Jean Morgan.

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"GOD—A VERY PRESENT HELP" VACATION BIBLE SCHOOL WORKSHOP SATURDAY, MARCH 26 Ayden, North Carolina

Registration: 9:30 A. M. **Classes Begin:** 10 A.

The theme for our Daily Vacation Bible School series this year is "God—A Very Present Help." The theme Scripture is taken from Psalm 46:1, "God is our refuge and strength, a very present help in trouble." The theme song is "Just When I Need Him Most."

The purpose of the school is to show that in these troubled times, mankind needs perhaps more than ever the refuge which faith in God offers. Despite all the turmoil and devastation, He is nonetheless the Ruler over all; and mankind, despite all besetting problems, can find solace with God and a deliverance from whatever difficulties that are prevalent.

GENERAL DIRECTORS ..... First Baptist Church Educational Wing
The Rev. Gary Bailey

MUSIC DIRECTORS ..... First Baptist Church Sanctuary
Tommy Manning and Ralph A. Bowen

INTERMEDIATE DEPARTMENT ..... Free Will Baptist Church
Nina Grace Register

JUNIOR DEPARTMENT ..... First Baptist Church Educational Wing
Earl H. Glenn

PRIMARY DEPARTMENT ..... Upstairs, Free Will Baptist Church
Minnie H. Chandler

PRESCHOOL DEPARTMENT ..... Free Will Baptist Church Sanctuary
Jane B. Gainey

CRAFTS AND VISUAL AIDS DEPARTMENT ..... First Baptist Church Educational Wing
Elizabeth Hill

CRAFTS AND VISUAL AIDS SCHEDULE

Primary Teachers ..... 10:00-10:30 A. M.
Preschool Teachers ..... 10:30-11:00 A. M.
Junior Teachers ..... 11:00-11:30 A. M.
Intermediate Teachers ..... 11:30-12:00 Noon

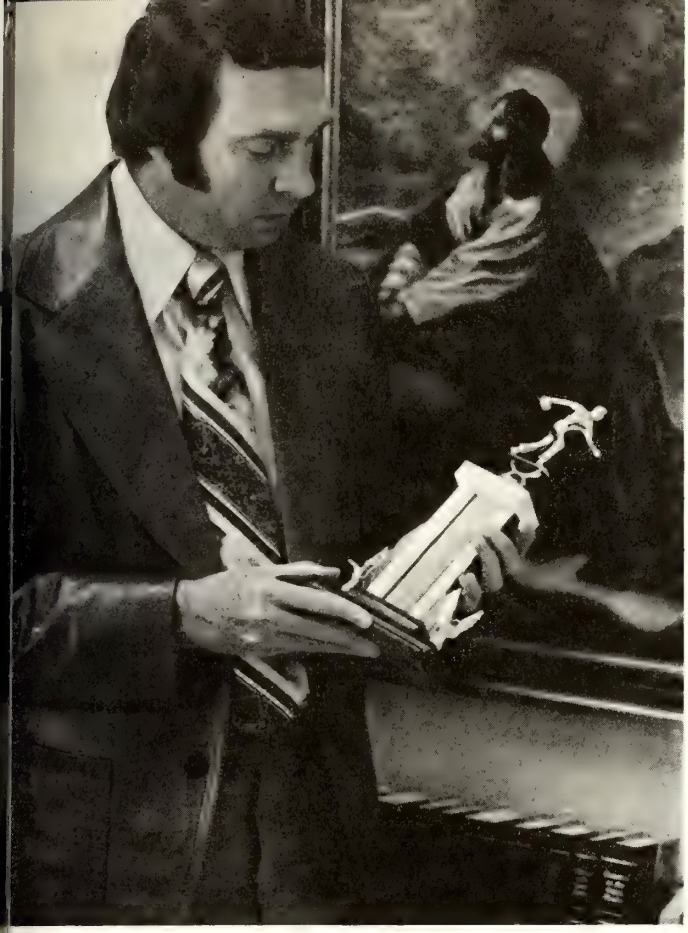
MUSIC SCHEDULE

Preschool Teachers ..... 10:00-10:30 A. M.
Primary Teachers ..... 10:30-11:00 A. M.
Intermediate Teachers ..... 11:00-11:30 A. M.
Junior Teachers ..... 11:30-12:00 Noon

(Music Directors may meet with any or all the above Music classes.)

A BARBECUED PORK LUNCH WILL BE AVAILABLE AT NOON FOR $2.50 PER PLATE, INCLUDING DRINK

After lunch is served, the public is invited to visit the bookstore to see the complete assortment of VBS materials and supplies. Don't fail to attend this important workshop.



If anyone suggests that it matters not whether men notice him, his efforts, and his successes, he is being less than honest. And, if one renders his service for the sake of men only, then verily he already has his reward. In no wise can he expect to be blessed of God.

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the free will baptist

YDEN, NORTH CAROLINA, WEDNESDAY, MARCH 30, 1977



Editorial...

VERILY, WE HAVE OUR REWARD

It is difficult, yea, almost impossible for one not to desire, if not expect, the praise of man. The words, "That was a job well done," usually fall favorably and lovingly upon the ears of the one so congratulated. Everyone desires peer approval and commendation. Everyone wishes to share, if not possess, the limelight of importance in which he can see, feel, and hear the applause of his fellows.

Something lies within each breast that causes it to swell with the proverbial pride of achievement, accomplishment, or whatever one wishes to call that level of attainment which provides a measure of personal satisfaction. If anyone suggests that it matters not whether men notice him, his efforts, and his successes (however little these may be), he is being less than honest. Every soul hungers after praise of a sort: recognition, appreciation, pats on the back, smiles, words of acclaim from a known authority, and even the slightest squeeze of the hand and an affirmative nod coupled with poorly chosen phrases of thanks, which, nonetheless support the "fact" that "You did something noteworthy. You are a valued person."

The point is this. We are human beings and we feed upon human acclamation, unless we have reached the spiritual plane of life where only God matters and where it is only for Him that we do whatever we do. Such a plateau (if one chooses to call it that) is idealistic; in reality, few men, if any, ever climb that far on the spiritual ladder. The ladder is too far beyond human reach; and even if the ladder should (by some miracle) prove reachable, the rungs are so far apart that most climbers become discouraged by the "span."

No man can truly boast that he is only giving his service to God—be it in the area of music, ministerial work, or whatever. If he does pretend such absolute devotion (and there is no such thing as *absolute* devotion), he is deluding himself and making a mockery of honest fact. The injunction still stands that we are to grow in grace daily, in the hope, of course, of rising nearer to the heavenly realm, where one can indeed release his *all* to the Master. Who among us has reached that point of consecration?

There arises the matter of *prescriptive* spirituality as opposed to *descriptive* spirituality; that is, it is a matter of what *ought to be* versus what actually *is*. All men should be lovers of God, but they are not. They are, rather, lovers of themselves. All men should be God pleasers, but they are not. They are, rather, pleasers of themselves. All men should put prayers into action, but their beautiful lip service often overshadows even the smallest benefit that their meager performance allows. Vaingloriousness abounds; and some persons make excessive, ostentatious displays of their minutest achievements. Soon, a little recognition is blown up to be worldwide fame.

At the risk of insulting the intelligence of some, one must be reminded here that everyone is different. There are different levels of talent (that which is God-given), ability (that which is developed or attained), and mental attitude. Too, there are different levels of spiritual assessment, in accord with how close one is to his Creator and with regard to the manner and amount of his dedication.

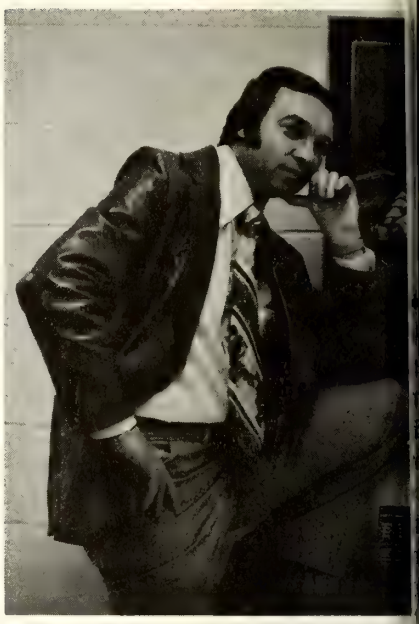
The truly consecrated person wants first to please God in all things, but he also wants to edify men and bring them to a closer relationship with their Maker—to "bless" them, if you will—to thrill them in spiritual ways so that God reaches them. Every Christian, regardless of his denominational affiliation, is an ambassador, an instrument of God; and if one ever forgets this fact, he might as well relinquish his "credentials." Many do, however, forget whom they are to please first: *man* or *God*.

One properly should try to please both, but if priorities must be ordered (and they must), God is the primary reason for all Christian service. He has taught, nevertheless, that we are our brother's keeper. He affirmed that fact to Cain in the Book of Genesis. As our brother's keeper, we must not forget that we have to light a candle for him at times; we have to prod him a little at times; we have to chastise him when he needs it (in the spirit of meekness); and we must feed him spiritually. How so? By *loving* him as ourself—yea, even loving him *better* than ourself. Then, and only then, are we able to serve our God in the biblical sense.

To summarize briefly, every work for our Lord will be blessed if we give Him the best that we have. "Best" does not always connote "quality" by

(continued on Page 16)

Cover Photos by Luoma and John Tay



THE FREE WILL BAPTIST

MARCH 30, 1977

Volume 92, Numb

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Every Family Plan: A 25 percent disco given when local churches send the "Baptist the home of every member; names and dresses to be provided by churches. Churcl are billed quarterly.

Bundle Plan: Lots of 25 or more "Baptis are sent to one individual who in turn distribu these. A 50 percent discount is offered un this plan.

The contents herein do not necessarily refl the beliefs or policies of the editor or of **Free Will Baptist.** The responsibility for e article is given the person whose name appe under the title or to the person submitting s article.

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Smithfield, New Bern, and **Wilson,** 9:30 a —5 p. m., Monday—Saturday.

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A SURVEY OF MATERIALS ON FREE WILL BAPTIST HISTORY

by Dr. Michael Pelt

(Continued from last week's issue)

eanwhile there was some interest in erving the records of the Cape Fear erence, which was organized in 5 with eight churches and seven sters. Soon afterwards a book was ured for recording the business of session and other pertinent in- ation. These minute books were up to date and have been deposited e Historical Collection at Mount Olive ge. In 1875 Elder James Turnage, of the original ministers of the erence, was requested to furnish an unt of the origin and early history of Cape Fear Free Will Baptist Con- nce, and that the recording secretary nstructed to enter the same upon the erence book of records, provided be not found already recorded on book." Since Elder Turnage had ed for many years in a laudable ner as secretary of the conference, it ssumed that no work of this kind was ertaken except what had already n written in the minutes of the annual sions.

n the issue of **The Free Will Baptist** for tember 8, 1897 an announcement eared which must have caught the ntion of thoughtful readers. It stated a new volume on Free Will Baptist ory by T. F. Harrison and J. M. field would be issued on September 1897. The announcement read in : "It is a book long prayed for and be read by Preachers and people rywhere with great delight. There e been many histories written, but will be the first History of the Original e Will Baptists of North Carolina that ever appeared." The announcement n described the contents of the work lowing terms, calling attention to the ls and afflictions of "these humble dren of God through all their dark s," and mentioning some alleged cts' which might surprise those who e not read Harrison and Barfield's account of the origin of the denomination. The price of this book, containing almost 400 pages, was to be one dollar and fifty cents.

In their opening sentence in chapter one Harrison and Barfield stated what has since been repeated in various ways: "Considerable difficulty is connected with writing the history of the Free Will Baptists of North Carolina, chiefly because the materials have not been kept with which the historians can best fulfill their duties." As noted above, no church records or individual journals that may have been kept by early Free Will Baptists have survived. Many of the early preachers and lay leaders were unlettered men, who saw little need for recording their activities. Few of them enjoyed the benefits of formal education, even at the elementary level. Commenting on the status of the ministry in a letter to the editor of the **Morning Star** in 1827, Jesse Heath wrote: ". . . . the ministers are all men of families, of little property, and not a single scholar among us." It is likely that even the literate ministers among them owned but a few basic books.

That situation was beginning to change, however, toward the end of the nineteenth century. Actions were taken in 1896 to establish a denominational school, which finally began operation in 1898 at Ayden, North Carolina. The **Free Will Baptist** paper, which had been published since 1873, had raised the level of expectation on the part of its subscribers in North Carolina and among Free Will Baptists elsewhere. The various conferences in the state were beginning to move toward greater unity. The time was ripe for the publication of a history of Free Will Baptists. Harrison and Barfield's work, though severely limited when judged by the canons of historical research and writing, met a genuine need throughout the denomination and continues to supply information about the denomination during the nineteenth century that is no longer available in other sources, except in minutes of the conferences which have been preserved.

In treating this subject it would be derelict on our part to omit some reference to a work written by a Baptist historian who was for many years a professor at Wake Forest College. George W. Paschal's **History of North Carolina Baptists**, since its publication in 1930 by the North Carolina Baptist State Convention, has been recognized as the best and most complete account of the history of Southern Baptists in the state. In his chapter on the General Baptists in colonial North Carolina Paschal employs a variety of sources and a general knowledge of colonial history to describe the earliest Baptists in North Carolina. Again, in his account of the transformation of the General Baptists by the Particular Baptists, which began in the 1750s, he is dependent upon the sources written by opponents of the General Baptists; yet he brings to his task a greater degree of objectivity than is revealed in his sources. Therefore, the student of General Baptist history in North Carolina cannot ignore Paschal's contribution. However, more information about this period as it relates to General Baptists may yet be found by researchers with the result that a more accurate history of this early period will be available at some future time.

After the formation of the National Association of Free Will Baptists in 1935 the perspective of those who examined the roots of the denomination changed somewhat. It became necessary to consider both the northern (Randall) and southern (Palmer) movements out of which the western Cooperative Association and the eastern General Conference had been formed, for the National Association was the result of a

merger between these two groups. Anyone who proposed to write a history of the denomination must research the rise of both movements and take into account the developments which led to the union of two groups which had previously been held apart by regional differences and by separate origins.

The first to write such a history was Damon C. Dodd, a native of Missouri, whose work first appeared in the monthly issues of **Contact** and was subsequently published by the Executive Department of the National Association in 1956. Because the author did not think his work should be considered as history in the truest sense, he called it **The Free Will Baptist Story.** The book was well received, for it appeared at a time when the denomination was beginning to develop a self-conscious pride in its new identity and in its institutions and programs.

Two years after Dodd's work was published another little volume appeared which attempted to trace the origin and development of the denomination. Its author, G. W. Million, had a genuine interest in his subject, but his work, entitled **A History of Free Will Baptists**, has serious deficiencies as a work of history. It was published by the Board of Publications and Literature of the National Association of Free Will Baptists.

The year 1974 marked a renewed interest in publishing a history of the denomination. In that year two very different works appeared. The first of these was by William F. Davidson, entitled **An Early History of Free Will Baptists.** Davidson, a native of Pitt County, North Carolina, prepared his manuscript as a doctoral dissertation at New Orleans Baptist Theological Seminary. He was attempting to verify the claim of Free Will Baptists to be the heirs of the early General Baptists of North Carolina. Because of the necessity of his work to conform to the requirements of a thesis, it lacks the easier style of language one expects to find in a denominational history. However, Davidson has made an important contribution to the history of Free Will Baptists through his wise use of a greater number of sources than any previous historian of the denomination. The fact that this work deals only with the early history of Free Will Baptists (1727-1830) limits its usefulness for the average reader interested in the history of the denomination.

The second work which appeared in 1974 was **An Introduction to Original Free Will Baptists** by Floyd B. Cherry. In his foreword the author recognizes the limitations of this work as a definitive history, for it deals with doctrine and polity as well. For this reason the section on history provides a summary treatment which is adequate for the laymen who seeks a general knowledge of his church but is not enough to meet the needs of the student of Free Will Baptist history. This work has likely done more, however, than any other recent publication to introduce North Carolina Free Will Baptists to the heritage of their church. Thus, the author deserves our appreciation for his work. It is unfortunate that the book contains so many printing errors, due possibly to the haste with which it was published in order to meet a deadline.

We should not conclude this survey without mentioning the series of articles by Loy Everette Ballard which appeared in **The Free Will Baptist** during 1976 entitled "Free Will Baptists of My Day." Here was a personal account, an almost autobiographical description of the denomination as it impinged upon the life of a man who is well known among Free Will Baptists. It is an interesting way to write history, even if it does not provide the degree of objectivity demanded by most church historians. Such a work may indeed provide insights into the faith and life of a people that are not found in the typical denominational history. The author was encouraged to share with others his own experiences within the church that nurtured his faith from his earliest years until the present time. His lucid and graceful style as a writer add much to the value of his work. It has been said that he will publish his reminiscences in a single volume at some future date.

There are numerous other sources which have not been mentioned in this survey of primary and secondary materials on Free Will Baptist history. The minutes of the various conferences and of the North Carolina State Convention are of great value to the historian. Issues of **The Free Will Baptist** and other publications sponsored by state and local organizations are equally important. Histories of local churches and biographical sketches of ministers are sources which give color and deta any denomination's history. Letters papers belonging to persons who h been active in church affairs ad dimension of understanding which missing in official minutes of chu organizations.

The Free Will Baptist Collection Mount Olive College is the recogni depository for materials of the k described above. It is probably the m complete collection of Free Will Bap materials in the world. However, th are serious gaps in it which can only filled by a continuing search for th items that have not perished. The pu must constantly be reminded to m available to the collection all mater which may be of value in preserving history of the denomination.

Of equal importance to fut historians and researchers is the ma of recording and preserving what happening in the denomination in t generation. Unless immediate steps taken to improve the quality of our rec keeping and able men and women encouraged to develop and use th creative writing skills, future historia will continue to have difficulty in givin full account of Free Will Baptist history

Finally, it is imperative that Free W Baptists begin to take their heritage m seriously and endeavor to "take charg of their history. Attempting the lat does not mean giving a false or in curate view of the past. On the contrar means gaining a thorough knowledge the past so that it can be interpreted living history with as much accuracy possible. In addition, it means that thc whose lives have felt the greatest impa of events in the past must strive to rec those experiences and events which g meaning to their present existence.

Too often Free Will Baptists have be willing to let others write their history them, either because in earlier times th did not possess the literary qualificatio or because they did see the importan of doing this work themselves. If th deficiency is allowed to continue, it w have a detrimental effect on the future the denomination. That such work gathering materials, examining t known sources and documents, a preparing written interpretations significant events in Free Will histo need not be neglected today is the bas reason for this survey of what Free W Baptists have done with their history.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

estion: Please explain, "But the t of the LORD departed from Saul, an evil spirit from the LORD troubled " (1 Samuel 16:14). Does the Lord send evil spirits to punish men for wicked deeds and disobedience?

swer: That, I think, indeed is ble. God in the Bible foretells of a tion at the end of this age when s disobedience causes them to so st in their evil ways that He gives over to their own spiritual uction.

re is what He says of the Gentiles they turned from God: "Because when they knew God, they glorified not as God, neither were thankful; became vain in their imaginations, their foolish heart was darkened. ssing themselves to be wise, they me fools, And changed the glory of uncorruptible God into an image e like to corruptible man, and to , and fourfooted beasts, and ping things. Wherefore God also them up to uncleanness through the of their own hearts, to dishonour own bodies between themselves: changed the truth of God into a lie, worshipped and served the creature than the Creator, who is blessed for . Amen. For this cause God gave up unto vile affections: for even women did change the natural use that which is against nature: And wise also the men, leaving the natural of the woman, burned in their lust toward another; men with men king that which is unseemly, and iving in themselves that recompence eir error which was meet. And even hey did not like to retain God in their wledge, God gave them over to a obate mind, to do those things which not convenient; Being filled with unrighteousness, fornication, wick-ess, covetousness, malicious-s; full of envy, murder, debate, deceit, malignity; whisperers, Back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, dis-obedient to parents, Without un-derstanding, covenantbreakers, without natural affection, implacable, un-merciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Romans 1:21-32).

In the past God gave those who per-sisted in sin over to a reprobate mind. Here's what is to happen in this the Christian age: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2); "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Timothy 2:21); also "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, in-continent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. . . . Yea, and all that will live godly in Christ Jesus shall suffer per-sectuion. But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:1-5, 12, 13); "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Timothy 4:3-5).

Here is what George H. Sandison has to say on this subject as found in **1000 Difficult Bible Questions Answered,** which follows:

"The statement in 1 Samuel 16:14 must be understood and so must many others in the Old Testament from the standpoint of the writer. The historians who wrote the books of Samuel and Kings were men of intense spirituality and deep piety. They looked at every event in its relation to God. Our modern histories reverse this method, and relate the circumstances which in the opinion of the writers, suffice to explain events. Just as the ancient writers described thunder as the voice of God, and we explain it as the impact of the clouds. We should regard Saul as a man subject to periodical attacks of insanity; but the historian of the Old Testament regards him as under the displeasure of God, who sends an evil spirit to torment him."

A FRIEND

A friend is someone we turn to
When our spirits need a lift.
A friend is someone we treasure
For true friendship is a gift.

A friend is someone we laugh with
Over little personal things.
A friend is someone we're serious with
In facing whatever life brings.

A friend is someone who fills our lives
With beauty and joy and grace,
And makes the world that we live in
A better and happier place.

—Selected

CORRECTION

Please note a correction on page 252 of the 1977 Yearbook pertaining to the minutes of the Eastern Conference. Resolution No. 3 should have been reported as "Tabled" rather than "Adopted."

Bill Futch
Clerk

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

CATALPA MISSION HISTORY



On April 4, 1974, the Home Mission Board adopted the proposed Catalpa Mission into existence. Mr. Alton Howard who was an active member of Eastwood Free Will Baptist Church of Fayetteville, was commissioned to be the directing pastor. Mr. Howard had previously contacted his pastor, the Rev. Taylor Hill, about the matter and Pastor Hill proceeded to get an endorsement from the mother church, the Cape Fear Mission Board and the State Home Mission Board. Rev. Howard was a licensed minister at that time but has since been ordained by the Cape Fear ordaining council.

Brother Alton and his wife, Mary Hellen, and son James, are to be commended for their faith and hard work. They were not able to give the work full time because Brother Alton was forced to keep his job as manager of a liquid fertilizer plant because the home mission department was not able to pay him a salvary; however, he resigned his job and started drawing a small salary within the past year. They have had many problems and discouragements but their will to succeed kept the work going. Brother Howard's business experience has been a great asset to him in this work: He has been very businesslike in all of his activities. We can praise God for many faithful workers that have joined the mission. They are presently completing a new sanctuary that they have built with their own hands and joined it to a house that they had previously purchased. Only a small part of the work will be contracted out. They expect to have it completed and furnished within two months. During their first three years, they have led over one hundred souls to Christ and baptized fifty-four. Their average attendance is running in the fifties. They carry a full time program and are very loyal and faithful to all Free Will Baptist enterprises.

We can be proud of the work being done there and expect to see them soon become a self-supporting Free Will Baptist church. Their address is 5217 Catalpa Drive, Fayetteville, North Carolina, and Pastor Howard has purchased the house joining the mission where he now resides. We are very thankful for all the faithful Free Will Baptists that have helped to make this vision a reality.

A PERSONAL LETTER FROM WAYNE KING

Dear Friends,

Two years after Deborah and I were comissioned and sent to the foreign mission field, we now find ourselves back in our homeland again. Our coming back was sudden and unexpected. As most missionaries do, we had committed ourselves to a term of three to four years before returning for furlough. However, things sometimes do happen which change our plans and alter our course —things which we have no control over, things we do not understand. Yet for those of us who have been redeemed by the blood of Jesus, things don't "just happen." There is always some divine purpose at work, some benefit t gained, some greater glory to be manifest. . .

Eight months ago in the Philip Islands, my wife began to noti frequent tingling effect in her fin and toes. Then came numbness. several months after that, there cam tendency to tire unusually easy in arms and legs, making simple ch like brushing her hair or sweeping floor almost impossible to com without first stopping to rest awhile.

During all this time, Deborah had b going to several doctors and been dergoing numerous tests. Blood sam were taken and analyzed, chemistry and metabolism studies m muscle and nerve sensation t administered, as well as nerve duction tests (EMG) and a painful sp tap. Yet no definite diagnosis could made and thus no actual treatment c be given. We were beginning to feel the woman in the Bible who had an is of blood and of whom it was said, " had suffered many things of m physicians and had spent all that she and was nothing bettered, but ra grew worse."

The possibilities the doctors in Philippines gave us were awesome: Metal poisoning, since lead, mercu and cadmium showed up in h quantities in the blood samples they analyzed; (2) fairly rare nerve dise known as myasthenia gravis, for wh there is treatment but no medical cu and (3) still another dreaded disease which there is also no known medi cure—multiple sclerosis.

Due to the limitations of the labs a medical facilities in the Philippines, a because the nerve diseases which w suspected are extremely rare and alm nonexistent among Asian peoples, felt the Filipino doctors had their bac against a wall. Indeed, they h exhausted ALL of their tests and still t could give us no definite word. Realizi the possible seriousness of Deborah condition and already having waited long as we could, we prayed for t Lord's special guidance as to what should do next. We had already resolv not to return to the States until t doctors in the Philippines had done they could do. But now that that po had been reached, the only reasonab alternative was to return home. And after spending several days getting t

in order, we left the Philippines in that Deborah might undergo further es here in the United States.

w we've been back in North na for about a month. During this they have conducted a number of on Deborah as an outpatient at the rsity hospital at Chapel Hill. As of writing, she goes into the hospital week as an inpatient for the con- tion of her tests.

definite diagnosis has yet been , although the doctors' findings so dicate some damage has been done e nerves in her fingers and toes. has caused this damage, however, ins a mystery. The complete rest n doctors here have prescribed for rah has been good for her. There s to have been some improvement me areas. However, she still ex- nces an unusual tiring effect in her and legs at times, but she appears regaining some of the strength and dination she had previously lost. y prayers have been offered in her lf, and one of the most touching er services which has been held for rah was the one last Saturday noon at the Missions-Evangelism erence at Stoney Creek. The an- ing with oil, the laying on of hands, the prayer of faith for healing, led by Raper was a very moving experience ll of us who were present. We are dent that these prayers are being vered, and that God is going to clear the whole problem. For what is terious and impossible for our ors is a very plain and simple thing he Lord to handle. Healing is on the because of what you have prayed what God has promised. We have dy claimed that promise and praise Lord for what He has done!

ealing from God may come in- taneously or gradually over a period me, but the important thing is that it L come! At the present time we not say how long it will be before orah will be fully well. So we are just g to take it one day at a time and wait he Lord. Since we are here now, I t to visit as many of our churches as sible in the next few months; I'd like hare some of things about the work in Philippines, as well as the message my heart. Then, Lord willing, we will returning to the Philippines as your e Will Baptist missionaries come next ber.

Over the last few weeks, Deborah and I have received numerous love offerings and gifts from many churches and countless individuals, to help cover our medical bills and expenses. The response has been almost overwhelming. It would be impossible to acknowledge every gift, but please know that from our hearts, we thank you all. And as we've said so may times before, more important that the gift itself is the very fact that YOU CARE! Thank you and God bless you for your encouragement and your prayers.

In His service,
Wayne King
March 18, 1977

MESSAGE FROM MISSIONS

Edinburg, Texas is located some three hundred miles from our Free Will Baptist Bible Institute up at Quemado, Texas. I drive this distance each month to assist in our Bible Institute study program. The subjects I am teaching are Christian history, worship, and the practice of preaching and the interpretation of the Scriptures. We are planning on adding a few more later.

We feel this is a rich investment in the lives and ministry of these Mexican National pastors. We have observed the results of their ministry, and rejoice in the growth of the churches on the Mexico mission field. Now let's go back to the Mexico state of Tamulipas, one hundred fifty miles south of Quemado, to the twin cities of Laredo, Texas and Nuevo Laredo, Tamulipas, Mexico. Here we have a double challenge before us in these two large cities to preach the gospel of saving grace to the peoples of these two areas.

Laredo, Texas with a population of 60, 700 of which about 85 percent are of Mexican and Spanish descent presents a mission field on the Texas side of the border which we cannot ignore. Laredo was established in 1775 and was named for the town of Laredo in Santander, Spain. Laredo for more than 200 years witnessed much violence of the southwest: Indian wars, border bandits, and the influx of immigrants on their way to the California gold fields. Laredo is a strong Roman Catholic area, and has always presented a difficult field for evangelicals. However, here of late the Spirit of God has moved upon the hearts of people and many are beginning to read the Bible and are seeking the presence of God in their lives. We are witnessing the moving of the Lord into this difficult field, and we are stepping into the open door and waiting field to present the word of God so much needed and is such a prayer challenge to us. Then across the river from Laredo, Texas is Nuevo Laredo, Tamulipas, Mexico, a city of some 70,000 in population. Nuevo Laredo is located at the back door of the United States and waiting for our concentrated efforts for Christ, Brother Salamon de Leon is our Free Will Baptist minister working alone, renting a small shanty for mission use; he is partially supported by you through our mission board. He works to support his family and rides a bicycle to carry on his work and travel in the mission work.

Brother De Leon has a wife and six children; this family loves the Lord and are dedicated to the cause of Christ. Nuevo Laredo alone could be one of our greatest mission fields in Mexico. We are challenged as never before as we set up a program of evangelism and study program for men that feel the call of God to preach Christ to their own Mexican people. We thank each and all of you for your support of missions in times passed and we challenge you to prayerful giving and helping us to heal others in Christian Missions.

Submitted by,
J. E. Timmons

FREE WILL BAPTIST MINISTRY IN INDIA

by Rev. Dr. Emmanuel M. Lall

The Free Will Baptist Church in India is very actively engaged in evangelization within the country. The supply of New Testaments sent to us by the Board of Foreign Missions has given us an opportunity to reach the Word of God to many souls. From the monthly reports that have come to this office from various churches in India, it is calculated that the total membership of the ministers who are either supported by the mission board or are engaged in ministry is now 41. The mission board is giving support to 31 ministers every month and 10 ministers are self-supporting. We have received request from four ministers for similar support from the mission board as they are finding it very hard due to meager amounts they are receiving from their respective congregations.

The total membership of the

congregation is now 40 at present, which comprises of 16,850 membership. There are two big congregations in dialogue with us and are likely to join with us in South India, about 2,000 miles from Bareilly. The number of services in our churches in January 1977 was still higher than the past i.e. 828 and four big mass movements and spiritual revival meetings were held, preaching the Word of God to half a million people. Besides many other Christian activities, guidance and counselling to youth is a special feature of our churches, and our ministers receiving invitations to visit with the sick people even from other church denominational members. I have made a probe into this and have come to know that the Christian community in India regards the Free Will Baptist ministers more than ministers of other churches. The reason is that they are not materialistic but are more practical and vocational. Distribution of New Testaments to the needy souls is a very special program being undertaken by our church in the country. When we move around, people often remark "You are the only witnessing church in the country." We don't feel proud of it but owe our gratitude to God that He is using us for His service.

We are grateful to God that we have been able to organize two Free Will Baptist primary schools with good enrollment at Sirauli and Behet in the State of Uttar Pradesh from January 1977. We have also been able to start with a small clinic at Behet in the State of Uttar Pradesh from February 1977. We did this as we felt for this institutional ministry and we were blessed to have them established. These institutions will grow in the time to come and will be a real good witness for the Lord Jesus Christ.

We have completed evangelistic campaign on the borders of the State of Punjab and Uttar Pradesh recently which was very effective. A couple of photographs of which are sent herewith.



Hundred of souls were reached with the Word.



Next month another big campaign with a dozen of ministers and laymen shall be made with the help of the mission board and we hope that the Word of God shall be preached in the places where it has not so far been known.

The Annual Conference and the State Convention are to be held the first week of March 1977 where we expect a broader fellowship of all the churches in the country since the establishment of the Free Will Baptist Church.

CHRISTIAN COUPLE HONORED



On Friday, March 4, Mr. and Mrs. W. B. Warren were honored by the Retired Persons Club of the First Free Will Baptist Church, Kinston. In celebration of the Warrens' forty-fourth wedding anniversary, members of the club prepared a luncheon, provided an anniversary cake, and presented them with a silver tray. As they were presented with the tray, the Warrens were reminded of the many things that they have done to help others, such as the many times they have provided transportation, purchased groceries, and run errands for disabled widows.

The surprise occasion was an enjoyable one for all who attended, and just a small token of appreciation for a fine Christian couple.

Unmitigated Truth

by the Rev. R. P. Harris

Scriptural basis: ". . . What thi
of Christ? whose son is he? .
(Matthew 22:42).

"What do you think of Christ? W
Son is He?" There are millions livi
our world who, if they have ever hea
Christ, they do not know who He is.
know their business associate,
social companions, and their educa
They know their suppliers of
household needs, and busi
equipment. They know their
dresser, their druggest, and their do
And, if they know their pa
missionary worker, or the evang
there is a chance still that they hav
yet met Jesus. They still do not k
who Jesus is! They do not know
Jesus is God's Son.

Furthermore, many people know
children are (some, however, do
they know who their wives are (may
but they have not met the most prec
person in all the world. They do not k
what to think of Christ. They n
consider the virgin birth of Christ.
accept the fact that He was bor
Bethlehem of Judea, and that there
no room for His family in the inn, but
do not realize that God is His Father
that the Virgin Mary is His mother. Je
is the union of God and man—He is
God and man. He is God's extensio
Himself to heal the breach made betw
God and man in the Garden of Eden.
union makes it possible for man to
restored to full kinship with God. Je
is our brother and God is our Father.

What do you think of Christ at
temple in Jerusalem? Did He ever cl
to be God? What did He mean when
said to His parents, " . . . wist ye
that I must be about my Fath
business?" (Luke 2:49). His pare
(Joseph was his foster parent) had
fully accepted the fact of His divin
This was our Lord's declaration
Himself. He was saying, "Look, Go
my Father, pure and simple, and I m
be about my Father's business."

What do you think of Christ
Calvary? On the Cross? Who died on
cross? Again Jesus was declaring Him
to be the Son of God-but there's mo
Not only is He the Son of God, but H
the sacrifice of God upon the altar for
sins of the world. Sinful man cannot s
himself. He must depend upon

(Continued on Page 11)

Mount Olive College

YOKEFELLOWS DISCUSSED AT EAGLES NEST

A group of area ministers, laymen, and business people met Monday, March 14, Eagles Nest to discuss the possibility of establishing a Yokefellow movement in stern North Carolina.



Some of the guests at the meeting to discuss establishing a Yokefellow movement in eastern North Carolina cluded: (l to r) seated: Mark Talbot, from Yokefellow International; Mrs. Pearle Johnson of Princeton; Dr. W. rkette Raper, president of Mount Olive College. Standing: the Rev. James A. Evans; John Kenerly; Frank rrison, chaplain at Mount Olive College; and Wayne White, Yokefellow from Rocky Mount.

Yokefellows was founded by Dr. Elton Trueblood of Richmond, Indiana, and is esigned to enrich the Christian's life through discipline in prayer, Scripture, orship, money, time, work and study.

The meeting was addressed by the Rev. Mark Talbot of Dublin, Indiana, a leader the Yokefellow movement and personal friend of Dr. Trueblood. He described okefellows as a loosely knot organization with no dues or fees.

M. Wayne White, a Rocky Mount layman and Yokefellow, distributed a paper on okefellows.

A coordinating committee was appointed to determine if there is sufficient in- rest to establish a Yokefellow movement. The members include: the Rev. Frank arrison, chaplain of Mount Olive College; the Rev. John Kennerly, pastor of the oldsboro Friends; the Rev. Allen Smyth of Mount Olive; Mrs. Johnny Howell of ving Waters Free Will Baptist Church; W. Nate Reynolds, assistant to the president the College; Dr. David Jenkins, John Stackhouse, Mrs. Bill Kemp Jr. of Goldsboro; nd Wayne White of Rocky Mount.

"We do not intend to put Yokefellows under the umbrella of the College," ommented Dr. W. Burkette Raper, president, "we would like to make our facilities t Eagles Nest available for retreats if there is enough interest."

Questions concerning Yokefellows can be answered by contacting the Rev. rank Harrison, Mount Olive College, Mount Olive, North Carolina 28365; or phone 919) 658-2502.

EAGLES NEST CAMP NOW AVAILABLE

Youth Camp at Eagles Nest has been suspended for this summer and the camp is now available for booking on a day, weekend, or weekly basis for your church needs.

The camp consists of 100 acres of woods and trails with a five acre lake. It has several cabins for overnight use and inside or outside cooking and dining facilities. Food service is available by contract with the College cafeteria or bringing your own food is acceptable.

A central restroom with showers is available. There is an outdoor chapel and recreational facilities for basketball, volleyball and softball. The lake offers canoeing, swimming, fishing, and other water sports.

The basic rate is $3 per night per person. Rates for a weekend or week are based on the size of group and exact length of stay. For more information please contact Charles Harrell, Post Office Box 151, Mount Olive, North Carolina 28365; or phone (919) 658-2502.

Coming Events . . .

April 2—Cape Fear Youth Rally, Tee's Chapel Free Will Baptist Church, 7:30 P. M.

April 2—Pee Dee District Woman's Auxiliary Convention, Oak Grove Free Will Baptist Church, Bladenboro, North Carolina

April 5—Chorus Workshop, on Tuesday Nights for Eight Weeks, First Free Will Baptist Church, Kinston, 7:30 P. M.

April 16—State Sunday School Convention, Mount Olive College

May 5—North Carolina State Woman's Auxiliary Convention, Rodgers Chapel, Mount Olive College

May 7—Christian Music Festival, Eagles Nest

NEWS & NOTES

Kenly Church
Announces Revival

Kenly Free Will Baptist Church, Kenly, will have revival services April 4-8, nightly at 7:30. The Rev. C. H. Overman will be the guest evangelist. Brother Overman is a school teacher, pastor, and former editor of "The Free Will Baptist." He resides in Ayden.

The Rev. James V. Joyner, pastor, encourages the neighboring churches to enjoy good gospel singing and preaching at each of these services.

Choir Workshop
To Be Given

A reminder that the Choir Workshop for choir directors, choir members, and ministers will begin Tuesday, April 5, at 7:30 p. m. The workshop will meet at the First Free Will Baptist Church in Kinston each Tuesday night for eight weeks. Mrs. Karen Lucas will be the director. Tuition is $15, payable at the first meeting.

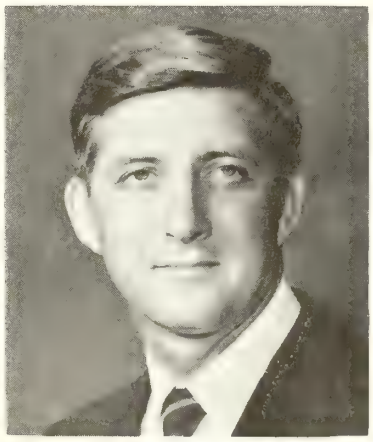
Bethany Church Announces
Revival Services

Bethany Free Will Baptist Church near Winterville will begin spring revival services on Monday, April 4, and continue through Friday, April 8. Services will begin at 7:30 p. m. each evening. The guest speaker will be the Rev. Tommy Evans, pastor of Piney Grove Free Will Baptist Church.



A cordial invitation is extended to the public by the church membership and its pastor, the Rev. Bobby R. Taylor. They ask all to remember the church and revival in their prayers.

Rev. Vance Link To Conduct
Revival at Stoney Creek



Revival services will be held at Stoney Creek Free Will Baptist Church on Monday night, April 4, and continuing through April 8, beginning each evening at 7:30.

Evangelist for the revival will be the Rev. Vance Link, our missionary to Mexico. Brother Link is well-known for his stirring, evangelistic messages, and his fervor for winning the lost.

The four nights will be filled with excellent gospel preaching, inspiring singing, and large crowds are expected. The pastor, C. F. Bowen, extends to all a cordial welcome to attend this revival.

Little Creek
Spring Revival Planned

Little Creek Free Will Baptist Church, Route 1, Ayden, will begin its spring revival on Monday, April 4, and will continue through Friday, April 8. Services will begin nightly at 7:45. The guest speaker for the services will be the Rev. Davie Brinson, pastor of the First Free Will Baptist Church in Greenville.

The pastor, the Rev. Joseph L mann, and the congregation extend warm welcome to all the surroundi churches and ministers to support prayers and by attending this spec revival.

Three Win
State Sword Drill



Lora Metts, intermediate winne grade seven, Janet Metts, junior winne grade four, and Sheila Metts, junio second place winner, grade two astounded the audience with the thorough knowledge of the Bible Swor Drill. Among the three girls, not question was missed within the allote fifteen seconds. These girls are to b complimented for their hard work.

They are the daughters of Mr. an Mrs. Donald Metts, Pink Hill, and atten Christian Chapel Free Will Baptis Church, Pink Hill. Their pastor is th Rev. Norman Ard.

Cabin Church
Announces Revival

Cabin Free Will Baptist Church wi hold its revival beginning April 4 continuing through April 8, with the Rev J. B. Starnes. The pastor, the Rev William L. Littleton, and church members extend a cordial invitation t the public to attend.

Services will begin each evening a 7:15 with prayer room evening service beginning at 7:30.

Wooten's Chapel
Announces Revival

Revival services will begin at Wooten's Chapel, Route 3, Raleigh, on Monday night, April 4. The Rev. Douglas Skinner will be the evangelist for the services beginning at 7:30 each evening through Friday, April 8.

The pastor, the Rev. J. B. Caton, and church membership invite everyone worship with them. There will be a rsery and special singing provided h evening.

serving Free Will
ptist Heritage



Presentation of plaque

On February 20, during the morning rship service at the First Free Will ptist Church in Greenville, Mr. Gilbert ndham, owner and operator of Photo s Studio, presented the church with a coupaged plaque of the old church ilding.

Mr. Windham has been associated th Free Will Baptist history for a long riod of time. His father was the late v. D. A. Windham who was a Free Will ptist minister for more than 50 years.

The old church was located on Forbes reet where it all began in 1913. For 61 ars it remained the church site. In 74 the new church building was mpleted and the members moved their w location on highway 43, off of Red nks road. During 1976, the church tended the call to the Rev. Davie inson as pastor. Since this new ginning the church has experienced w-found growth and spiritual pros-rity.



First Free Will Baptist Church, Greenville

The members of First church are thankful to Mr. Windham for helping to preserve it.

Rev. Willis Wilson To
Conduct Ormondsville Revival



Ormondsville Free Will Baptist Church will hold its spring revival beginning April 4, and will continue through April 8. Services will begin each evening at 7:30. The Rev. Willis Wilson, pastor of Reedy Branch Free Will Baptist Church, will be the guest speaker. Special music will be provided each evening.

The pastor, the Rev. Jack Mayo, and members extend a warm invitation to all to attend these services.

Rock Spring
Announces Revival

Revival services will be held at Rock Spring Free Will Baptist Church in Bailey, beginning April 4, and continuing through April 9, with services beginning each evening at 7:45. The Rev. Robert Langley, pastor of Stoney Hill, will be the evangelist. Special music will be featured each evening.

The pastor, the Rev. Jimmy Barfield, and members invite the public to attend.

Rev. Kemery Ard
To Conduct Revival

Powhatan Free Will Baptist Church announces its revival beginning April 4, and continuing through April 8. Services will begin each evening at 7:30. The Rev. Kemery Ard will be the guest speaker for the services. Everyone has a special invitation to attend.

Smiths New Home Church
To Hold Revival

Revival services will be held at Smiths New Home Free Will Baptist Church near Deep Run, beginning Monday night, April 4, and will continue through April 8. Services will begin nightly at 7:30.

The Rev. Job Ingram of Goldsboro will be the evangelist for these services. Special singing will be featured each evening. The pastor, the Rev. Bobby Harrell, and members extend a warm invitation to all to attend.

Truth—Continued from page 8

legitimate substitute. Someone worthy must die in man's place. There was no other person, means, or device acceptable. Jesus was the only one. This means that everyone who is saved must go by way of Calvary, lay his sins and guilt down at the foot of the cross, so that Jesus can bear them away, removing them forever. God help us to believe in and accept salvation through the act of God as Jesus died on the old rugged Cross for our sins!

What do you think of the Resurrection of Jesus Christ and the empty tomb? Did Jesus really rise from the dead, and is He seated now at the right hand of God on His Throne in Heaven? I hope there is no doubt in your mind. The devil would be pleased if you doubted all this. Yet this is the way of the world. They (the world) do not believe that Jesus Christ is God. They say He was a great man, and did many wonderful works, but God? No!

Ask Pilate, "What do you think of this man?" "I find no fault in Him at all." Ask Judas; he replies "I have sinned in that I have betrayed innocent blood." Ask the centurion, "What is your testimony concerning this man?" He replies, "Truly, this was the Son of God." What is the word of demons? "This was the Son of God." Everyone seeking salvation must confess that Jesus Christ is God—they must trust Him to save them from their sins.

What does the Bible mean when it declares that Jesus is King of kings and Lord of lords? Is He seated now at the right hand of God in glory? And is He now making intercessions for us? Yes, every time we sin Jesus says to the Father, "Father forgive them, Father forgive them." One day He will come back to earth and He will personally see to it that all God's children shall be gathered in Heaven. So Come, Lord Jesus!

the Sunday School LESSON

St. Claire Bible Class

For April 10

JESUS LIVES!

Lesson Text: Mark 15:42—16:8
Memory Verse: Mark 16:6

I. INTRODUCTION

The death of Jesus is one of the cardinal points in the gospel. His burial is also important because it is a positive piece of evidence that the body which was placed in the tomb was actually brought back to life. The enemies of Jesus learned of the plans for burial in Joseph's tomb. This suited their plans for they intended to see to it that nothing happened to the body of Jesus. Thus they would prevent any hoax of a pretended resurrection. Their appeal to Pilate for a guard to be placed at the tomb was granted without hesitation (Matthew 27:65; 28:14).

Mark's account of the Resurrection which we study today emphasizes how Mary Magdalene and Mary, the mother of James and Joses, were among the first to arrive and discover the empty tomb on the first day of the week. These two women had followed Jesus' funeral procession from the Cross to the tomb and had remained in sorrow after all the others had gone. Mark declares that Mary Magdalene was the first person to see the risen Christ. He also records the appearance of Jesus to the two going to Emmaus and later on to the eleven. The closing verses of Mark's gospel give the record of the giving of the Great Commission and the ascension.

As we begin our study of the Resurrection today, it is well to remember that the victory of the Resurrection did not come until after it appeared that Jesus had been defeated. It is often so in our lives. Sometimes when we are following the will of God to be the best of our ability, we seem to be defeated. Then we must learn that it is in the dark time of apparent defeat that real victory comes. **—The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Those first convinced of Jesus' resurrection ran to tell others. The early preachers placed great emphasis on the resurrection. It assures us that we do in fact have a Savior to present to a lost world.

B. The heart of the gospel is the good news of the death, burial, and resurrection of Jesus Christ.

C. Christianity rests solidly on historical facts. The resurrection of Jesus is one of the most important. Christianity is true and welcomes open and honest investigation.

D. The Resurrection of Jesus is basic to the Christian faith and the life of the church. As Paul said, "If Christ be not raised from the dead, your faith is vain." If Jesus had not been resurrected, His life and death would have come to nought. The Resurrection is the capstone of all that He did.

E. It is interesting to observe that the Resurrection came at a time when it looked as if Jesus were defeated. God often gives us the victory when it seems that we are completely defeated. God often gives us the victory when it seems that we are completely defeated. Someone has said that the darkest time is just before the dawn. The dark time of defeat came to Jesus just before the dawn of the Resurrection.

F. Observe what minute details the Bible gives us about the death and burial of Jesus. The Holy Spirit knew that there would be those who would deny that He had arisen from the dead, so He gave us ample evidence that He actually died and was buried. There is no event in history that has more real proof than the Resurrection of Jesus Christ. Even the most obstinate can see it if they are not blinded by their prejudice.

G. The women who came to th grave of Jesus early in the morning cam to do a service for Him. They wanted t anoint His body. This was part of th embalming of the body. As they came they realized that a great stone la between them and the service the wanted to do, a stone that they could no remove. Yet in faith, they went on, an found the stone removed. Often we find stone of difficulty between us and th work that we would do for the Lord, but i in faith we go on, we will find that th Lord has removed the stone.

H. The angel gave the women evidence that Jesus had arisen. He asked them to look at the place where the body had lain. Then he told them to go tell the disciples. The Lord wants us to experience in our own hearts the fact o the Resurrection, and then we are to go witness to others with the message o His Resurrection.

—Selected

III. ADDITIONAL TRUTHS

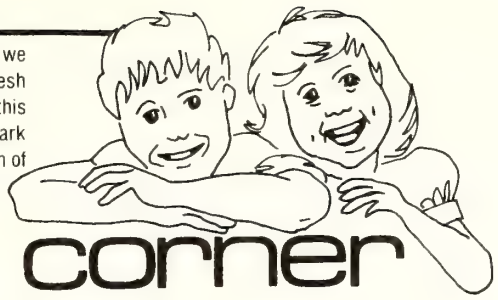
A. Easter is the greatest day in th Christian year. The Resurrection of Jesu is not a mere imagination of man; it God's assurance to man who has sinne against God that his sins may be forgive through Christ. It is God's gift fo spiritual renewal which enables us to sa with the psalmist, "Yea, though I walk through the valley of the shadow o death, I will fear no evil: for thou art with me; . . . all the days of my life: and I will dwell in the house of the LORD for ever" (Psalm 23:4, 6).

B. There is a beautiful old legend which tells how lilies came to be associated with Easter. It says that when Jesus rose from the dead and left the tomb on the eventful morning of the Resurrection he left a long train of Easter lilies. For, according to this charming fancy, wherever the foot of the Lord of Life touched the soil an Easter lily bloomed. This is true in a larger sense than the legend puts it. Wherever Jesus has gone every beautiful and good thing has bloomed.

C. As ambassadors and witnesses for Christ today we, too, must be obedient to the Great Commission, but should not allow unnecessary discretion to keep us from telling the world around us, and in the regions beyond, that He lives, He lives, Christ Jesus lives today!

—The Advanced Quarterly (F. W. B.)

lote: Some of the earliest childhood stories we
ember having had read or told to us are as fresh
y as yesterday. We choose to print a few in this
mn, in the hope that they will rekindle the spark
ildhood fantasy, and, in turn, remind us again of
noralistic value of little stories.)



story corner

HE TONGUE-CUT SPARROW

N a little old house in a little old village in Japan lived a little old man is little old wife.

e morning when the old woman slid the screens which form the sides of apanese houses, she saw, on the step, a poor little sparrow. She took up gently and fed him in the bright ing sunshine until the cold dew was from his wings. Afterward she let go, so that he might fly home to his but he stayed to thank her with his s.

ch morning, when the pink on the ntain tops told that the sun was the sparrow perched on the roof of ouse and sang out his joy.

e old man and woman thanked the ow for this, for they liked to be up and at work. But near them there a cross woman who did not like to awakened so early. At last she me so angry that she caught the ow and cut his tongue. Then the little sparrow flew away to his , but he could never sing again.

hen the kind woman knew what had ened to her pet she was very sad. said to her husband, "Let us go and our poor little sparrow." So they ed together, and asked of each bird e wayside: "Do you know where the ue Cut Sparrow went?"

this way they followed until they e to a bridge. They did not know h way to turn, and at first could see ne to ask.

last they saw a Bat hanging head nward, taking his daytime nap. "Oh, d Bat, do you know where the gue-Cut Sparrow went?" they d.

Yes. Over the bridge and up the ntain," said the Bat. Then he ked his sleepy eyes and was fast ep again.

ney went over the bridge and up the mountain, but again they found two roads and did not know which one to take. A little Field Mouse peeped through the leaves and grass, so they asked him, "Do you know where the Tongue-Cut Sparrow went?"

"Yes. Down the mountain and through the woods," said the Field Mouse.

Down the mountain and through the woods they went, and at last came to the home of their little friend.

When he saw them coming the poor little sparrow was very happy indeed. He and his wife and children all came and bowed their heads down to the ground to show their respect. Then the Sparrow rose and led the old man and the old woman into his house, while his wife and children hastened to bring them boiled rice, fish, cress, and sake.

After they had feasted, the Sparrow wished to please them still more, so he danced for them what is called the "sparrow-dance."

When the sun began to sink, the old man and woman started for home. The Sparrow brought out two baskets. "I would like to give you one of these," he said. "Which will you take?" One basket was large and looked very full, while the other one seemed very small and light. The old people thought they would not take the large basket, for that might have all the Sparrow's treasure in it, so they said, "The way is long and we are very old, so please let us take the smaller one."

They took it and walked home over the mountain and across the bridge, happy and contented.

When they reached their own home they decided to open the basket and see what the Sparrow had given them. Within the basket they found many rolls of silk and piles of gold, enough to make them rich, so they were more grateful than ever to the Sparrow.

The cross old woman who had cut the Sparrow's tongue was peering through the screen when they opened their basket. She saw the rolls of silk and the piles of gold, and planned how she might get some for herself.

The next morning she went to the kind woman and said: "I am so sorry that I cut the tongue of your Sparrow. Please tell me the way to his home so that I may go to him and tell him I am sorry."

The kind woman told her the way and she set out. She went across the bridge, over the mountain, and through the woods. At last she came to the home of the little Sparrow.

He was not so glad to see this old woman, yet he was very kind to her and did everything to make her feel welcome. They made a feast for her, and when she started home the Sparrow brought out two baskets as before. Of course the woman chose the large basket, for she thought that would have even more wealth than the other one.

It was very heavy, and caught on the trees as she was going through the wood. She could hardly pull it up the mountain with her, and she was all out of breath when she reached the top. She did not get to the bridge until it was dark. Then she was so afraid of dropping the basket into the river that she scarcely dared to step.

When at last she reached home she was so tired that she was half dead, but she pulled the screens close shut, so that no one could look in, and opened her treasure.

Treasure indeed! A whole swarm of horrible creatures burst from the basket the moment she opened it. They stung her and bit her, they pushed her and pulled her, they scratched her and laughed at her screams.

At last she crawled to the edge of the room and slid aside the screen to get away from the pests. The moment the door was opened they swooped down upon her, picked her up, and flew away with her. Since then nothing has ever been heard of the old woman.

"Who can bring a clean thing out of an unclean? not one" (Job 14:4).

Family Devotions

SUNDAY, APRIL 3
Scripture Reading—Hebrews 13:1

THE SHORTEST WAY

"Which is the shortest way to London?" was the question for the best answer to which a London newspaper offered a substantial cash prize. The answer which won the prize was, "The shortest way to London is good company." All travelers know how true that answer is. Good company shortens any journey, however long. In such company time flies, miles slip rapidly past, and the end is reached almost before one is aware of it. The journey to heaven is very much shortened, the road made easier, when Jesus Christ is our traveling companion.

PRAYER THOUGHT

We use fewer muscles smiling than we do frowning. Since it takes less effort why not smile more often? A laugh now and then might help too.

MONDAY, APRIL 4
Scripture Reading—2 Corinthians 9:6, 7

PARSIMONY BEGETS POVERTY

We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.

PRAYER THOUGHT

Are we using our God-given gifts well? If not, perhaps that is the reason we are not receiving the full benefits of God in our lives.

TUESDAY, APRIL 5
Scripture Reading—Psalm 103:17, 18

"PLEASED TO MIND"

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully at his shaggy friend; "he always looks so pleased to mind, and I don't." What a painful truth did this child speak! Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Father, our Creator, our Saviour, our Preserver, and the bountiful Giver of everything we love?

PRAYER THOUGHT

What is wrong with us? Do we really go around with a long face as we obey our Master? It doesn't add up. Let's examine ourselves—Are we smiling now? Are we?

WEDNESDAY, APRIL 6
Scripture Reading—Psalm 23

A RADIOGRAM ANSWERED

A Presbyterian youth from New Orleans was a naval "wireless" operator during the war. Early one morning, after a night on duty, he snatched a few minutes for his "Quiet Hour" when no message was going over, and he was reading the Twenty-Third Psalm. Suddenly the thought came to him to send the Psalm out over the water and see if any ship would take it up. He did, and as he sent the last word sixteen ships answered a wireless, "Amen."

PRAYER THOUGHT

Often we as Christians are afraid of what other people will think or say if we show the world we are Christians. Try it, you may be pleasantly surprised.

THURSDAY, APRIL 7
Scripture Reading—Proverbs 18:10

A LIGHTHOUSE LESSON

A friend told us that he was visiting a lighthouse lately, and he said to the keeper, "Are you not afraid to live here? It is a dreadful place to be in constantly."

"No," answered the man, "I am not afraid; we never think of ourselves here."

"Never think of yourselves! How is that?"

The reply was a good one: "We know that we are perfectly safe, and only think of having our lan brightly burning, and keeping reflectors clear, so that those danger may be saved."

This is what Christians ought to They are safe in a house built o Rock which cannot be moved by wildest storm; and in a spirit of h unselfishness they should let th light stream across the dark water sin, that they who are imperiled m be guided into the harbors of eter safety.

PRAYER THOUGHT

Those who are secure in their bel devout Christians have the respo sibility of sharing their beliefs w others. Consequently the n Christians may see the Light and steered into eternal safety.

FRIDAY, APRIL 8
Scripture Reading—2 Th salonians 2:17

HOW TO ESCAPE CRITICISM:

"Say Nothing;
Do Nothing;
Be Nothing!"

—W. B. K.

PRAYER THOUGHT

We may bypass human criticis with a nothing life, but God requir good works, good intentions, and go results.

SATURDAY, APRIL 9
Scripture Reading—John 11:26

CHRIST IS RISEN!

Oh, we see Him in the springtime,
When each bud and leaf and flowe
Bursting from its deathlike sleeping
Speaks of resurrection power!
When all nature wakes in gladness,
Birds sing out their tuneful lays,
And the earth, bedecked wi
blossoms,
Joins in its Creator's praise.

PRAYER THOUGHT

Resurrected life! What a wonderf phrase. We need not despair for w have a living God and a future mad bright with the promise of eternal lif with our Saviour.

******

(Devotions used by permissio *Knight's Master Book of Ne Illustrations*, Eerdman's Press.)

Auxiliaries IN Action

ESTERN DISTRICT WOMAN'S AUXILIARY CONVENTION

e Western District Woman's iary Convention will convene at nt Zion Free Will Baptist Church, n County, on Wednesday, April 6, . The theme of the convention will "The Greatest of These Is Love," Scripture taken from 1 Corinthians 3, "And now abideth faith, hope, ty, these three; but the greatest of e is charity." The program is duled as follows:

Morning Session

5—Registration
5—Hymn, "Love Lifted Me"
—Devotions, Mrs. Josephine Johnson, Mount Zion Church
—Welcome, Mrs. M. H. Crocker, Local Auxiliary
—The President Speaks, Mrs. James Joyner
5—Hymn, "I Love to Tell the Story"
—Love Reaches Out Through Missions, Mrs. Mark Taylor
—Home Missions Report
—Foreign Missions Report
—Love Offering for Deborah King
—Special Music, Local Auxiliary
—Sharing Our Love Through Benevolence, Mrs. Jean Sasser
—Our Youth Share His Love, Miss Alane Vester
—Hymn, "My Saviour's Love"
—Regular Offering and Prayer
—Special Music, Mrs. Alma Dale
—Convention Message, Mrs. Ruth Warrick
00—Lunch

Afternoon Session

0—Hymn, "My Jesus, I Love Thee"
—Devotion, Mrs. Roland Cherry
—Memorial Prayer
—Special Music, Mrs. Diane Riley
—Business Session
—Installation of New Officers, Mrs. Lillie Mae Sasser
—Benediction

ATTENTION LADIES OF THE ALBEMARLE DISTRICT

long rough winter is history. Spring is here with all of its beauty performing the task given by God in sending forth new life to the trees, flowers, grass, and all nature in spite of the hardships of the winter's ice, snow, and blizzards. It is time again for a new beginning, life after death, which reminds us that **our God is alive** and because He lives, we too shall live forever!

With the coming of spring we look forward to our district auxiliary convention which will convene with the Corinth Free Will Baptist Church in Jamesville on April 14.

It's time again to take inventory of ourselves in our service in God's harvest

(continued on Page 16)

STATE SUNDAY SCHOOL CONVENTION PLANS ANNOUNCED

The State School Convention will be held on April 16, 1977, at Mount Olive College. Below is a time schedule for the convention, and a chart showing the workshops that are being planned.

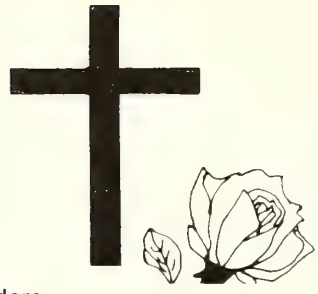
8:45-10:45	First Class (Registration and Securing Meal Tickets)
10:15-10:30	Break and Refreshments
10:30-11:30	Second Class
11:30-12:30	Convention Business
1:00	Lunch for All Who Wish to Eat

First Time Period	1 Learning Activities Up to Jr. Hilda Howard	2 Learning Activities Jr. and up Mary Dudley	3 A. V. Theory Jr. and Int. Peggy Waters	4 A. V. Theory Teenage Billie James
Second Time Period	Learn. Act. Lab	Learn. Act. Lab	A. V. Lab	A. V. Lab
First Time Period	5 Intro. to Dev. Education Sheldon Howard	6 Adult Learning Act. Bill Futch	7 Dev. Ed. Stewart Humphrey	8 Setting up a Training Program Chris Singleton
Second Time Period	Intro. to Dev. Education Sheldon Howard	Learn. Act. Lab	Dev. Ed. Stewart Humphrey	Setting up a Training Program Chris Singleton
First Time Period	9 Leading a child to making a decision Pat James	10 A. V. Theory Beginners Dianne Riley		
Second Time Period	Leading a child to making a Decision Pat James	A. V. Lab		

A series of workshops at the State Sunday School Convention will deal with teaching methods. One of the most often requests the Convention has received is "help us learn how to teach." In response to the requests given to the convention, there will be eight workshops designed to help teachers teach better.

Some of the workshops will cover the subject of "learning activities." The idea incorporated in these workshops is, that people (especially children) learn by doing. Therefore, in Sunday school, students learn by putting Christian truths into action. This makes Sunday school more interesting and challenging both for teachers and students.

LIBRARY
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Special Moments

Dear Readers,

In November 1976 a gentleman, who is a Gideon, was asked to be a lay speaker in a church in New Brunswick County. When he arrived, it was an extremely beautiful and elaborate church; and the Gideon was afraid of his assignment the Lord had given him. When the Gideon met the minister of the church, he told the minister about his particular concern for that morning service and that he felt inadequate—he felt he lacked a formal education to approach such a group. The minister said to him, "I would rather have a sincere man say what he feels honestly than to have a graduate of a seminary with an elaborate speech that just couldn't reach anyone."

Then the minister asked the Gideon if he would issue the invitation at the end of the service. The Gideon replied he really didn't think he wanted to but if the minister insisted, he would. At the end of the service, the Gideon issued the invitation—if there is any man in this house that doesn't know Christ I hope that before he leaves the church that he will come forward. After the invitation, first a lady came forward, then a man, another man, and the Gideon was so overcome with emotion that he wept. As he wept, people kept coming forward. The Gideon knew in his heart that God was truly working in that service that night. Approximately ten people came forward to either rededicate their lives or accept Christ. One of the men who came forward and accepted Christ as his Saviour was a man who church members had been having cottage services with for quite some time. His wife was the first lady who came forward.

The Gideon was overwhelmed that the power of God had taken a layman and had done such a wonderful work with his service.

The testimony of the Gideon was told to me by the Gideon himself. I felt there was such a wonderful message in the experience I asked his permission to share it with you. He agreed because he wanted to share this marvelous experience with others and because he loves the Lord.

Maggie

Verily, We Have Our Reward

(Continued from Page 2)

human standards. "Best" can be a joyful noise for the Lord, which, if offered in sincerity, is better received by Him than the most beautiful music in the world! We are not to wait for human laurels, neither are we to pay attention to the disregard of men, despite the fact that we long for their notice. As paradoxical as it seems, we are still to edify them to the best of our ability. We are not to stand in their presence, craving, yearning, and seeking their approval—their testing smiles of excellence. The true test comes from on high where He, the honest Scorekeeper, gives the grades in accord with effort and intention.

Observe the lesson in Matthew 6:12, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward."

Though this Scripture refers specifically to charity, or the giving of money, food, etc., to the poor, it could as well be applied to *any* service rendered to God. If any service is rendered for the *sake of men only*, then verily we have our reward and can in no wise expect to be blessed of Him. How say ye?

Woman's Auxili

(Continued from Page 15)

fields during the past six months. many souls have been won to through our faithful witnessing? Ha as missionaries been faithful to the the Holy Spirit to give, pray, go, and Quoting the words of missionary Link in a sermon delivered in the Union Free Will Baptist Church, Be County, recently: "A missionar sharing Jesus Christ right where are. There is no unimportant pers the sight of God; no barriers that ca be broken, no unimportant task, there is **No Longer Delay**. Today! N the appointed time. The harves **Now**!"

If we find that we have been slac the task God has given us to do in win the lost to Jesus, let's make it up in free will offering for missions and ta to our auxiliary convention on April 1

We have been informed by Bro Taylor Hill that funds are badly nee for the work in the home mis program. With the coming home Brother and Sister Wayne King du Deborah's illness, and the sendin Brother and Sister Ed Miles to mission fields in the Philippines in place, extra funds are needed in foreign mission program. Soon Bro and Sister Fred Baker will be goin missionaries to the Philippines. Fo this we can be thankful, and praise Lord that we have the privilege of gi that others may **go** and **tell**. While stay at home, may we pray and witn where we are. Souls are dying wit Jesus. Dear Lord, give us vision to the awful state of mankind wit Jesus, **lost** and **doomed** for ete torment.

I shall be expecting to see you on A 14 for a great day in the Lord at Corinth church.

Mrs. Edwin (Katie) R
Mission Chairman

the free will baptist

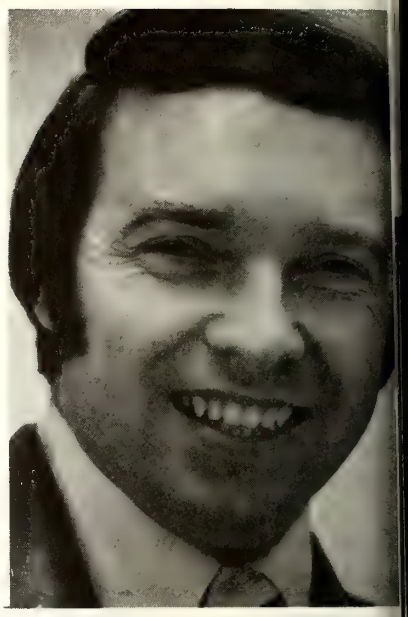
AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 6, 1977



The crucified Christ! Dare we consider His bountiful blessings if we cling to our own selfish interests at the expense of a yielded life? A life committed to His service—a life, even at its best, is only remotely worthy of His supreme sacrifice!

EDITORIAL

Cover Photo by Camerigue



SOME OF SELF, SOME OF THEE: THE WRONG RATIO

They saw Him and beheld Him, bleeding on the accursed tree; and their feeble hearts cried faintly, "Some of self and some of thee."

This line, paraphrased from a beautiful, but unfamiliar, hymn poignantly describes the attitude so prevalent in the hearts and minds of persons who contend that they love Christ. These same people prefer to hold back, to follow afar, and to yield only a portion of their lives to the Master. They do love Him, indeed; but the **degree** of love they possess and manifest is worthy of discussion.

No one is capable of divine love; not many would dare compare their love to the infinite love of the Father; yet, all persons should love more. All persons should have a love that is great enough to merit notice, if not praise. While love can be spoken (and often is), it more properly should be expressed in action. This injunction is as old as civilization, but few people heed it.

If actions don't speak, then energy is expended for the wrong end. If Heaven isn't sought, Heaven is lost. If Christ isn't praised, He cannot be raised above the temporal realm. If all living souls don't yield themselves—their beings and their spirits—they cannot know Him in the fullness of His glory.

If Christ is king (and Christians profess Him to be), then He should be ruler. While those who "own" Him as their king quickly affirm His deity, His omnipotence, His omniscience, and His omnipresence, they nonetheless choose to lag behind, to watch and wait for other "subjects" to do His work. It would seem that they believe that He is God, yet they are not too eager to bow before Him in obedience and obesiance. They do not allow Him the rulership to which He is entitled, even though they maintain that it **is** His. They want to give **part** of themselves to Him; but, seemingly, they want to withhold part of themselves for personal reasons: gain or selfish interests.

None of self and all of thee! Does this not represent the ideal—relinquishing one's all to his Master? Who, though, among the millions of souls now living, or who have lived, can claim such self-denial, such allegiance? Could many individuals, if any, truthfully claim that they have indeed put everything in His hands, in His keeping, and in His care?

He hung between Heaven and earth, bled and died, the innocent victim of a criminal's execution: crucifixion. Even in His agony He was able to pray, "Father, forgive them." **Forgive them!** Whether audible or not, **our** prayer is often, "Father, **punish** them for what they have done to us." All intelligent persons know that our grievances are so minute that they don't even deserve a complaint—to say nothing of request for retribution. Again, self comes before principle; **we** put ourselves in the forefront.

How much do we really love Christ? How much do we really love ourselves? We must establish a perspective. We must love ourselves **less** in order to love Him **more,** and we must love Him more in order to **serve** Him effectively.

A wonderful change is wrought in our lives when Christ enters! An even more wonderful change occurs when we grant Him control. To be able to say sincerely, "None of self and all of thee," may be a utopian dream, beyond realization; nevertheless the thought is a good one. And the goal, while a lofty one indeed, should be striven for!

Christ gave Himself for us. Should **we** do any **less** for Him? If we cling to our own selfish interests at the expense of a yielded life, committed to His service, dare we consider his bountiful blessings? Even a committed life, completely dedicated to God, is at best only remotely worthy of **His** supreme sacrifice.

THE FREE WILL BAPTIST

APRIL 6, 1977

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PORTRAIT AND HERITAGE OF CELIA HART GARRIS

(December 27, 1880—
February 21, 1977)

by W. Burkette Raper, President
Mount Olive College



RS. Celia Hart Garris, an ardent Free Will Baptist and dent of Ayden, North Carolina, lived ng life of more than ninety-six years, hers was more than a life of years. vas a good and useful life whose rait may be seen in those beauti- paintings by Jesus called the Beati- s (Matthew 5:3-9).

'Blessed are **the poor in spirit:** for rs is the kingdom of heaven.'' Mrs. ris lived with a daily awareness of her d for God, and my visits with her over eriod of nearly twenty years always uded a reading of Scripture and yer. Because she knew her life was ed with God, she was a person of n assurance and inward peace even en she was surrounded by anxious noil.

Blessed are **they that mourn:** for they ll be comforted.'' Life was not always y for Mrs. Garris. Her childhood was of hard work, home responsibilities, ited finance, and few opportunities. In 98, at the age of seventeen, she rried Asa Edward Garris, with whom spent twenty happy years until his th, but the last half century of her life s lived as a widow.

'Blessed are **the meek:** for they shall erit the earth.'' Mrs. Garris was meek not weak. She knew what she ieved and she stood for it firmly, but ogrance, vanity, and pride were never art of her life. In the words of the phet, she did justly, loved mercy, and walked humbly with her God (Micah 6:8).

''Blessed are **they which do hunger and thirst after righteousness:** for they shall be filled.'' Goodness, not wealth, was her goal. Her wish was to grow spiritually and to be rich toward God. The Psalmist expressed her yearning when he wrote, ''As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness'' (Psalm 17:15).

''Blessed are **the merciful:** for they shall obtain mercy.'' Her hands were small but they were instruments of mercy. Long before her community had trained nurses, Mrs. Garris was known as one who cared for the sick and sat by the bedside of those who faced death. ''It was my Christian duty,'' she said.

''Blessed are the **pure in heart:** for they shall see God.'' To know Mrs. Garris was to see one in whom there was neither guile nor deception. She was honest and genuine, integrity was her hallmark and her word was her bond.

''Blessed are **the peacemakers:** for they shall be called the Children of God.'' I never heard Mrs. Garris speak unkindly of anyone. If she could not say something good, she said nothing at all. She never sowed discord among friends nor was she ever a source for dissension. If others could not agree, she quietly chose what she thought was right, and sought to be a friend to all.

And so, in the beautiful gallery painted by Jesus, one readily finds the portrait of Mrs. Garris.

A Goodly Heritage

Mrs. Garris lived a beautiful life, but it was more than beautiful—it was useful. She not only had a goodly heritage but she left a goodly heritage.

The story and history of educational endeavors among Free Will Baptists find their roots and lineage in her family. Her father, William Franklin Hart, and his brother, Jesse T. Hart, were men of early vision. It was under their leadership in the late 1890s that Ayden Theological Seminary was brought into being, and throughout the existence of this school, and its successor—Eureka College—the home of Mrs. Garris was a haven for both professors and students.

When Mount Olive College opened in 1954, the family of Mrs. Garris again took up the reins of educational leadership. Within the next few years she and her family were to inaugurate two endowment funds at Mount Olive: The Hart Endowment Fund to memoralize the descendents of William Franklin and Jesse T. Hart and the Free Will Baptist Heritage Foundation to memorialize other persons who contributed to the life and work of the Free Will Baptist Church. Not only were Mrs. Garris and her family among the first contributors, but her two daughters, Mrs. Anna (Edward L.) Hill and Mrs. Cora Lee (H. L.) Spivey contacted a wide range of relatives and friends to assure the success of both funds.

Years before the College could build a library, Mrs. Garris and her family began gathering materials for the Free Will Baptist Historical Collection which today is the most comprehensive source of information in the world on the history and work of Free Will Baptists. In developing the book collection for the library, her family was also a prime mover. The Celia Hart Garris Auxiliary of the Ayden church has probably given more funds for books than any church group among Free Will Baptists. In addition, the historical mural in the library was the gift of Mrs. Garris and her daughters.

When the College began the first buildings on its new campus, Mrs. Garris and her family were again leaders, and in recognition of their gifts and services the first residence for women at Mount Olive College was named ''Hart Hall.''

I am sure she truly meant it when she wrote to me in 1973, ''You know that Mount Olive College is very dear to me,'' for she always stood for educational progress.

Her work and support of denominational causes, however, did not cause Mrs. Garris to lose sight of her local church. Long before the name ''Woman's Auxiliary'' was used she provided leadership for beginning one of the first ''Ladies Aid Societies'' among Free Will Baptists. During the great depression of the 1930s when almost

everything failed, it is reported that membership in her Ladies Aid was reduced to three members, and one of these was physically unable to attend, but Mrs. Garris insisted that the work go on. They were deserved honors when the women of the Ayden church named their organization "The Celia Hart Garris Woman's Auxiliary" and the Central Auxiliary Convention awarded her a life membership.

Mrs. Garris has now completed her life on earth, but she has left us a "goodly heritage," a heritage that will be a living memorial to generations yet unborn. The words of Daniel Webster speak to her memory:

"If we write upon marble it will perish;
If on brass, time will efface it;
If we rear temples, they will crumble into dust;
But if we work upon immortal minds, and imbue them with principles,
With the just fear of God and love of our fellow-men,
We engrave on those tablets something that will brighten to all eternity."

It is fitting also that tribute should be paid to Mrs. Garris' daughter, Anna, for her faithful, loyal, loving, and devoted care of her mother. Almost all their lives, they made their home together, and as Mrs. Garris advanced in years, so did Anna's care, and when the time came for her mother to go to her heavenly home, Anna was by her side. It can truly be said of her that she kept the commandment, "Honor thy father and thy mother."

SUNRISE '76

by Margaret Sullivan
Greenville, N.C.

Gliding seagulls hovered overhead;
Stillness across the earth did creep.
In radiant splendor, the sun burst forth,
Rising slowly from a watery sleep.

Sunrays danced across the still ocean
Upward through a purple sky.
Majestic sunrise poured over the waves,
Til the sun stood shoulder high.

Reverent silence, broken with voices;
Songs of rejoice and praise.
Tribute for that Easter morning,
When God, His Son did raise.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . it fell not: for it was founded upon a rock . . . it fell: and great was the fall of it" (Matthew 7:25, 27).

FOUNDATIONS FOR TWO HOUSES

A foundation is that upon which a building rests. The surety of a building can be no better than its foundation. Men know better than to build on a foundation of sand. The best and most dependable material foundation for any building is the natural rock. Most buildings are not built upon the solid rock, neither are they built upon sand. Builders have discovered by experience the best methods and the best usable materials for laying their own man-made foundations. Some of the best foundations have proven to be inadequate. Many others that were sound and sure have become inadequate because of natural upheavals, still others because of natural disasters. Even more have become insufficient because of man's carelessness in the handling of explosives or rearranging of the natural terrain by heavy equipment.

There are other foundations which I should like to discuss, and these are vital for the specific erection of other types of buildings. For example, those interested in building a Christian home must seek a good foundation. They must seek a foundation strong enough to prevent a breaking up of the home by divorce or any other device. The best foundation upon which to build a home is **love.**

All have a choice of foundations. Everyone has access to innumerable philosophies of life. There are certain rules one can use in the building of a career, a reputation, or a character. But the manner and the selection of these philosophies will determine the quality of your career, reputation, or character. If you are determined to make a career of serving and gratifying yourself at the expense of others, you can do it. If you want to become notorious you will s reputation and then lay the foundatio either a good reputation or an evil The same is true in building c character. Religious rules and influe will lay a good foundation for Chri character. Bad company and evil con will lay the foundation for corruption eternal damnation.

All foundations will be tried by storms of life. Sooner or later the will descend, the winds will blow, the flood will rise, but for one the h of life will fall, while for the other it stand secure. The difference will n the intensity of the storm but the p to withstand. The power to withstan usually built into the foundation. advice is to make sure that the f dation is made right and that the materials and building skills technology are used. These foundations will not be always nee but there will most certainly come a when every thing you have will ultima depend upon the best possible fo dation. When you are on your death and those who visit you talk in whis and have an expression of consterna on their face, and you have a feeling you must die and not live, you will n deliverance and you will need it n This will be when you meet the supre test. It will be everlastingly too late the

The sand foundation can be was away. The wind alone can destroy a s foundation. The shifting sands may p havoc with any kind of structure erec upon it. Even in the delta, where bayous are, the sand is squeezed from among the clay to the top of ground and creates disaster for anyth that may rest upon it. The sand mou are unpredictable. Even the sand du on the coast of North Carolina freque shift from one position to another.

Make sure, then, that your buildi especially your eternal life building, re upon the solid Rock. The only solid R I know for sure is the Lord Jesus Chri Make sure that you build your care your reputation, and character on solid Rock of Christ and you will hav foundation sure and steadfast—one t will never fall no matter how severe a terrible the storm may be. The power God upon our lives is our one s guarantee that ours will withsta forever.

Mount Olive College

DR. SHAMI VISITS MOUNT OLIVE COLLEGE



Dr. Jamil Shami, seated center, was surprised by some close friends at Mount Olive College who embered his birthday. Shami, who is on leave of absence from Mount Olive College is serving as a professor ducation at the University of Riyadh in Saudia Arabia. He is visiting the United States on behalf of the versity. Seated (left to right) are Russell Duncan, Director of Admissions; Shami, and Claude Moore, irman of the Social Sciences Division. Standing (left to right) are Harold Herring, Director of Development; nk Harrison, Chaplain; Dr. Michael Pelt, Chairman of the Humanities Division.

Dr. Jamil Shami, on a leave of absence from Mount Olive College, returned and s greeted with a surprise birthday party by close friends from the College.

Shami was in California on his birthday, March 13, as part of his visit to the ited States representing the University of Riyadh in Saudia Arabia where he is a fessor in the department of education.

In talking with faculty and administrators at Mount Olive, Shami said, "There is doubt that private educational institutions have a built-in flexibility that lead the y to change and innovations which keep the whole educational system moving ward."

Shami traveled to the west coast by invitation of Dr. Clark Kerr, chairman of the rneige Council on Higher Education at Berkeley University. While in California ami visited San Francisco State University, San Jose State University, Stanford iversity, and Lone Mountain College.

In July Shami plans a visit with his family when he said, "I will be working less d enjoying my friends' company more."

SUCCESSFUL SPRING HIGH SCHOOL DAY HELD

Over 200 high school students and rents visited the Mount Olive College mpus for the annual Spring High School Day held Saturday, March 19.

The high school students represented eighteen counties from all over North Carolina. The program included campus tours, conferences with professors, and a complimentary lunch with entertainment by the Mount Olive Singers.

The semiannual event gives students an opportunity to learn more about what Mount Olive College has to offer them, commented Dianne Riley, associate director of admissions.

Russell W. Duncan, director of admissions, and Dianne Riley, associate director, are both Mount Olive College graduates and Free Will Baptists. They are eager to assist any persons interested in obtaining more information concerning Mount Olive College. They may be reached at The Admissions Office, Mount Olive College, P. O. Box 151, Mount Olive, North Carolina 28365; or phone (919) 658-2502.

MEMORIAL GIFTS TO MOUNT OLIVE COLLEGE

The following memorial gifts to Mount Olive College during the month of February totaled $808.35. These gifts do not include gifts to the Moye Library.

In Memory Of

Randy Woodard by Mr. and Mrs. George McCotter, Lillington.

Mrs. Bertha Dail (J. C.) Griffin by North Carolina Woman's Auxiliary Convention; Bridgeton Free Will Baptist Church Woman's Auxiliary; Fifth Eastern Sunday School Convention; Eastern Woman's Auxiliary Convention.

The Rev. and Mrs. J. C. Griffin by Textron, Inc., Providence, Rhode Island.

Sandra Everington Aldridge and Leah Kristen Aldridge by Heber Aldridge, Kinston.

J. O. Fort by the Rev. and Mrs. S. A. Smith, Beulaville; Mr. and Mrs. Bruce Lanier, Mrs. Verdia Thomas, L and W Oil Company, Thomas and Horne Oil Company, Kenneth Thomas, Mr. and Mrs. Grover Hill, Beulaville.

John A. Winfield by Mr. and Mrs. Edwin B. Howard, Washington.

E. M. Buck by Mrs. Lethea G. Sawyer, Hillsborough.

Mrs. Celia Hart Garris by Kirby Smith, Ayden; R. L. Spivey, Maury; Mrs. Allie Fair Breeze and Linda, Charlotte; Mr. and Mrs. William Owen Hart, Wildwood, Florida; Mr. and Mrs. Leslie S. Hart, Ayden; Mrs. Marie Hardy Spain,

(Continued on Page 10)

STATE SUNDAY SCHOOL CONVENTION PLANS ANNOUNCED

The State School Convention will be held on April 16, 1977, at Mount Olive College. Below is a time schedule for the convention, and a chart showing the workshops that are being planned.

8:45-10:45	First Class (Registration and Securing Meal Tickets)
10:15-10:30	Break and Refreshments
10:30-11:30	Second Class
11:30-12:30	Convention Business
1:00	Lunch for All Who Wish to Eat

First Time Period	1 Learning Activities Up to Jr. Hilda Howard	2 Learning Activities Jr. and up Mary Dudley	3 A. V. Theory Jr. and Int. Peggy Waters	4 A. V. Theory Teenage Billie James
Second Time Period	Learn. Act. Lab	Learn. Act. Lab	A. V. Lab	A. V. Lab
First Time Period	5 Intro. to Dev. Education Sheldon Howard	6 Adult Learning Act. Bill Futch	7 Dev. Ed. Stewart Humphrey	8 Setting up a Training Program Chris Singleton
Second Time Period	Intro. to Dev. Education Sheldon Howard	Learn. Act. Lab	Dev. Ed. Stewart Humphrey	Setting up a Training Program Chris Singleton
First Time Period	9 Leading a child to making a decision Pat James	10 A. V. Theory Beginners Dianne Riley		
Second Time Period	Leading a child to making a Decision Pat James	A. V. Lab		

In keeping with the Sunday school convention workshop theme of "Helping Teachers" two workshops will be presented on the subject of "Developmental Education." While this may sound complicated and technical it really is an old idea that has been used for a long time. Primarily it is a way of teaching that says that each child develops according to his age; therefore, we should teach according to what the child is capable of learning. For example babying teenagers is as out of place as expecting eight-year-olds to understand the Trinity.

Our children in Sunday school today will be the heart of the church twenty-five years from now in the twenty-first century. The job we do today will lay the foundation of the church of the next century. Is there any better reason for doing the best job possible?

Coming Events . . .

April 16—State Sunday School Convention, Mount Olive College

April 23—State Youth Fellowship Convention, Daniels Chapel Free Will Baptist Church, 9:30 A. M.

May 5—North Carolina State Woman's Auxiliary Convention, Rodgers Chapel, Mount Olive College

May 7—Christian Music Festival, Eagles Nest

May 21—Founders' Day Service, Children's Home, Memorial Chapel, with the Rev. Fred Rivenbark, Guest Speaker, 10:30 A. M.

LET US STOP AND THINK OF THIS SEASON

by Hazel Casey

We are entering into the Lent Season, and I wonder, "What will ea of us sacrifice during this season for o Lord and Saviour?"

In a world where there seems to every need met, yet so many people not stop and thank God for ea blessing. Surely, God is looking upon H creation and wondering why some peop ignore Him as they live their daily lives.

There must be an awakening of o people in America. It seems we might on the brink of it, with our energy cris which is going on now. Many of o church services have been cancelled d to this crisis. We must conserve energ so that we might all have a share. Som people have become angry, an belligerent, and cried out—"N me—I'll do as I please—I'll stay warm. Stores and factories have gone to les hours of operation, which has made great impact in dollars and cents. Surel America is aware that God is concerne for us—His people. Our homes are not a warm as usual by degrees of tem perature, but what about the spiritu degree? Are you leaving God out of you plans, or are you including Him in th uppermost part of your daily living?

Can we not see that perhaps this God's way of saying "Wake up, Americ look to me—it's later than you think!"

All around me I see visible signs people becoming aware of God. Throug special religious TV stations, the gospe is going almost around the world Thanks be unto God for this new in vention, and the use for God's service.

Yet, the thought remains—Will yo sacrifice a special offering for God work in some phase of the ministry of th Holy Spirit at work in our world today Will you sacrifice some of yourself—b giving service to others in the name o the Master? There are so many peopl around—the sick, lonely, the elderly those in prison, and the stranger wh just moved into your neighborhood Jesus gave His all for us—What can w give to Him at this Holy Season?

This should be a special time o rededication on the part of every born again believer. Truly, it should be a new awakening—a coming alive to the challenges of the world before us. During this Lenten Season—1977—will you sacrifice something for HIM?

Family Devotions

SUNDAY, APRIL 10
Scripture Reading—John 10:28

EASTER BREAKS!

ster day breaks!
Christ rises! Mercy every way is infinite!
rth breaks up; time drops away;
n flows heaven with its new day
endless life!

—Robert Browning

PRAYER THOUGHT
Let us stop and think of all the many ings that Christ has done for us. rist has risen! As Christ as our viour, we have no fear of death!

MONDAY, APRIL 11
Scripture Reading—Matthew 27:5

EMORSE ISN'T REPENTANCE
n his memoirs, Inside the Third ich, Albert Speer, Hitler's minister armaments and war production, morsefully acknowledges his part the horrible atrocities of that dark a: "I myself determined the degree my isolation, the extremity of my asions, the extent of my ignorance horrors. I ought to have known out them. I did not investigate, for I d not want to know what was hapning. I was inescapably conminated morally, because from ar of discovering something which ight have turned me from my urse, I closed by witz in a wholly rsonal sense!"

PRAYER THOUGHT
Genuine repentance is never too te, but seldom is late repentance enuine.

TUESDAY, APRIL 12
Scripture Reading—Luke 13:3

GOD'S HOT LINE
Dr. Carl F. H. Henry gave this rgent warning: Recently a nationwide emergency alert—issued in error—caused many American radio and television stations to stop normal broadcasting. One program director thought the NORAD bullentin signalled another December 7—Pearl Harbor all over again!

Actually, Jesus Christ put the whole world on an emergency alert long ago by His resurrection. Indeed a greater than NORAD—the American national warning system—has spoken.

PRAYER THOUGHT
Repent or perish! Which will it be?

WEDNESDAY, APRIL 13
Scripture Reading—Matthew 28:20

WHERE HAVE YOU BEEN?
Said Wendell P. Loveless, "In their public prayers, many of God's children often preface their petitions: 'O Lord, as we come into Thy presence.'

"The Lord could answer, 'Where have you been? My children are always in My presence.' "

PRAYER THOUGHT
To me remains nor place nor time;
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.
—Madame Guyon

THURSDAY, APRIL 14
Scripture Reading—John 21:15

LONG SERMONS AND EMPTY PEWS
Said Dwight L. Moody, "If every minister of the Gospel had the same training as I went through, there would not be such long sermons preached, or so many empty pews. I preached for years in the army and on the streets, and I learned to say what I had to say rapidly and forcible, backing up my points with apt illustrations, as Christ enforced His sayings with His striking parables. This is the way to keep an audience interested."

PRAYER THOUGHT
An aged minister gave this wise advice to young ministers: "Stand up; speak up; and shut up!"

FRIDAY, APRIL 15
Scripture Reading—Psalm 50:15

A LIVING DEATH
"I went in the mine a sinner and came out a Christian," tearfully but gratefully said Eugene H. Martin, of Clintonville, West Virginia, as he recounted ten days of horror spent in a black mine. He and six other coal miners returned from what they described as a living death.

Joseph Fitzwater, another of the rescued miners, testified, "We're out by the grace of God. If you believe in Him, nothing is impossible. When the water broke, and flowed in upon us, we asked God for a miracle, and it happened!"

Larry B. Lynch was the first one to be brought up to the surface. Joyously he prayed, "Thank you, God! You have delivered us from this living death!" Before the rescued men were taken to a hospital, he led a brief prayer meeting with the men and their relatives at the entrance of the mine.

PRAYER THOUGHT
Said Martin Luther, "To be a Christian without praying is no more possible than to be alive without breathing."

SATURDAY, APRIL 16
Scripture Reading—John 13:7

HOW LONG MUST THEY WAIT?
In June 1971 the Tasadays, a Filipino tribe which had been isolated from other people for hundreds of years, was discovered. The tribe was living in a rain forest 3,000 feet up Tasaday Mountain—a place ribboned by rivers and never known to shelter man. A helicopter flying there went from the space age to the Stone Age in 30 minutes!

The Tasadays had never known the taste of salt or sugar, rice or corn. Their language has no word for sea. Their heaven is no higher than the top of a tree. Their basic tools are made of stone. When the American anthropologist, Dr. Robert E. Fox, reached the Tasadays, they were fearful. However, their fear soon gave way to warmth and friendliness.

In different places around the world live many tribes and people groping in darkness—spiritually lost because they have never had a crumb of the Bread of Life. They are without God and without hope.

PRAYER THOUGHT
How slow Christians are to share with them the emancipating gospel of the grace of God!

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

NEWS & NOTES

Rev. David Thick
To Conduct Revival

Revival services will be held at Friendship Original Free Will Baptist Church of Route 1, Middlesex, the week of April 10-15, at 8 p. m. The Rev. David Thick will be the speaker for the week. There will be special singing during the week.

The Rev. Dwight Chapman, pastor of the church, and the members invite everyone to attend.

Cape Colony Mission
Revival Now In Progress

Revival services began at Cape Colony Free Will Baptist Mission at Edenton on April 4, and will be continuing through April 8. Services begin each evening at 7:30. The Rev. John Melancon is the guest speaker. Everyone is invited to attend the remaining services.

Rev. Robert May
To Conduct Revival

The Rev. Robert May of Ahoskie will be the guest evangelist for revival at Johnston Union Free Will Baptist Church on highway 70 out of Smithfield, April 11-15. Services will begin at 7:30 p. m. There will be special music featured each night. The pastor, the Rev. Gene B. Britt, and the members extend a cordial welcome to everyone to attend.

Riverside Church Holds
Spring Revival

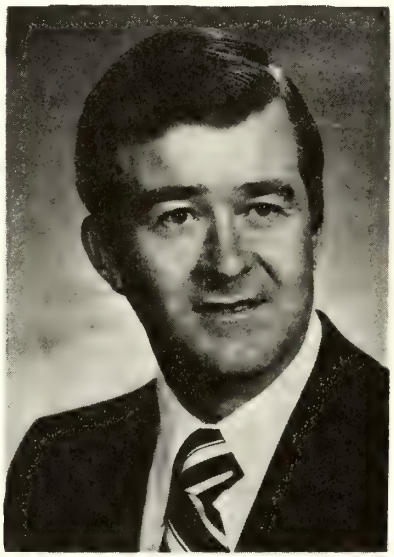
Riverside Free Will Baptist Church, Route 1, Princeton, will begin their spring revival Sunday night, April 10, and will continue through Friday night, April 15, with services beginning each night at 7:30 p. m. The visiting evangelist will be the Rev. Billy Nowell, pastor of Pleasant Grove Free Will Baptist Church, Erwin. The pastor, the Rev. Luby Tyner, will be assisting in the services. There will be special singing each night and all singers are invited. The pastor and all members of the church cordially invite everyone to come.

Oak Grove Church
Announces Revival

The Oak Grove Free Will Baptist Church, Newton Grove, will hold revival services April 7-9. Services will begin each evening at 8 p. m. The Rev. Henry Armstrong will be the evangelist.

The pastor, the Rev. C. Felton Godwin, and members of the church extend a cordial welcome to attend these services and the sunrise service to be held in Weeks Memorial Park, Newton Grove, on Easter morning at 6 a. m.

Rev. Jack Mayo
To Conduct Revival



Revival services will begin at Kings Cross Roads Free Will Baptist Church on Sunday, April 10, and will continue through Saturday, April 16. Services will begin nightly at 7:30. The Rev. Jack Mayo, pastor of Ormondsville Free Will Baptist Church, will be the guest speaker.

The pastor, the Rev. David Thick, and members invite all to come and worship during these services.

Wintergreen Announces
Spring Revival

Revival services will be held at Wintergreen Free Will Baptist Church, Route 1, Cove City, beginning Monday, April 11, and will continue throug Saturday, April 16. Services will begin 7:30 p. m. The Rev. Jerry Rowe will b the evangelist during these services.

The pastor, the Rev. Donald Venable and members invite all to attend.

Revival Now In Progress
At Christian Chapel Church

Revival services are now in progres at Christian Chapel Free Will Baptis Church, which began Monday, April 4 and will continue through Friday, April 8 The Rev. Buddy Sasser, pastor of Dee Run Free Will Baptist Church, is th guest speaker.

The pastor, the Rev. Norman Ard, an members invite all to attend th remaining services.

Week-End Revival
Scheduled At Mount Zion Church

Mount Zion Free Will Baptist Church o Beulaville will hold a three-night reviva beginning April 13, and will continu through April 15. Services will begin each evening at 7:30. The Rev. Budd Sasser will be the guest speaker.

The pastor, the Rev. S. A. Smith, an members invite all to attend.

First Church of Vanceboro
Announces Revival

Revival services will begin at Firs Free Will Baptist Church, Vanceboro Thursday, April 7, through Saturday April 9, at 7:30 p. m. The Rev. McDonald Bennett will be the guest speaker.

The pastor, the Rev. Dolton Stroud, and members invite everyone to come and worship during these services.

Everett Chapel Church
Announces Revival

The Everett Chapel Free Will Baptis Church of Clayton will begin spring revival services on Monday, April 11, a 7:30 p. m. and will continue through Friday, April 15. The visiting ministe will be the Rev. Ashley Turner, pastor o Branch Chapel Free Will Baptist Church Selma.

Prayer room services will begin nightly at 7:15, and special music will be featured each evening.

The pastor, Dr. Billy R. Yawn, and the church membership extend an invitation to everyone to attend and request that all be much in prayer for these services.

Youth Fellowship
ntion Plans Announced

State Youth Fellowship Con-n is coming up on April 23, 1977. convention is meeting at Daniels l Free Will Baptist Church near n and will begin promptly at 9:30. will be no formal registration at the Instead, all groups (or carload) are to have their names and church on e of paper when they arrive and hem in at the door. This will save a time and avoid congestion. Please in time to be in your seats when nvention begins at 9:30.

e program for the day promises to st-paced and exciting including e participation from each district, s and declamations, and Bible Mount Olive College will be sented by the "Mount Olive k" led by Dianne Riley. One of the points of the day will be a Cragmont led by the Rev. Doug Skinner, ger. A love offering for Cragmont e taken at this rally and each YFA is to raise as much as possible and it to the Convention for Cragmont. that you care!

eryone is asked to make and wear own name tags in the following s: Albemarle, gold; Eastern, red; al, green; Western, orange; nont, light blue; Cape Fear, purple; Dee, royal blue; Ministers, white; fficers, yellow.

eryone is also urged to make plans ay until the end of the convention. afternoon session will be short but e one of the most important parts of rogram.

r theme for this year is "Share the el." Come and share with us on 23!

rections to Daniels Chapel: Coming Wilson on Highway 301, take a left Highway 117, then take the first left crossing the overpass bridge. ch is a few miles down on the right.

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val In Progress
rst Church Of Goldsboro

vival services are being held at First Will Baptist Church, Goldsboro, 4 through April 8, with services nning nightly at 7:30. The Rev. Leon bs, pastor of Hull Road Free Will ist Church, is the guest speaker. ial singing and a nursery are ided at each service.

The pastor, the Rev. Earl H. Glenn, and members invite all to attend the remaining services.

Joint Sunrise Service
To Be Held

Mount Zion church, Union Chapel church, and Plymouth church will hold a joint sunrise service at Plymouth Free Will Baptist Church, Plymouth on Sunday, April 10, beginning at 5:30 a.m. Everyone is invited to attend.

Valerie Joan Wood
In Piano Recital

Valerie Joan Wood, daughter of Mr. and Mrs. Hyman Patrick Wood of Ayden, gave her graduating piano recital in the College Auditorium at Mount Olive College at the downtown campus, Tuesday, March 29, at 8 p.m.

Through audition, Valerie was granted an Honor's Recital. Valerie is a sophomore music major at Mount Olive College and plans to continue her education at East Carolina University.

Valerie was assisted in the recital by soloists Jan Glenn, daughter of the Rev. and Mrs. Earl Glenn of First Free Will Baptist Church of Goldsboro; Sharon Pelt, daughter of Dr. and Mrs. Michael Pelt of Mount Olive; and Donald Coates, son of the late Rev. Albert Coates and Mrs. Coates of Smithfield. They were accompanied at the piano by Marla Ard, Doug Seymour, and Kim Edwards, respectively. Valerie was under the instruction of Mrs. Irene Patten.

Sandy Plain Church
Tours Raleigh

Sandy Plain Free Will Baptist Church youth toured Raleigh on Thursday, March 24, 1977. Sixty-two young people and adults left the church at approximately 8 a.m. to go to Raleigh. They arrived at the Governor's Executive Mansion at 10 a.m., where the First Lady, Mrs. Hunt, greeted them. They then went to the State Legislative Building; there they were greeted by our State Representative Baker and Senator Hardison, who gave them an interesting tour of the building. After those two interesting tours, they went to Hardee's for lunch. After lunch they went to the North Carolina Museum, and then part of the group went to the museum of Natural History and the others went to the Capitol Building. After those two tours, they returned to Sandy Plain and arrived at approximately 5 p.m. They enjoyed themselves and thank God for a safe trip.

NOTE OF THANKS

I would like to thank the auxilaries and young people for all the gifts and cards sent to me. They were all so dearly appreciated. Please continue to remember me in your prayers and may the Lord bless you.

Rev. L. S. Joyner

IF YOU HAD BEEN ON THAT CROSS

by Hazel Casey

If it had been you who had the power
To come down off that cross in the nineth hour.
Would you have stayed and took the suffering for man?
That we might receive that love through all the land?

If you had had those nails driven into your hands
Would you have called your angels, and cancelled God's plan?
Would you have died to set men free?
That man might live eternally.

If you had had your side pierced with that spear
Would you have screamed, and showed your fear?
If you had been on that cross to die
Would you turn from God and begin to cry?

Jesus went through all of those sufferings for you
That you might have peace in everything you do.
Yet He didn't turn bitter and scream—Why me?
I'm your Son, Jesus, can't you see?

No, He chose to die that He might bring salvation
Upon every soul throughout all the nation.
He arose in victory on the third day—
To show the world that He is the only Way!

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent



CHILDREN'S HOME BIRTHDAY LIST

Below is the list of birthdays for the children at the Children's Home in Middlesex. It would be nice if you could see fit to remember them on this important date of their lives.

January

Donnie Dement	14, 1965
Jimmy Hartley	14, 1969
Brenda Jones	14, 1969
*Terry Faircloth	20, 1958
Sally Alford	22, 1960
**Kelly McCowan	27, 1972

February

*Randy Faircloth	3, 1957
Andy Anderson	7, 1970
Audrey Worley	7, 1965
Steve Langworthy	14, 1970
Roger Worley	21, 1964
Rosa Lee Summerlin	23, 1967
Vickie Lee	26, 1962
Jeff Eason	26, 1964

March

Jeffrey Johnson	1, 1966
Angie Nichols	6, 1965
Donald Sasser	11, 1964
Sherry Summerlin	23, 1969
Roy Speight	26, 1964

April

Bobby Bottoms	15, 1960
Dorothy Johnson	20, 1970
Margaret Dement	23, 1966
Ricky Eason	28, 1968

May

James Joyner	5, 1969
Delma Gay	11, 1963
Trent Corker	15, 1964
Betty Worley	30, 1968
Debbie Sasser	30, 1961
*Claudius Elmore	31, 1955

June

Jesse Joyner	5, 1970
Lucinda Rhodes	15, 1967
Johnny W. Hopkins	27, 1969

July

Sandra Eason	3, 1966
Jeffrey Lamm	8, 1967
Janice Jones	9, 1960
Randy Rhodes	15, 1966
J. J. Lyczkowski	18, 1974
Mary Ann Lamm	21, 1966
*Judy Warren	29, 1957
Kenneth Jones	31, 1966

August

Judy Carol Jones	3, 1967
*Kay Hill	5, 1957
Jackie Speight	5, 1965
*Julia Woodard	14, 1956

September

Ann Worley	2, 1970
Dorothy Rhodes	5, 1968
Melissa Smith	5, 1970
Mollie Garris	15, 1965
Jimmy Speight	17, 1962
**Melissa Stephens	25, 1971
Michelle Smith	27, 1969
Donna Lee	30, 1959
Kim Mills	30, 1964
Tim Mills	30, 1964

October

Brenda Garris	6, 1959
Allen Johnson	7, 1964
Wayne Lamm	10, 1968
Melinda Barber	10, 1966
Tony Langworthy	13, 1971
**Paul Stephens	14, 1966
Mitch Joyner	20, 1963
Linda Mills	26, 1962
Julie King	28, 1959
Mickey Norman	29, 1971
Tony Hill	31, 1961

November

Vickie Hartley	10,
Louise Whitehurst	12,
**Michael Stephens	19,
Junior Eason	20,
Sandra Anderson	21,
*Ricky Faircloth	24,
Johnny Nichols	27,

December

Debra Marlow	22,
Donna Wilkerson	24,
Romona Hopkins	26,
Cindy Webb	28,
Dale Anderson	28,
Steve Nichols	31,

*College Students
**Community Based Group Home

CORRECTION

An error was made in the March printing of Memorial Gifts. A Memo Gift was given by Mrs. Hugh Gassav in memory of Mr. Arthur C. Tilghn instead of Mrs. Arthur Tilghman. apologies to Mrs. Tilghman.

MOUNT OLIVE

(Continued from Page 5)

Greenville; Dr. and Mrs. W. Burk Raper, Mount Olive.

Willoughby Scholarship Fund by M Ella Willoughby and Mr. and A. Willoughby, Ahoskie.

Mrs. Alice J. Lupton by North Caro Woman's Auxiliary Convention.

In Honor Of

Mr. and Mrs. Hardy Talton by Mr. Mrs. A. G. Mangum, Walstonburg; Rev. and Mrs. Walter Reynolds, Ayd the Rev. and Mrs. Hubert Burre Pinetops.

MOUNT OLIVE COLLEGE IN AP

April 6—Pre-Easter Worship Serv Rodgers Chapel, the Rev. Fr Harrison, Pastor, 7:30 P. M.

April 14—Recital by Sherry Jones Auditorium, 8 P. M.

April 16—State Sunday School C vention

April 19—Recital by Bob Schoonover John Carson, in Auditorium, 8 P.

April 20—Singspiration, Rod Chapel, 7:30 P. M.

April 27—Vanguard Brothers, Rod Chapel, 8 P. M.

Auxiliaries IN Action

1977 SESSION OF WOMAN'S AUXILIARY CONVENTION

The 1977 session of the North Carolina State Woman's Auxiliary Convention will convene on Thursday, May 5, at Rodgers Chapel, Mount Olive College, Mount Olive, North Carolina. Each auxiliary should represent with one delegate for each 25 members of fraction thereof, plus a registration fee of $5.

Many auxiliaries mail their fees in advance. This is a good thing to do, as it saves the delegates the trouble of handling the money. So, in the event something happens at the last minute to prohibit your representing in person, your auxiliary is registered as having been represented.

IMPORTANT: Please mail your fee before May 1, if possible, so that I will have time to get the list prepared and delivered to the convention registration committee for use on the morning of May 5. If you cannot possibly attend, please mail your fees, as the convention needs your support. Mail fees to the following address: Mrs. Raymond T. Sasser, State Treasurer, 517 Westover Avenue, Wilson, North Carolina 27893.

CAPE FEAR WOMAN'S AUXILIARY CONVENTION

The Cape Fear Woman's Auxiliary Convention, hosted by Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, will meet April 13. The convention theme will be, "Be Ye Doers of the Word," with Scripture taken from James 1:22, "But be ye doers of the word and not hearers only, deceiving your ownselves." The program is as follows:

Morning Session

10:00—Hymn, "I Am Thine O Lord"
—Devotions, Mrs. Hazel Lassiter, Wooten's Chapel
10:15—Welcome, Host Church
—Response, Mrs. Sue Massey, Eastwood Church
10:25—Special Music, Host Church
—President's Remarks
—Reading of Minutes
—Roll Call of Churches
—Appointment of Committees
11:00—Hymn, "I Love to Tell the Story"
—Report of the Children's Home
11:10—Special Music
—Offering
—Convention Message, the Rev. Cedric Pierce
12:00—Lunch

Afternoon Session

1:00—Hymn, "Jesus Is All the World to Me"
—Memorial Service, Mrs. Lucille Coats
—Special Music
1:20—Report of Youth Department, Ernestine Norris
—Report of Mount Olive College
—Report of Home Missions
—Report of Foreign Missions
—Report of Free Will Baptist Press
—Report of Cragmont Assembly, Inc.
—Report of Superannuation Board
2:00—Business Session
—Installation of Officers
—Hymn, "Blest Be the Tie"
—Adjournment
—Benediction

ATTENTION FIRST WESTERN DISTRICT PRESIDENTS

The First Western District Woman's Auxiliary Convention will convene at Mount Zion Church, Wilson County, on Wednesday, April 6.

Please inform your auxiliary women to be present, and to take staple goods for the Children's Home. Don't forget to bring your love offering for Deborah King.

Live As You Pray

I knelt to pray when day was done,
And prayed, "O Lord, bless every one;
Lift from each saddened heart the pain,
And let the sick be well again."

Then when I woke another day;
And carelessly went on my way,
The whole day long I did not try
To wipe a tear from any eye.

I did not try to share the load
Of any brother on my road.
I did not even go to see
The sick man just next door to me.

Yet once again when day was done
I prayed, "O Lord, bless every one."
But as I prayed, into my ear
There came a voice that whispered clear:

"Pause, hypocrite, before you pray,
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face and cried,
"Forgive me, God, for I have lied;
Let me but see another day
And I will live the way I pray."

—*Selected.*



the Sunday School LESSON

St. Claire Bible Class

For April 17

JESUS ASSURES HIS DISCIPLES

Lesson Text: Luke 24:13-16, 25-35
Memory Verse: Luke 24:32

I. INTRODUCTION

Have you ever wondered why the Roman soldiers or the Jews did not seek Jesus, rearrest Him, and kill Him again after the Resurrection? There are at least three reasons why they did not do this. It might help some if we name these reasons and offer a brief explanation of each one.

First, the Jewish authorities had conspired with the Romans to say the disciples had stolen the body of Jesus. If this were true, which it wasn't, they could not afford to do anything that would admit that He was still alive.

Second, if they had seen Jesus after the Resurrection, they probably would not have recognized Him. The soldiers had disfigured Him greatly while He hung on the Cross. However, it is pretty certain that when He appeared to His disciples these disfigurements were gone, because they recognized Him easily.

Third, Jesus was somewhat selective in His appearances after the Resurrection. Thus it is possible that these wicked men could not have found Jesus even if they had tried. God is always able to confound wicked men.

Today we study one of the appearances of Jesus after the Resurrection. This passage is often referred to as the "Emmaus Walk." These two disciples present a picture of defeat and discouragement as they walked along the road. Then Jesus appeared and revealed Himself to them. Their whole outlook changed. What a difference it made in their lives to realize that Jesus was still alive. Last Sunday we studied about the Resurrection, but did you get the import of the lesson—Jesus Christ is alive! There is a big difference in loving a dead Christ and loving and worshiping One who is alive!—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Two dejected disciples were walking toward Emmaus that Easter Sunday evening. They are probably man and wife, and for some days they have been mingling with the throngs in Jerusalem; but now, all the excitement connected with the momentous events of the trial, rejection, and crucifixion of Jesus are gone. His disciples are a sad group. As these two return home, they present a picture of sadness and dejection.

B. When God's people are "down and out," the Lord always comes to them in a special way. So Jesus appeared to this discouraged couple on the Emmaus road. Because of their condition, they did not recognize Him immediately. How like us this is, but Jesus revealed Himself to them and had blessed fellowship with them.

C. Suddenly, their discouragement was gone, and their sadness turned to joy. It always makes a difference in our lives when we recognize the presence of our Lord. And, it always makes a difference when we fail to recognize Him. Do you recognize the presence of the Lord Jesus in your life as you walk daily?

D. Can you imagine the excitement that these disciples felt that day after Jesus had appeared to them. The presence of Jesus Christ is something to get excited about. They returned to Jerusalem, sought out the other disciples and told them what had happened. They had a compulsion to share what had happened to them.

E. They must have been surpris find that Jesus had already appear Peter earlier in the day, and the apo and other disciples were excited that fact when they appeared. The Christ being present in our lives is something to get excited about!—**Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. Above the excitement of gathered disciples, the story of the disciples from Emmaus was finally They related how He had walked talked with them and had dined them, at which time He revealed Hin to them. "The company of those had walked with the risen Lord growing."

B. A few weeks after he becar Christian, a young convert on mission field met the evangelist. "I you led anyone else to Christ?" evangelist asked. "No," said the yo man, "I am just a new Christian. I do even have a Bible." The evang replied, "When you light a candle, soon do you expect it to give light?"

C. We hold in our hands the grea light in the world, the Word of t Those in the darkness of sin need light. Our knowledge of this light may be as full as that of someone else, even a small candle will light up a r far more than we think. Let us share good news with others.

D. We have new strength, values, new direction. If these qual are not found in us, we simply do believe; Jesus is not there. There i assurance of the mind that comes t studying the evidence of the mind comes from studying the evidence of empty tomb, the message of the ang the prediction of the prophets, and testimony of Jesus' appearances. there is an assurance of the heart comes from the very presence of Je This is not wishful thinking. We do worship a man-made idea, but the r risen Lord. Before we know h selfishness rules our planning, certainty paralyzes our thoughts of future, sin grips our search satisfaction. But after we walk Jesus and welcome Him into our li after we talk with Him in Scripture st and prayer, a new understanding folds. New life is experienced, and n turns to day.

—Selec

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

uestion: Will the future state of the teous be one of spiritual glory or of erial glory?

nswer: It will be one of spiritual quility and glory for sure, however, it s seem that material greatness will be rt of that inherited by the righteous. writes ''For by him were all things ted, that are in heaven, and that are arth, visible and invisible, whether be thrones, or dominions, or cipalities, or powers: all things were ted by him, and for him: And he is re all things, and by him all things sist'' (Colossians 1:16, 17); ''Let us glad and rejoice, and give honour to : for the marriage of the Lamb is e, and his wife hath made herself dy. And to her was granted that she uld be arrayed in fine linen, clean and te: for the fine linen is the teousness of saints'' (Revelation 7, 8); ''For we are members of his y, of his flesh, and of his bones'' hesians 5:30); ''For as the body is , and hath many members, and all members of that one body, being ny, are one body: so also is Christ. by one Spirit are we all baptized into body, whether we be Jews or tiles, whether we be bond or free; have been all made to drink into one rit. For the body is not one member, many'' (1 Corinthians 12:12-14).

We acknowledge that this world's tem will be destroyed and is not to be ived, however, the material plays an portant place in the Bible as we have ure facts classified to us. The terial, the natural is used in many ures to symbolize the spiritual and the sent form to symbolize that which is occur in the future. The earth is to elt with fervent heat'' and in its sent form is cease to be any more, it is generally agreed upon by ngelicals that the majority of the sent elements are to be in the ewed earth. The body Christ arose in called a spiritual body, however it embled in enough respects so that when He so desired His disciples recognized Him as being their Lord.

In John 20:15 Mary thought Jesus in His resurrection appearance was the gardner. However, she says in ''Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master'' (John 20:16) indicating she fully recognized Him.

Thomas was not present when the ten disciples had first seen Jesus after His resurrection and expressed doubt that had he been present with them that he would have recognized what or whom they saw as being his Lord, however, when he finally saw Jesus in His resurrection appearance, here is what happened: ''And Thomas answered and said unto him, My Lord and my God'' (John 20:28). Read John 20:19-29. Verse 26 tells us that our Lord Jesus Christ came into the room where the disciples were while the doors were shut indicating that His body as He now possesses it finds no physical obstacle that limits His motivation and yet it's the same body in which He was crucified, died and arose. Our bodies are to be like unto His resurrection body, perhaps carrying some of the present identifiable features as does His resurrection body.

George H. Sandison has the following to say in answering a similar question in his book **1000 Difficult Bible Questions Answered:**

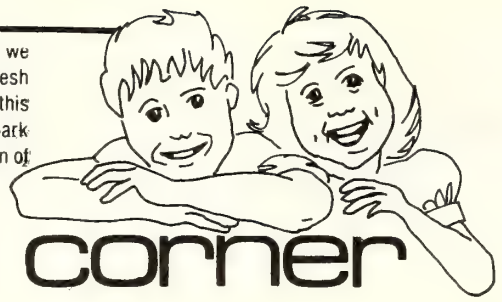
''The future state will be one in which our personal identity will be preserved. We will have what may be called resurrection bodies, not greatly unlike that of our Saviour after his resurrection. The book of Revelation being prophetic and highly figurative, is to be interpreted accordingly. As the resurrection body will be spiritual, so will the abode of these bodies be spiritual—a state of indefinite development of our highest powers, chiefly the moral, intellectual and spiritual. It will not be a disembodied state. The qualities seen in the spiritual bodies of those who have reappeared on earth (such as Moses, Elijah and Jesus himself) are, very likely, but properties superior to those we now possess. Read and compare Job 19:25-27; Psalm 17:15; 1 Corinthians 13:12; 1 Corinthians 15:44, and entire chapter, and 1 Thessalonians 4:17, etc. Many believe that the earth will be refitted, for the abode of the righteous in this exalted state. To others, it appears that then all the universe will form the theater of that existence, as we shall have powers of locomotion commensurate with all our other conditions.''

We are to be like Christ ''For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection'' (Romans 6:5); ''For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself'' (Philippians 3:20, 21) also ''For now we see through a glass, darkly; but then face to face: now I know in part: but then shall I know even as also I am known'' (1 Corinthians 13:12).

This last verse seems to tell me that even though I, as a Christian, am limited in my present state here in this body having the old as well as the new nature, yet I shall under future conditions with my resurrection body have such limitations removed that hinder me from seeing my resurrected Lord, Saviour and Redeemer as He really now is. I might, I think, without doing injustice to the whole of the teachings of Scripture say I shall also know other Christians as Christ now knows them and will then know them. As Dr. Griffith Thomas said to a fellow Christian worker, we don't know what we have in the future, but we know whom we have. ''We shall see Him as He is.''



(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

BOOTS AND HIS BROTHERS

ONCE on a time there was a man who had three sons, Peter, Paul, and John. John was Boots, of course, because he was the youngest. I can't say the man had anything more than these three sons, for he hadn't one penny to rub against another; and so he told his sons over and over again they must go out into the world and try to earn their bread, for there at home there was nothing to be looked for but starving to death.

Now, a bit off the man's cottage was the King's palace, and you must know, just against the King's windows a great oak had sprung up, which was so stout and big that it took away all the light from the King's palace. The King had said he would give many, many dollars to the man who could fell the oak, but no one was man enough for that, for as soon as ever one chip of the oak's trunk flew off, two grew in its stead. A well, too, the King would have dug, which was to hold water for the whole year; for all his neighbors had wells, but he hadn't any, and that he thought a shame. So the King said he would give any one who could dig him such a well as would hold water for a whole year round, both money and goods; but no one could do it, for the King's palace lay high, high up on a hill, and they hadn't dug a few inches before they came upon the living rock.

But as the King had set his heart on having these two things done, he had it given out far and wide, in all the churches of his kingdom, that he who could fell the big oak in the king's court-yard, and get him a well that would hold water the whole year round, should have the Princess and half the kingdom. Well! you may easily know there was many a man who came to try his luck; but for all their hacking and hewing, and all their digging and delving, it was no good. The oak got bigger and stouter at every stroke, and the rock didn't get softer either. So one day those three brothers thought they'd set off and try too, and their father hadn't a word against it; for even if they didn't get the Princess and half the kingdom, it might happen they might get a place somewhere with a good master; and that was all he wanted. So when the brothers said they thought of going to the palace, their father said "yes" at once. So, Peter, Paul, and Jack went off from their home.

Well! they hadn't gone far before they came to a fir wood, and up along one side of it rose a steep hillside, and as they went, they heard something hewing and hacking away up on the hill among the trees.

"I wonder now what it is that is hewing away up yonder?" said Jack.

"You're always so clever with your wonderings," said Peter and Paul both at once. "What wonder is it, pray, that a woodcutter should stand and hack up on a hillside?"

"Still, I'd like to see what it is, after all," said Jack; and up he went.

"Oh, if you're such a child, 'twill do you good to go and take a lesson," bawled out his brothers after him.

But Jack didn't care for what they said; he climbed the steep hillside towards where the noise came, and when he reached the place, what do you think he saw? Why, an axe that stood there hacking and hewing, all of itself, at the trunk of a fir.

"Good day!" said Jack. "So you stand here all alone and hew, do you?"

"Yes; here I've stood and hewed and hacked a long, long time, waiting for you," said the Axe.

"Well, here I am at last," said Jack, as he took the axe, pulled it off its haft, and stuffed both head and haft into his wallet.

So when he got down again to his brothers, they began to jeer and laugh at him.

"And now, what funny thing was it you saw up yonder on the hillside?" th said.

"Oh, it was only an axe we heard, said Jack.

So when they had gone a bit farth they came under a steep spur of roc and up there they heard somethi digging and shoveling.

"O wonder now," said Jack, "wha is digging and shoveling up yonder at t top of the rock!"

"Ah, you're always so clever w your wonderings," said Peter and P again, "as if you'd never heard woodpecker hacking and pecking at hollow tree."

"Well, well," said Jack, "I think would be a piece of fun just to see wha really is."

And so off he set to climb the roc while the others laughed and made gar of him. But he didn't care a bit for th up he climbed, and when he got near t top, what do you think he saw? Why, spade that stood there digging a delving.

"Good day!" said Jack. "So y stand here all alone, and dig and delve!

"Yes, that's what I do," said Ja again, as he took the spade and knock it off its handle, and put it into his wall and then down again to his brothers.

"Well, what was it, so rare a strange," said Paul, "that you saw there at the top of the rock?"

"Oh," said Jack, "nothing more th spade; that was what we heard."

So they went on again a good bit, they came to a brook. They were thirs all three, after their long walk, and they lay down beside the brook to hav drink.

"I wonder now," said Jack, "whe all this water comes from!"

"I wonder if you're right in yo head," said Peter and Paul, in o breath. "If you're not mad alread you'll go mad very soon, with yo wonderings. Where the brook com from, indeed! Have you never heard h water rises from a spring in the earth?"

"Yes; but still I've a great fancy to s where this brook comes from," sa Jack.

So up alongside the brook he went, spite of all that his brothers bawled af him. Nothing could stop him. On went. So, as he went up and up, t brook got smaller and smaller, and last, a little way farther on, what do y think he saw? Why, a great walnut, a

of that the water trickled.

'Good day'' said Jack again. ''So you here, and trickle and run down all ce?''

'Yes, I do,'' said the walnut, ''and have I trickled and run this many a day, waiting for you.''

'Well, here I am,'' said Jack, as he up a lump of moss, and plugged up hole, that the water mightn't run out. n he put the walnut into his wallet, ran down to his brothers.

'Well, now,'' said Peter and Paul, ve you found out where the water es from? A rare sight it must have n''

'Oh, after all, it was only a hole it ran of,'' said Jack; and so the others hed and made game of him again, Jack didn't mind that a bit.

'After all, I had the fun of seeing it,'' he.

So when they had gone a bit farther, y came to the King's palace; but as ry one in the kingdom had heard how y might win the Princess and half the im, if they could only fell the big oak dig the King's well, so many had ne to try their luck that the oak was v twice as stout and big as it had been irst, for two chips grew for every one y hewed out with their axes, as I dare you all bear in mind. So the King had v laid it down as a punishment, that if one tried and couldn't fell the oak, should be put on a barren island, and h his ears were to be clipped off. But two brothers didn't let themselves be red by that; they were quite sure they ld fell the oak, and Peter, as he was est, was to try his hand first; but it nt with him as with all the rest who hewn at the oak; for every chip he out, two grew in its place. So the g's men seized him, and clipped off h his ears, and put him out on the nd.

Now Paul, he was to try his luck, but fared just the same; when he had vn two or three strokes, they began to the oak grow, and so the King's men zed him too, and clipped his ears, and him out on the island; and his ears y clipped closer, because they said he ght to have taken a lesson from his ther.

So now Jack was to try.

''If you will look like a marked sheep, 're quite ready to clip your ears at ce, and then you'll save yourself some bother,'' said the King, for he was angry with him for his brothers' sake.

''Well, I'd like just to try first,'' said Jack, and so he got leave. Then he took his axe out of his wallet and fitted it to its haft.

''Hew away!'' said he to his axe; and away it hewed, making the chips fly again, so that it wasn't long before down came the oak.

When that was done, Jack pulled out his spade, and fitted it to its handle.

''Dig away!'' said he to the spade; and so the spade began to dig and delve till the earth and rock flew out in splinters, and so he had the will soon dug out, you may think.

And when he had got it as big and deep as he chose, Jack took out his walnut and laid it in one corner of the well, and pulled the plug of moss out.

''Trickle and run,'' said Jack; and so the nut trickled and ran, till the water gushed out of the hole in a stream, and in a short time the well was brimful.

Then Jack had felled the oak which shaded the King's palace, and dug a well in the palace-yard, and so he got the Princess and half the kingdom, as the King had said; but it was lucky for Peter and Paul that they had lost their ears, else they had heard each hour and day how every one said, ''Well, after all, Jack wasn't so much out of his mind when he took to wondering.''

''. . . **glory, honour, and peace, to every man that worketh good**, . . .'' (Romans 2:10)

Special Moments

Dear Readers,

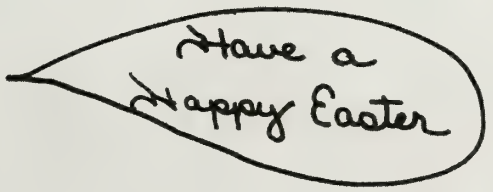
''And the angel answered and said unto the women, Fear not ye: for I know that you seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.''
(Matthew 28:5-7)

Maggie





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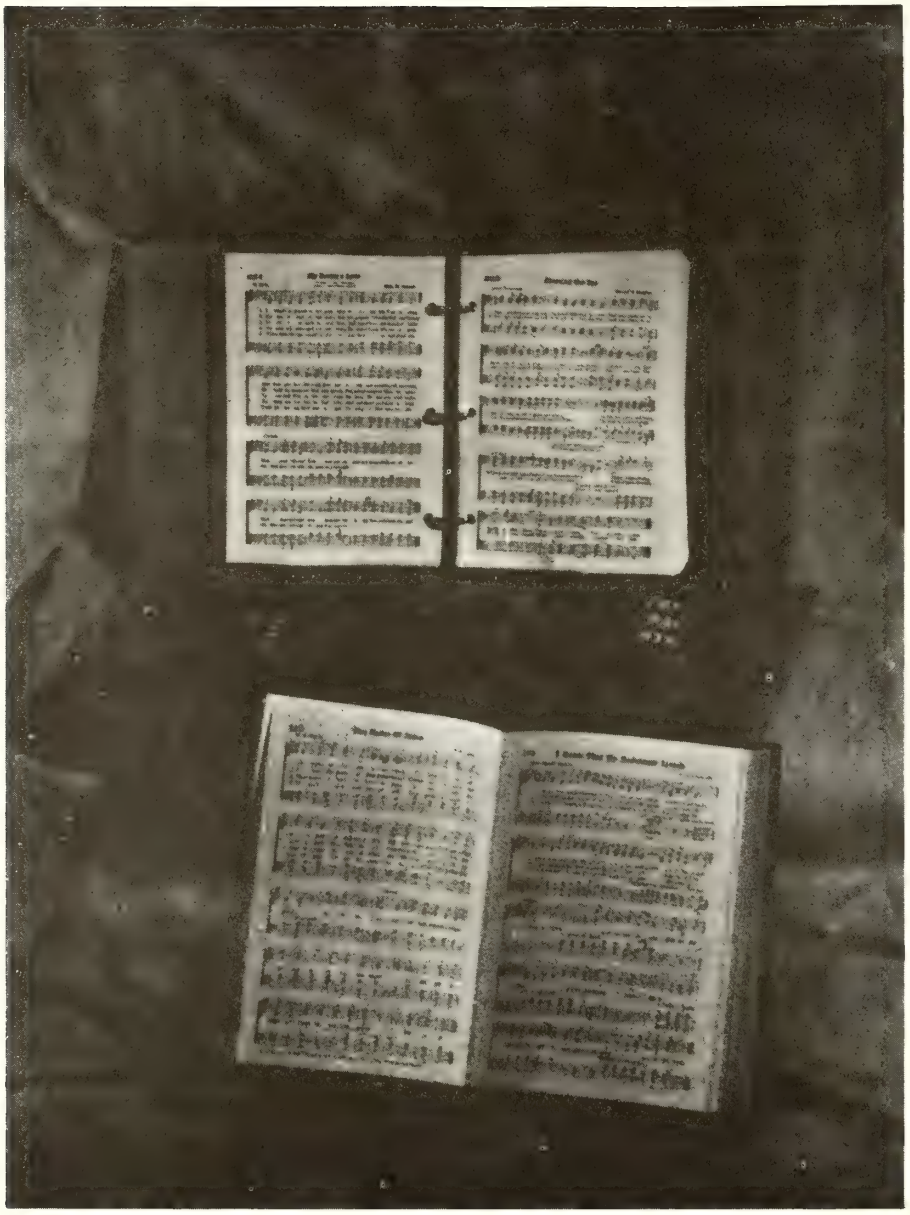


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AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 13, 1977

ere are times when we ust pick up the broken eces, and leave, except r an occasional memory, at which is lost and ild on that which is left.



EDITORIAL

O LORD, GOD, HELP US TO FIND OUR WAY

by Joyce Proctor Beaman

We are idealists: we are dreamers! And we should be! We want the newest, the best, the loveliest. But life is not always that way. It often calls us to realism.

Tragedy, trouble, and trauma are all about us. The picture on the front is symbolical. How often have we seen destruction, or felt similar ravagement in our own lives.

A well-known weekly recently featured a multi-page centerfold on stress. The U. S. NEWS, March 21, 1977, featured the same subject. One writer described stress as the number-one health problem.

When trouble comes, we, in our human forms, must face it and try to overcome it. To the followers of the Master of Galilee, the ways are obvious: faith, hope, prayer, Bible study, and love. We must walk hand in hand with God to help solve our problems.

Yet, there is an adage which says: "Heaven helps those who help themselves."

One way to help ourselves is through our thoughts. Paraphrasing John Milton, we are reminded that "The mind within itself can make a heaven of torment or a torment of heaven." Consider: If sometimes we don't get lost, we may never find our way. An Old German Proverb says: "Take life as it happens, but try to make it happen the way you want to take it." We cannot control what happens to us oftentimes, but we can often control the way we react and overcome.

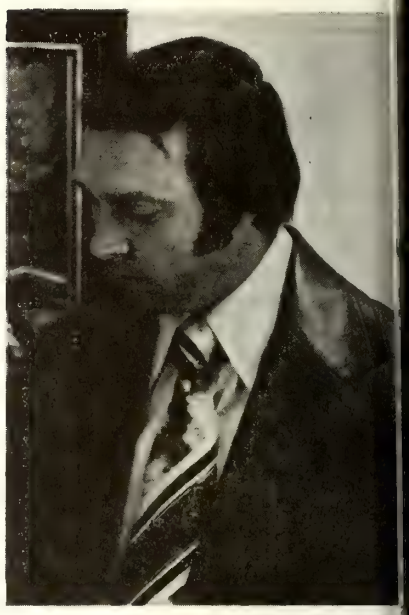
Another way that we can help ourselves is by trying never to look back, at least, not to look back with regrets: Robert Frost expressed this idea in a poem in which he faced the choice of two roads. He wrote: "Two roads diverged into a wood and I—I took the one less traveled by, and that has made all the difference. . . ." Paul said so beautifully in Philippians 3:13, 14—". . . Forgetting those things which are behind . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." There are times when we must pick up the broken pieces, and leave, except for an occasional memory, that which is lost and build on that which is left.

In times of trouble or happiness, we should consider following the unfollowed path, blazing a trail to someone or something good or right. Muriel Strade wrote: "I will not follow where the path may lead, but I will go where there is no path, and I will leave a trail." Remember, as Charles Spurgeon said: "Faith goes up the stairs that love has made and looks out the windows which hope has opened," and "Love weighs more than gold" (Josephine Bacon).

Even as our lives are shattered and torn, we must try constantly to remember, as the Oriental Proverb teaches: "Rejoice at life, for the time is more advanced than we think." Helen Keller, our blind inspiration wrote: "Keep your face to the sunshine and you cannot see the shadow." Erasmus penned: "Give light and the darkness will disappear."

Most of all, at all times, we must keep our eyes turned to that Eternal Light, remembering, as an Unknown Writer expressed: "When He came, there was no light: when He left, there was no darkness."

Photo submitted by Joyce Pr
Beaman



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YOU ARE A MINISTER

by D. Elton Trueblood

F you are a Christian, you are a minister. This proposition bsolutely basic to any contemporary erstanding of the Christian ement. A non-ministering Christian contradiction in terms. The Christian is not made up of spectators ning to professionals and it is not for viduals who are seeking, primarily, ave their own souls. It is necessarily le up of persons who are called to e as representatives of Christ in the ld, and to serve means to minister. ministry is intrinsic to the Christian The ministry is not something added means to an end; it is central and adicable.

he notion that a Christian must ister arose, in the beginning, from example of Christ, himself. Early istians realized that they were called minister because Christ ministered they were called to follow him. "For ve given you an example, that you should do as I have done to you" hn 13:15). Though this conception of t a Christian is was well understood he beginning, it was lost, or at least lected, for many years, and is now ng rediscovered in a powerful way. degree to which the idea of the versal ministry is being rediscovered seriously intended in our generation the most hopeful single factor in temporary Christianity. If it could be lly understood and practiced it would duce a new Reformation.

One of the clear consequences of the position that if you are a Christian, are a minister, is the recognition that ordinary distinction between nisters and lay Christians is wholly se and misleading. It may have nificance for some religions, but it has relevance to the Christian faith. If we e seriously the idea that all are called be ministers the old conception of a man is as dated and quaint as is the rrey with the fringe on top. If we wish our Christianity to be contemporary, we should cease to talk about laymen at all.

Once it was widely supposed that the pastor of a church has a program to put into effect and that the ordinary members of the congregation perform their function by helping with this program. Thus the pastor might desire to promote an every-member canvass and the members would rally to provide the manpower for the canvass. Or the clergyman might desire to have a choir, and the members with musical talents were supposed to help make the choir a success. Though there are still situations in the church in which patterns of this kind are appropriate, the characteristic pattern needed in our time is utterly different. The new and revolutionary idea is that the ordinary member, because he is a servant of his fellowmen, begins to have a program in the world and the pastor becomes **his** helper, in order to increase the value and probable success of the program. No matter how dedicated the ordinary Christian may be, he needs all the help that he can get, if he is to avoid pitfalls and be really effective. Who should be more helpful than his pastor? After all, this is where a pastor's major training should be applicable.

Illustrations of such personal ministries are numerous and easy to find. Perhaps the Christian is a high school teacher and a loyal member of the church. He realizes that the school is his natural area of ministry. Here is a mission field if ever one existed. He would like to bring as much as possible of the spirit of Christ to bear on his teaching, on his personal relations among students and teachers, and in the general life in the school. How can he do this? Perhaps he needs the advice of a wise pastor in order to learn how far he can go and not trespass constitutional limits. Should he invite students to his house to form small groups devoted to study, witness and sharing of personal problems? Should he lend books which have reached him, and thus stir up ideas? If so, which books are best as starters?

It is obvious that all of the above questions which would face a high school teacher devoted to the ministry of his daily life are both relevant and hard to answer. It is precisely because there are no easy answers in the back of any manual of the ministry that the dedicated member needs wise instructions. He should be able to get some of this from his pastor and some from his fellow members who have tried to follow the same road of humble service. This is why some of the most effective groupings of Christians in contemporary life are now based on occupations rather than upon geography. A modern church will necessarily be organized along the occupational lines if it means to take the universal ministry seriously.

We understand better the right relation between the ministering **member** and the ministering **pastor** if we think of the military equivalent. There is a strong reason for turning in this direction, as the military metaphors of the New Testament so eloquently indicate. The ordinary Christian soldier, that is, church member, is the one who fights on the front lines. The front lines of the Christian cause today are in factories, schools, legislatures, and homes. It is in these that the struggle is most fierce, because it is in these that the real opposition to the basic Christian witness is encountered. Those who are committed Christians are certainly a minority in any factory or office of any size. The person who undertakes to make a witness needs courage, for he will certainly meet ridicule, and he also needs wisdom, for foolish witnessing is energy that is wasted or is ultimately self-defeating.

Since the ordinary Christian soldier is on the front line, he needs times of renewal in order to get ready for his task.

His greatest support, intellectually and morally, must come from those operating chiefly in rear areas, who exist in order to strengthen the ones on the front lines. These supporters are the men who, in the New Testament, are called pastors and teachers. They exist for the wholly noble purpose of assisting others in whatever particular ministry these others may be called to perform, either individually or in groups. The good pastor, then, is really an "assistant in the ministry." That this is the meaning of the classic passage on the subject (Ephesians 4:12) is shown with great clarity in the translation of the passage provided by the New English Bible. No Christian who wishes to understand the ministry dares to omit a deep study of this passage.

There is a temptation to suppose that there is conflict between the idea of a trained pastorate, on the one hand, and the idea of the ministry of every member, on the other. Some members tend to be anti-clerical, feeling that they are forced to be second-class Christians, while some clergymen resent the general ministry, supposing that their own status is thereby threatened. This potential conflict is not at all necessary, providing we have a deeper understanding of what the Christian movement is. If we have a sacerdotal religion in which some can go into the holy of holies while others cannot, there is inevitable tension, but if the pastor is one of many ministers, with special gifts and consequent responsibilities, the reason for tension is entirely removed. Pastor and member both belong to the total ministry of Christ and do not threaten each other at all. The great ideal of the ministry of every Christian is one which cannot be put into actual effect unless there are skilful equippers who guide, inspire, and teach. What we have called the lay ministry needs the professional or separated ministry to bring it to fulfillment. The pastor becomes truly successful, not by attracting great audiences or by managing large budgets (though these are not to be despised), but only when the members whom he is guiding and teaching become effective witnesses in their daily lives in the world. The best pastor is the man whose students in the ministry, the rank and file of the local church, have the courage and wisdom to be representatives of Christ in common life.

If we take this philosophy of the ministry seriously it is obvious that the task of adult education is a tremendous one. If the plumbers and school teachers and salesmen are to discover and practice their ministry seven days a week, they need a vast amount of instruction and sound advice. They must know how to answer the honest inquiry of the man whose mother is dying of cancer, and they must be able to instruct the fellow worker who would like to pray but does not know how to begin. They must be so familiar with the Bible that they can give guidance, on the spot, to the man who is baffled by Genesis. They must be clear enough in their own faith that they can both appreciate the problem of the person who doubts the miracles of the New Testament and provide answers in the light of reasonable conviction.

The disgrace now is that the hungry sheep look up and are not fed. They will never be fed until the rank and file of Christians are themselves more thoroughly instructed. The needed instruction will never occur if all that we have in Sunday morning religion. In short, if we take the ministry seriously, we must expand our vision.

It is important for Christians to realize how revolutionary the idea of the ministry is. Christ really turned existing ethical values upside down when he put on the garb of a servant and washed the feet of his followers. He knew that words were not really effective and that, consequently, he needed to engage in an acted parable. He had told his followers, earlier, that the struggle for prestige and personal eminence was wholly alien to his movement, but apparently they did not understand. It was after much powerful teaching that an argument arose among them as to which of them was the greatest. His rebuke to them for even raising the question was the blunt statement that ". . . he that is least among you all, the same shall be great" (Luke 9:48). Later, when the same discussion arose, Christ was even more explicit, showing the contrast between Christian values and the values accepted by the world: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:25, 26).

It is doubtful if contempo Christians have given the attentio these passages which they des Because we tend to forget that min means servant, there is alway temptation to reintroduce into Christian society the very stand which Christ explicitly rejected. almost unbelievably fortunate that have kept, through nearly two thou years, the word "ministry." It is so for a religion to become w dissociated from its roots and deny it earlier affirmed. Part of our fortune is found in the wonderful boo the continuing existence of the Gos We may depart from them, but bec they are available, we are always position to return to our beginnings to find a challenge to our waywardne

As long as we have the ideal of ministry there is real hope for Christian movement. Whenever return to this ideal we have a po challenge to our practices of selfishn and personal ease or comfort. As lon we know that we are called to be vants, we can realize that our religio meant to be a stimulus to service ra than a means of self-gratification.

If you know truly that you ar minister, you will still have problems the tasks are barely begun, but you at least embarked on the most frui road which man knows. You will not at your destination: but you will be on way. It is Christ's way!

PASTOR AND WIFE HONORED

The Rev. and Mrs. James War were honored Wednesday nig February 16, at the Spring Hope F Will Baptist Church of New Bern.

The special event was their 1 anniversary and the Rev. Warren's bir day. Mrs. Josephine Ipock of the chu made and decorated a cake shaped in form of the Bible, with Ha Anniversary and Scripture John 3 written on it.

They would like to extend th deepest appreciation to all who made t possible for them.

BY THE LIGHT OF MR. MOON

by Frank Harrison, Chaplain
Mount Olive College

he "Reverend" Sun Myung Moon nized the Unification Church as a ement in South Korea in 1959. Mr. n was a Presbyterian minister who ousted by the Korean Presbyterian rch.

1960 his followers numbered 00; today, they number in the ons and have surrendered to him personal freedom for the security, ose, and community of his church. plans call for conversion of the ed States, which will be a base of rations for the conversion of the world accepting his doctrines, many of h are unchristian and even anti-stian.

is disciples are mostly young people veen the ages of 22 and 26 years old. survey of hundreds of followers ducted by J. Stillson Judah, essor-eneritus of history of religions raduate Theological Union and Pacific ool of Religion, Berkeley, California, third of Mr. Moon's followers ame "Moonies" immediately after ping out of school and one in eight university graduates. The rest of his lwers were dropouts from high school hree years of college who had left ol anywhere from a year to four s earlier. Fifty-two percent said nts were regular churchgoers; 25 cent considered themselves Christians re joining; nearly half classified nselves as Christians involved in no icular church.

he Moon followers make use of the rous initiation and continuous sonal sacrifices expected from new oonies" as they become his ciples. The new convert is isolated n outside contacts and from any chological support he may receive n them. At the same time they provide with all his material needs and lavish with understanding and "love," stantly enforcing the idea that they the "good guys" and anyone who poses them or threatens them as bad. is technique was used extensively by North Koreans on captured American diers and pilots during the Korean War and is a major principle of brain-washing.)

Mr Moon exploits the talent and energy of his disciples by sending them out to sell flowers, candies, peanuts, etc., and uses the money to enhance his own wealthy nest, as well as financing the building of a university and seminary at his extensive estate in Barrytown, New York. He entices young men and women not only through his very loyal and dedicated disciple missionaries, but uses newspaper ads proclaiming to seek anyone interested in the betterment of mankind, often appealing through discussions on ecology, morality, and the spiritual salvation of the United States.

A careful study of his beliefs soon reveal that he is a wolf in sheep's clothing and that his doctrines are anti-christian and anti-biblical. His "revelations" are not rejections of the Bible as such, but of all previous interpretations and theological systems.

These new revelations, he claims, come directly from God at a divinely fitting moment in time: "Since God has started His dispensation and the era of the Christian Church is over, He is removing his direct guidance from existing churches. This is why today we see churches the world over undergoing great spiritual decline. Jesus was chosen (by God) to be the Lord of lords, but because he could not complete his work he was unable to attain that position. The accomplishment of his ministry, however, the Lord of the Second Advent (Mr. Moon) will eventually be recognized by the people of the world. The Lord of the Second Advent is to restore the sovereignity of the cosmos to God by prosecuting Satan before Him. . . . It is he who, through his prosecution and subjugation of Satan, established the crossing point between good and evil" from **Divine Principle** by Moon.

Mr. Moon sees himself as the second messiah, the incarnation of God, and he, through his followers, will convert the world. He charges that God has now thrown away Christianity and has established a new religion, which is the Unification Church. Many of his disciples pray to him and honor him as their "true parents."

Marriage has special religious significance for the "Monnies," and Moon has a role, often in selecting and approving the partners, who must serve the church three years before becoming eligible for the marriage rite. As a form of discipline, they are required to wait for forty days after the ceremony before consumating their marriages. Once consumated, many of his core disciples are expected to work as missionaries for the first three years of their marriage, separated from their mates. (Certainly not the biblical teaching of marriage and family!)

Jesus spoke of those who come proclaiming a new message by saying, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15). Mr. Moon proclaims a new faith, doctrine, and salvation, that is not biblical, thus deceiving hundreds of thousands of young people who perish for lack of truth. That truth is Jesus Christ, the living and resurrected Lord of creation. Mr. Moon's "salvation" is a man-made salvation which is based on his own set of doctrines, heresies, contradictions, and denials of Christianity and Scripture!

Beware of those who come in the name of the Unification Church, with enticing words of peace and brotherhood, who, in reality, are false prophets. Let the truth of the Scriptures be proclaimed that salvation is of the Lord Jesus Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8, 9). "And we know that the Son of God is come, and hath given us understanding, that we may know Him that is true, and we are in Him that is true, in his Son, Jesus Christ. This is the true God, and eternal life" (1 John 5:20).

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain "Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Proverbs 16:18, 19). I feel that in most churches where a few individuals control everything or try to dominate the affairs and in our denomination's general meetings that such people do more harm than good and want your opinion on this.

Answer: I suppose there is more pride in most of us than we would admit even to our friends and even to our own selves. Pride and selfishness are quite common characteristics in our society. The Bible deals quite liberally with these human characteristics. One of my favorite verses to forerun this kind of discussion is found in "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you" (Matthew 6:33).

When one has his attention centered on Jesus in a sufficient degree placing Him first in all things pertaining to his interests, desires, and ambitions, then he will prefer that the man of God's choice will fill each place of responsibility as well as each of renowned glory and glamour. Actually one is portraying characteristics of Lucifer when he seeks the preferred place God has not called him to fill. You will recall "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most high" (Israel 14:12-14).

Ezekiel writes down some of the same facts as we may see in the following: "Thou art the anointed cherub that covereth; I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire" (Ezekiel 28:14-16); "And there was war in heaven: Michael fought against the dragon: and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:7-9). Please read all the chapters from which these verses were taken to get the full contrast from what has and is to happen to Lucifer (Satan) and what Jesus urges His followers to do in Matthew 6:33.

Just as the Bible teaches that God wants not our second best in His way of righteousness, so He wants not our second but first loyalty. Remember what Jesus said when He was calling and preparing disciples. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

To be like Jesus, one of necessity must deny himself. "But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:26-28).

Paul writes also: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one anoth (Romans 12:9, 10); "Let no man s his own, but every man anoth wealth" (1 Corinthians 10:24) Read context from which these verses taken.

We find the following on page 50 the Twenty-third edition of **Halley's B Handbook:**

"Jesus Washes their Feet, 13:1- This was occasioned by their conten among themselves as to which of t were to have the chief offices in Kingdom. That had been one of t standing problems, see on Luke 9: 48. In spite of Jesus' repea statements that he was going to crucified, see on Mark 9:30-32, wh they somehow, even to the last, tool be parables, they seemed to think t the Triumphal Entry, five days befo portended that it was about time for t to erect the throne of a world empire Jerusalem. Jesus finally had to get d on his hands and knees and wash t feet, the menial service of a slave, burn into their minds that he had cal them to Serve, and not to Rule. Oh h the Church has suffered through all centuries because so many of its lead have been consumed by the passion be great! Powerful organizations a high offices have been created to sati men's worldly and selfish ambition Great churchmen, instead of humb serving Christ, have used the name Christ to serve themselves."

One who has a place of leadership either a local church, a denomination one of its institution must reflect t Biblical teaching with what else the Bi has to say on the subject to be of a kind of success. The wood, hay a stubble will be tried in the fire of God judgment and there all selfishness a disobedience must be burned. T judgment fires of God will eliminate except that taught and fostered in t activities of the Holy Spirit, who is t author of the Word of God. "All scriptu is given by inspiration of God, and profitable for doctrine, for reproof, correction, for instruction righteousness: That the man of God m be perfect, throughly furnished unto good works" (2 Timothy 3:16, 17). S John 14:20; John 13:1-16, 26, 27, a all of John 17; John 18; 36; 19:11, 3 37.

Family Devotions

SUNDAY, APRIL 17
ripture Reading—Exodus 20:17

'HE LEFT EVERYTHING!"
covetousness a disease? We
eve it is. It is a disease of the soul
ch stultifies every noble impulse,
vels the soul, and whelms it, at
, 'neath the bleak, black waters of
at and despair. One day I had the
ral of an aged man who lived in
alor and in aloofness from his
her man. His clothes were tat-
d and torn. He lived on public
ef. His clutching, covetous spirit
dened into hatred for mankind. He
l, as he had lived, without friends
without God. There was not a
er or a mourner at his funeral.
v we come to the crux of our story:
ong his personal belongings, ten
isand dollars were discovered,
ch will go to the state, along with
e twenty additional thousands of
lars which this miser had hoard-
—Selected

PRAYER THOUGHT
That man may breathe, but never
ive,
much receives, but nothing
gives;
om none can love, whom none can
hank,
ation's blot, creation's blank!"
V. B. K.

MONDAY, APRIL 18
cripture Reading—Psalm 126:2

GIFT OF LAUGHTER
fter a hard day's work in serious
cussions, Theodore Cuyler and
arles H. Spurgeon went out into the
ntry together for a holiday. They
med the fields in high spirits like
s let loose from school, chatting
l laughing and free from care. Dr.
yler had just told a story at which
stor Spurgeon laughed up-
riously. Then suddenly he
ned to Dr. Cuyler and exclaimed:

"Theodore, let's kneel down and thank God for laughter!"

And there, on the green carpet of grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter.

There is no antagonism between prayer and laughter. One is conclusive of spiritual health, the other of physical health.—Selected

PRAYER THOUGHT
The sound of laughter has the value of millions. Share a portion of your wealth and see spontaneous affects.

TUESDAY, APRIL 19
Scripture Reading—Proverbs 3

GETTING THE RIGHT START
The young father, pushing a baby carriage, seemed quite unperturbed by the wails emerging from it. "Easy now, Albert," he said quietly, "control yourself. Keep calm." Another howl rang out. "Now, now Albert," murmured the parent, "keep your temper." A young mother passing by remarked, "I must congratulate you! You know how to speak to a child." "Child Nothing! My name's Albert!"

PRAYER THOUGHT
Maybe we do need to talk to ourselves before we talk to our children. Talk to God and ourselves—seriously. We might be better parents, hadn't we?

WEDNESDAY, APRIL 20
Scripture Reading—James 4:7

THE REAL QUESTION
A little boy came to his father looking much in earnest, and asked, "Father, is Satan bigger than I am?" "Yes, my boy," said the father. "Is he bigger than you are, Father?" "Yes, my boy, he is bigger than your father." The boy looked surprised but thought again, and asked, "Is he bigger than Jesus?" "No, my boy," answered the father. "Jesus is bigger than he is." The little fellow, as he turned away, said with a smile, "Then I'm not afraid of him."—Selected

PRAYER THOUGHT
Is Satan bigger than you? Only if we allow him to be! Trust in the Lord and big tasks become small tasks.

THURSDAY, APRIL 21
Scripture Reading—Proverbs 17:4

BE SILENT
It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing than to speak in an excited manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is enabled to collect itself and call upon God in secret prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you when you speak from God—Selected

PRAYER THOUGHT
When nothing kind and thoughtful is said in a conversation, we must learn to "backoff!" Silence is a Christ-like virtue.

FRIDAY, APRIL 22
Scripture Reading—Esther 1:8

JUST LESS ASHAMED
The great Canadian physician, Sir William Osler, was lecturing one day on alcohol. "Is it true," asked a student, "that alcohol makes people able to do things better?" "No," replied Sir William, "it just makes them less ashamed of doing them badly."—Selected

PRAYER THOUGHT
Alcoholism is a social disease. Love, patience, and forgiveness are helpful hints to cure this disease.

SATURDAY, APRIL 23
Scripture Reading—1 Chronicles 16:27

"MR. GLORY FACE"
Adoniram Judson went as a missionary to Burma. He so burned with the desire to preach the gospel before he had learned the language that he walked up to a Burman and embraced him. The man went home and reported that he had seen an angel. The living Christ was so radiant in Mr. Judson's countenance that men called him "Mr. Glory Face." When Christian workers really come to know the love God has given unto them, the Christian gospel will become irresistible.—Selected

PRAYER THOUGHT
When Christ truly lives within us, the love is so overwhelming and shines so brightly that it is blinding.

NEWS & NOTES

Rev. Jerry English
To Conduct Revival

Spring revival services will be held at the Free Will Baptist Church in Warsaw, April 18, and will continue through April 22. Services begin nightly at 7:45.

The Rev. Jerry English, pastor of Antioch Free Will Baptist Church, will be the guest speaker.

The pastor, the Rev. J. R. Mathis, and members invite all to attend these services.

West Clinton Church
Announces Revival

West Clinton Free Will Baptist Church will have their spring revival beginning April 17, and will continue through April 22. Services will begin each evening at 7:30. The Rev. Luby Tyner, pastor of Riverside church, will be the guest speaker.

The pastor, the Rev. W. O. Lassiter, and members extend a warm invitation for all to come and worship during these services.

Youth Rally Announced
At Sound Side Church

A youth rally will be held at Sound Side Free Will Baptist Church, near Columbia, April 14 and April 16 at 7:30 p. m. Friday night will feature the Mellotones, a gospel singing group from Kinston. On Saturday night, James Cahoon of Atlantic Christian College will speak. The public is invited to attend.

Rev. Scott Sowers
To Conduct Revival

Revival services will begin Monday, April 18, and continue through Saturday, April 23, at the First Free Will Baptist Church on the corner of Granger and Barnhill Streets in Wilson. Services will begin at 7:30 p. m. each evening.

Guest evangelist will be the Rev. Scott Sowers, pastor of Marlboro Free Will Baptist Church near Farmville.

Each evening the Rev. Sowers assisted by his wife, Janie, will devote a special



portion of the service to children under 12 years of age.

Also, each night during the revival will carry a special emphasis. Monday - Sunday School Night; Tuesday - Pack-A-Pew Night; Wednesday - Church Night; Thursday - Family Night; Friday - Old Fashioned Night; Saturday - Youth Night.

There will be special singing during each service featuring the church choir, quartets, soloists, and some very special guests including the Misty Trio on Saturday night.

The pastor, Rev. Clyde W. Cox, extends a cordial invitation to everyone to come for these special services.

Saint Mary's Church
Announces Revival

Saint Mary's Free Will Baptist Church of Route 3, Kenly, announces its spring revival beginning Monday, April 18, and continuing through April 22. Services will begin each evening at 7:30 p. m. with the Rev. Rudy Owens, pastor of Unity Free Will Baptist Church of Wilson, as the guest speaker. Prayer rooms for both men and ladies will open at 7:15 p. m.

The church and its pastor, the Rev. Leslie Hawley, extend a warm invitation to everyone to attend.

Yelverton Grove Church
To Hold Revival

Yelverton Grove Free Will Baptist Church of Route 3, Smithfield, will spring revival beginning Sunday, 17, and will continue through Apri Services will begin each evening at p. m. with the Rev. Dewey Boling, p of Calvery Free Will Baptist Chur Wilson. Special music will be rend each evening.

The church and its pastor, the Re M. Coats, extend a warm invitati everyone to attend these services.

New Staff Member
For Campus Crusade



Miss Linda Bass, a member of First Free Will Baptist Church in Wils has become a part of the full-time sta Campus Crusade for Christ. Miss Bas a part of the music ministry of Cam Crusade, traveling throughout country with a ten member group ca ''The Spirit of Joy.'' The grou concerts will serve to motivate Christi to become involved in fulfilling the Gr Commission by volunteering for full-t service, pledging finances, and co mitting themselves to prayer for spec countries and missionaries. The grou also committed through song and o personal basis.

Campus Crusade for Christ Int national is an interdenominatio Christian movement committed to h fulfill the Great Commission in t generation. Founded by Dr. Bill Bri and his wife, Vonette, in 1951, t movement now has ministries on o 400 college campuses and in over countries of the world. The mu ministry is only one of the many w Campus Crusade as the vario ministries seek to minister to a wi variety of people.

Miss Bass graduated cum laude fr East Carolina University in 1976 with

ree in social work. She has been ve in her local church, district and e youth work, as well as in the pus Crusade movement on the East olina campus. Though they are there a few weeks during the year, home for "The Spirit of Joy" is San rdino, California.

ndship Church
ounces Homecoming

riendship Free Will Baptist Church, Farmville, will have homecoming on l 17, 1977.

unday school will begin at 10 a. m., wed by church service at 11 a. m. e will be a memorial service and spiration in the afternoon.

The Rev. Walter Reynolds, pastor, and members of the church invite all former members and friends to worship with them.

Pleasant Grove Church Announces Revival

Pleasant Grove Free Will Baptist Church, near Erwin, will hold its spring revival from April 18 to 22, 1977.

The services, which will begin at 7:30 each evening, will feature the Rev. Charles Parrish, a former pastor. There will be special singing.

The Rev. Billy Nowell, pastor, and members of the Pleasant Grove church invite the public and friends of the church to worship with them.

1977 SESSION OF WOMAN'S AUXILIARY CONVENTION

The 1977 session of the North Carolina State Woman's Auxiliary Convention will convene on Thursday, May 5, at Rodgers Chapel, Mount Olive College, Mount Olive, North Carolina. Each auxiliary should represent with one delegate for each 25 members of fraction thereof, plus a registration fee of $5.

Many auxiliaries mail their fees in advance. This is a good thing to do, as it saves the delegates the trouble of handling the money. Also, in the event something happens at the last minute to prohibit your representing in person, your auxiliary is registered as having been represented.

IMPORTANT: Please mail your fee before May 1, if possible, so that I will have time to get the list prepared and delivered to the convention registration committee for use on the morning of May 5. If you cannot possibly attend, please mail your fees, as the convention needs your support. Mail fees to the following address: Mrs. Raymond T. Sasser, State Treasurer, 517 Westover Avenue, Wilson, North Carolina 27893.

Auxiliaries IN Action

ALBEMARLE DISTRICT CONVENTION

he Albemarle District Woman's iliary Convention will convene at inth Free Will Baptist Church, esville, on Thursday, April 14. The vention theme will be "Crucified With ist," with Scripture taken from atians 2:20 "I am crucified with ist: nevertheless I live; yet not I, but ist liveth in me: . . ." The program is ollows:

Morning Session

30—Registration
00—Hymn, "He Lives"
Devotion, Mrs. Fred Woolard
15—Welcome, Host President
Response, Mrs. Naomi Ambrose
President's Remarks, Mrs. Lula Daw
Recognition of Ministers and Visitors
Appointment of Committees
30—Reading of Minutes
Roll Call of Auxiliaries
10:40—Mission News, Rev. Joseph Ingram
Offering for Home and Foreign Missions
10:55—Hymn, "Living For Jesus"
11:00—Children's Home Report
Offering for Children's Home
11:20—Special Music Host Auxiliary
11:30—Message, Rev. Joseph Ingram
12:00—Lunch

Afternoon Session

1:00—Hymn, "Saviour, Like A Shepherd Lead Us"
1:05—Devotions, Mrs. June Banks
Prayer
1:15—Mount Olive College Report, Mrs. Dianne Riley
1:30—Other Denominational Reports
2:00—Committee Reports
Treasurer's Report
Announcement of Next Convention
Miscellaneous Business
Benediction and Adjournment

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NOTE OF THANKS

I would like to thank each Sunday school class and auxiliary for the lovely cards, gifts, and money I received during the holiday season. A special "thank you" goes to my special friends for the many acts of kindness shown me. I will never forget you and will always keep you dear to my heart. I am sick and I am asking all my friends to pray for me that if it's the Lord's will I'll be healed.

Your friend in Christ,
Mrs. G. C. Joyner

the unmitigated TRUTH

by the Rev. R. P. Harris

Scripture basis: ". . . that he may learn to fear the LORD his God, to keep all the words of this lay and these statutes, to do them" (Deuteronomy 17:19).

AUTHORITY IN MORAL INSTRUCTION

The Bible is authority in moral instruction. Our society has reached a low and dangerous level in moral instruction. Our schools have become a place of exploitation in the sacred morals of human rights. The Bible has always been the source of authority in the teaching of morals. The character of government is determined by its nation's religion.

Three evils are largely responsible for the decay of morals: One is the influence of some books on human behavior. They teach the nondiciplining of children, and have persuaded many mothers to abandon diciplinary activities and to let their children be free to express themselves and to do whatever they want to do without restraint. It is amazing how many parents swallowed this philosophy. As a result, we now have a generation of disoriented people on our hands.

The second evil we now have are some so called sex education programs in our school and churches. These have contributed to the practice of cohabitation of unwed individuals, especially of college age. Many adults in all ages and in all walks of life have resorted to this immoral way of life. This kind of living promotes moral decay in a tremendous way.

A third evil rampant in our day is a deliberate disregard for the laws of God, and the keeping of His statutes. Since the Bible has been ruled out of public schools, other instutions have ruled it out in the areas of government—from the

"The Mountaintop Experience"

Cragmont Bulletin

Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C

CRAGMONT ASSEMBLY TREASURER'S REPORT MARCH, 1977

Balance Brought Forward March 1, 1977 $ 723.

Receipts

Albemarle District		
Hickory Chapel	$ 100.00	
Sidney	25.00	$ 125.00
Cape Fear District		
Lee's Chapel Sunday School	32.07	
Palmer Memorial, Mrs. Dola Dudley	25.00	
Pleasant Grove	100.00	
Tee's Chapel Prayer Meeters	50.00	
Victory	29.35	
Wooten's Chapel	129.80	366.22
Central District		
Bethany	23.00	
Daniels Chapel,	100.00	
Teresa Ann Lucas	1.00	
Dilda's Grove Sunday School	36.97	
First, Rocky Mount	25.00	
First, Tarboro	100.00	
Fourth Union	6.22	
Hugo	22.00	
Hull Road	200.00	
Otter's Creek	24.40	
Otter's Creek Sunday School	8.77	
Owen's Chapel	40.00	
Piney Grove, Pitt County	100.00	
Reedy Branch Sunday School	16.00	
Mr. and Mrs. Jimmy L. Walls	6.00	
Winterville, The Crusaders Trio	14.00	723.36
Eastern District		
Bridgeton	15.00	
Mount Zion, Pamlico County	25.00	
Sandy Plain	100.00	
Third Eastern Youth Fellowship	40.00	
Mr. and Mrs. James N. Webster	38.00	
Western District		
Barnes Hill,	50.00	
Mr. and Mrs. Lonnie Worrell	50.00	

Branch Chapel	38.36	218.00	
Free Union, Nash County,			
Mr. and Mrs. Lester Duncan	20.00		
Friendship			
Simon Allen	1.00		
Mr. and Mrs. Dwight Chapman	5.00		
Mr. and Mrs. Armie R. Strickland	15.00		
Judy R. Strickland	5.00		
Mrs. Maloye Williams	20.00		
First, Durham Woman's Auxiliary			
(In memory of James McGhee,			
Cragmont Board Member)	25.00		
First, Wilson			
Mr. and Mrs. James Bass	15.00		
Mr. and Mrs. J. D. Skinner	35.00		
Kenly	10.00		
Mr. and Mrs. James Joyner	50.00		
Mr. and Mrs. Henry Raper	200.00		
Little Rock	100.00		
Micro	23.00		
Milbournie	35.01		
Mount Zion, Nash County			
Delores Rackley	25.00		
Mr. and Mrs. Harold Rackley	25.00		
Mount Zion Sunday School,			
Nash County	4.00		
Piney Grove	30.00		
Rosebud			
Christine B. Tyson	20.00		
Sherron Acres	41.50		
Spring Hill	50.00		
Union Grove	184.00		
Unity, Durham	5.00	1,081.87	
Other:			
Transfer from General Savings	8,500.00	8,500.00	
Total Receipts			11,014.45
Total for Which to Account			$11,738.07

Disbursements

ational Expenses	$ 426.14	
las Skinner, Salary	800.00	
E. Reid, Architect	3,500.00	
Myers, Contractor	5,000.00	
erville Insurance Agency (Van)	78.00	
sfer of Funds to Savings (Main Building Fund)	367.00	
tal Disbursements		10,171.14
nce on Hand April 1, 1977		$ 1,566.93

Earmarked Funds

n Building Fund	$38,086.94
eral Savings	6,329.62
pel Fund	3,467.73
eral Fund	1,566.93
otal in Bank	$49,451.22

Respectfully submitted,
Mrs. A. B. Chandler, Treasurer
P. O. Box 298
Oriental, North Carolina 28571

local districts to the state, and to the federal government. It is amazing how fast our moral status has deteriorated and plunged down into immorality and sin. All sin must be accounted for. You cannot legalize it, nor can you dress it up to make it acceptable to God. All sin has to be removed by the grace of God or else the soul is doomed to a devil's hell.

To accommodate the foregoing assertions, loose morals in the area of sex has caused homosexuals, lesbians, fornicators, and adulterers to declare themselves in the open. They even adopt children, attend church, and, if allowed, will unite with the church. They expect to be accepted in the regular run of society as much as any one else. What are you pastors going to do when these immoral people come to your church and express a desire to unite with the church and become active in the affairs of the church? These people, and many so called moral people as well, laugh and make it a joke when one suggests that his constituents cease from living in sin.

Because of the foregoing information on immoral practices, we have many evil conditions with which to deal. First, our authorities allow citizens to buy alcohol, but lock them up if they get drunk. License to sell, and the revenue exacted from wine, beer and whiskey, afford some revenue, but the expense of handling the crimes committed cost much more.

Second, the same imbalance persists in many entertainment centers. The so called roadhouses are a menace to our moral way of life. Prosecution and punishment are limited, and sentencing falls far short of the greatness of the crime.

Third, X-rated movies are becoming more and more a way of life. Christian citizens are being denied their convictions as our laws are made in such manner as to forbid pressures upon the rights of citizens to be free in the active ways of life they choose. Some laws need to be changed and our Christian way of life need more serious convictions. God help us!

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Now is the time to renew your subscription.

STATE SUNDAY SCHOOL CONVENTION PLANS ANNOUNCED

The State School Convention will be held on April 16, 1977, at Mount Olive College. Below is a time schedule for the convention, and a chart showing the workshops that are being planned.

8:45-10:45	First Class (Registration and Securing Meal Tickets)
10:15-10:30	Break and Refreshments
10:30-11:30	Second Class
11:30-12:30	Convention Business
1:00	Lunch for All Who Wish to Eat

First Time Period	1 Learning Activities Up to Jr. Hilda Howard	2 Learning Activities Jr. and up Mary Dudley	3 A. V. Theory Jr. and Int. Peggy Waters	4 A. V. Theory Teenage Billie James
Second Time Period	Learn. Act. Lab	Learn. Act. Lab	A. V. Lab	A. V. Lab
First Time Period	5 Intro. to Dev. Education Sheldon Howard	6 Adult Learning Act. Bill Futch	7 Dev. Ed. Stewart Humphrey	8 Setting up a Training Program Chris Singleton
Second Time Period	Intro. to Dev. Education Sheldon Howard	Learn. Act. Lab	Dev. Ed. Stewart Humphrey	Setting up a Training Program Chris Singleton
First Time Period	9 Leading a child to making a decision Pat James	10 A. V. Theory Beginners Dianne Riley		
Second Time Period	Leading a child to making a Decision Pat James	A. V. Lab		

The theme of this year's convention is very simple: ''Helping Teachers.'' We feel that each one of the workshops that are being offered will be of great benefit to those teachers who attend. A variety of topics will be discussed so something different might be offered for every age group.

One of the best ways we can help our teachers is through a continual training program in each local church. We are offering a special workshop on such a program for superintendents, pastors, and CE directors. We will discuss the suggested Teacher Certification Program, and ways in which it can be adapted to each local situation.

We hope to see most of our Sunday schools represented at the Convention. Through participation in programs such as these, you can help to improve the quality of your Christian Education programs.

Coming Events . . .

April 16—State Sunday School Convention, Mount Olive College

April 23—State Youth Fellowship Convention, Daniels Chapel Free Will Baptist Church, 9:30 A. M.

April 28—Free Will Baptist Historical Society Meeting, Moye Library, Mount Olive College Campus, 2 P. M.

May 5—North Carolina State Woman's Auxiliary Convention, Rodgers Chapel, Mount Olive College

May 7—Christian Music Festival, Eagles Nest

May 21—Founders' Day Service, Children's Home, Memorial Chapel, with the Rev. Fred Rivenbark, Guest Speaker, 10:30 A. M.

MOUNT OLIVE

BRYAN SCHOLARS HONORS BANQUET

The Annual Bryan Scholars Ho Banquet, recognizing the B Foundation Trustees and Bryan Sch participants, was held last week Mount Olive College.

The Bryan project is designed encourage students to develop an are independent study and experie related to their educational and pers goals. Scholarships are made avail through the Mary Zealy and James Bryan Foundation.

The following 32 students participa in the 1976-77 program: Randy Bear of Free Union church in Snow Wesley E. Beddard of Elm Grove chu in Ayden; Colby W. Benton of Frem Karen E. Bowen of May's Chapel Chu in Goldsboro; John Carson of Goldsb Allene Carr of Mount Olive; Dor Coates of First Smithfield church Smithfield; Janice Creech of Fais Marisa Davenport of Ayden church Ayden.

Also Nelson Dumphy of Ca LeJeune, Kathy Gardner of Wend Melanie Haire of Creswell, Julia Hair Goldsboro; Barry Harris Jr. of Plymou Mark Hobbs of Hopewell church Smithfield; Linda LaMonica of Clayt Rebecca Nan Middlebrooks of Welco Home church in Beaufort; Daniel Mitchell of Bridgeton church Bridgeton.

Pam Norris of Swansboro; War Peele from Stancil's Chapel in M dlesex; Robbie Phelps of Mount Ta church in Creswell, Vicki Powell of Grove church in New Bern; Phil Presc of Rock of Zion church in New Be Mike Reynolds of Sound Side church Columbia; Darlene C. Rose of Seln Angela Sides of Goldsboro, Barbara Smith of Chocowinity; Marie Ar Whitford of New Haven church Vanceboro; and Valerie Wood of Grims church in Ayden.

These special guests were present the banquet: Mr. B. E. Bryan, of Mo Olive, chairman of the Bryan Foundati Trustees and brother of the late James Bryan; and Dr. A. H. Zealy, vi chairman of the Bryan Foundati Trustees and brother of the late Ma Zealy Bryan, and Mrs. Zealy, of Gol boro.

(Continued on Page 15)

the Sunday School LESSON

St. Claire Bible Class

For April 24

ESUS COMMISSIONS HIS FOLLOWERS

son Text: Luke 24:44-53
ory Verse: Luke 24:47

NTRODUCTION

st week's lesson concluded with the of the two disciples who had gone mmaus and to whom Jesus had ared. We saw how Jesus opened eyes; He opened their un- anding; and He opened the tures. After Jesus had gone from , they returned to Jerusalem to join postles and others.

hile these disciples who had the aus road experience were speaking the apostles and others, Jesus ared to them again. It was here that ncident which we study in today's n took place. It was here that He the Great Commission which is the for our study today.

e importance of this Great Com- ion which Jesus gave to the ples cannot be over emphasized. So s we know, it is the only thing that s ever said that was so important the Holy Spirit had it recorded in the five different times. It occurs in of the four Gospels and in the Book cts. If it had not been of utmost rtance, why would the Holy Spirit had it recorded in the Bible so many s?

ome have had the mistaken idea that Great Commission was given to the stles only; and, therefore, is for the stry only today. This is wrong. Jesus the Commission to all of His iples. It is not just for preachers or ers in the church, but is a com- sion to every Christian.

hrough carrying out the Great mission, the church is able to fulfill Godgiven task. The only way the rch can grow is by winning others to ist. The only way the church please the Lord Jesus is win souls to Christ. The only way the church can guarantee its future is to continue to win souls. If we do not do this, soon all of us older ones will be gone and there will be no one to take our place.

Another thing we should remember about this Great Commission is that these were the last words of Jesus to the disciples before He ascended back to Heaven. Is it not reasonable to suppose that His last words would be important? As we study this Scripture for today, it is our prayer that our hearts may be aflame with the responsibility and the possibility that belong to the church through the Great Commission.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Jesus is not locked in some room in the sky. He is not limited by time and space. He is in God's presence and yet at the same time is spiritually present with believers.

B. We may not sing like the angels nor preach like Paul, but we can tell of God's love and what He has done for us in Jesus Christ.

Often our most cherished words of those we love are the final words they speak before they pass from this life. But sometimes death comes in such a way that in these last moments a person is not as clear in mind and speech as he would like to be. Such was not the case with the resurrected Jesus. He was going to leave the presence of His disciples. No longer would they be able to see Him or hear Him. But the occasion of His separation from them was His ascension, not death. His words were exceedingly clear and important. The disciples clung to every word, for His words held special significance, both in summary of past events and instructions for the future. Unlike the weakness of humans as they finally succumb to death, Christ spoke of power in these last moments, the power from on high that would enable the little band of men to witness to all the world—yes, even to turn the world upside down for Jesus.

D. Although we are not eyewitnesses of the resurrection, our own personal testimony is important as we fulfill the challenge that comes to us as Christians. What Jesus has done for us and what He means to our lives are important parts of our testimony. May we be as faithful in giving our testimony as the apostles were in giving theirs. —**Standard Lesson Commentary**

III. ADDITIONAL TRUTHS

A. Some years ago one of our missionaries, Miss Laura Belle Barnard, wrote a fine mission book entitled, **His Name Among All Nations,** in which she said: "Seeing the utter impossibility of reaching all the unsaved in India, I tried to find some word in the Bible that would excuse those not reached. I found none. They are all lost and we are responsible for each and every one of them." How sobering a thought!

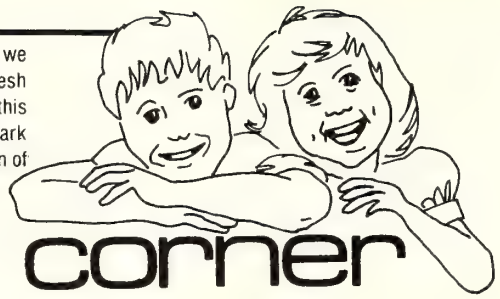
B. As Wayne King has said, "When a multitude needed to be fed, Jesus called on a little lad. And using the boy's five loaves and two fishes, Jesus fed that whole crowd. Jesus can still do wonders today with a life truly surrendered to Him. There are still multitudes who need to be fed. Where, Oh where is that little lad?

"Could it be that YOU are one of those I am speaking of—one whom God has chosen for full-time Christian service? Could it be that even now God is calling you to the mission fields of the world?"

C. There are three things that we must recognize as Christians, otherwise we will see no reason for the Great Commission. First, man is plagued by a universal malady. This universal malady is sin. If there is one person in all the world who has not sinned, then that person would not need the gospel message. But God's Word teaches so clearly that "all have sinned and come short of the glory of God." Second, there is a universal remedy for the malady of mankind. If you do not believe that the gospel of Christ has the answer to man's needs, you will not believe in the Great Commission. "What can wash away my sin? Nothing but the blood of Jesus." Third, there is a universal responsibility among Christians to carry out this Great Commission. No one in the church is excused. All are commissioned and commanded to reach the lost with the

(Continued on Page 15)

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

PUSS-IN-BOOTS

THERE was once a miller who left no more estate to the three sons he had than his mill, his ass, and his cat. The partition was soon made. Neither the clerk nor the attorney was sent for. They would soon have eaten up all the poor patrimony. The eldest had the mill, the second the ass, and the youngest nothing but the cat.

The poor young fellow was quite comfortless at having so poor a lot. "My brothers," said he, "may get their living handsomely enough by joining their stocks together; but for my part, when I have eaten up my cat and made me a muff of his skin, I must die with hunger."

The cat, who heard all this, but made as if he did not, said to him with a grave and serious air; "Do not thus afflict yourself, my good master; you have nothing else to do but to give me a bag and get a pair of boots made for me, that I may scamper through the dirt and the brambles, and you shall see that you have not so bad a portion of me as you imagine."

Though the cat's master did not build very much upon what he said, he had, however, often seen him play a great many cunning tricks to catch rats and mice; as when he used to hang by the heels, or hide himself in the meal and make as if he were dead; so he did not altogether despair of his affording him some help in his miserable condition.

When the cat had what he asked for, he booted himself very gallantly; and putting his bag about his neck, he held the strings of it in his two fore paws and went into a warren where was a great abundance of rabbits. He put bran and sow-thistles into his bag, and, stretching himself out at length as if he had been dead, he waited for some young rabbits, not yet acquainted with the deceits of the world, to come and rummage his bag for what he had just put into it.

Scarce was he lain down but he had what he wanted. A rash and foolish young rabbit jumped into his bag, and master Puss, immediately drawing close the strings, took and killed him without pity. Proud of his prey, he went with it to the palace and asked to speak with his majesty. He was shown upstairs into the king's apartment, and, making a low reverence, said to him: "I have brought you, sir, a rabbit of the warren which my noble lord, the Marquis of Carabas" (for that was the title which Puss was pleased to give his master), "has commanded me to present to your majesty from him."

"Tell thy master," said the king, "that I thank him and that he gives me a great deal of pleasure."

Another time he went and hid himself among some standing corn, holding still his bag open; and when a brace of partridges ran into it, he drew the strings and so caught them both. He went and made a present of these to the king, as he had done before of the rabbit which he took in the warren. The king in like manner received the partridges with great pleasure and ordered him some money.

The cat continued for two or three months thus to carry his majesty, from time to time, game of his master's taking. One day in particular, when he knew for certain that he was to take the air along the riverside with his daughter, the most beautiful princess in the world, he said to his master: "If you will follow my advice, your fortune is made. You have nothing else to do but go and wash yourself in the river, in that part I shall show you, and leave the rest to me." The Marquis of Carabas did what the cat advised him to, without knowing why or wherefore.

While he was washing, the passed by, and the cat began to cr as loud as he could, "Help, help lord Marquis of Carabas is going t drowned." At this noise the king pu head out of his coach-window, finding it was the cat who had so brought him such good game, commanded his guards to run mediately to the assistance of his ship, the Marquis of Carabas.

While they were drawing the marquis out of the river, the cat cam to the coach and told the king that w his master was washing there came some rogues, who went off with clothes though he had cried "Thieves, thieves," as loud as he co This cunning cat had hidden them ur a great stone. The king immedia commanded the officers of his wardr to run and fetch one of his best suits the lord Marquis of Carabas.

The king caressed him after a extraordinary manner; and as the clothes he had given him extremely off his good mien (for he was well m and very handsome in his person), king's daughter took a secret incline to him, and the Marquis of Carabas no sooner cast two or three respe and somewhat tender glances, but fell in love with him to distraction. king would needs have him come int coach and take part of the airing. cat, quite overjoyed to see his pro begin to succeed, marched on bef and meeting with some countrymen were mowing a meadow, he said them, "Good people, you who mowing, if you do not tell the king, will soon pass this way, that the mea you mow belongs to my lord Marqui Carabas, you shall be chopped as s as herbs for the pot."

The king did not fail asking of mowers to whom the meadow they w mowing belonged: "To my lord Marc of Caravas," answered they, together, for the cat's threats had m them terribly afraid.

"You see, sir," said the marq "this is a meadow which never fail yield a plentiful harvest every year."

The master-cat, who went still before, met with some reapers, and to them, "Good people, you who reaping, if you do not tell the king, belongs to the Marquis of Carabas,

be chopped as small as herbs for ot.''

e king, who passed by a moment would needs know to whom all that which he then saw, did belong. my lord Marquis of Carabas,'' d the reapers; and the king was well pleased with it, as well as the uis, whom he congratulated upon. The master-cat, who went s before, said the same words to all et; and the king was astonished at ast estates of my lord Marquis of bas.

aster Puss came at last to a stately e, the owner of which was an ogre, chest that had ever been known, for e lands which the king had then over belonged to this castle. The who had taken care to inform himself the ogre was and what he could do, d to speak with him, saying he could pass so near his castle without g the honor of paying his respects n.

e ogre received him as civilly as an could do and made him sit down. ''I been assured,'' said the cat, ''that ave the gift of being able to change self into all sorts of creatures you a mind to. You can, for example, form yourself into a lion, or ant, and the like.''

his is true,'' answered the ogre briskly, ''and to convince you, you see me now become a lion.''

ss was so sadly terrified at the sight ion so near him that he immediately into the gutter, not without abun- e of trouble and danger, because of oots, which were of no use at all to in walking upon the tiles. A little after, when Puss saw that the ogre resumed his natural form, he came n and owned he had been very much tened.

have been, moreover, informed,'' the cat, ''but I know not how to ve it, that you have also the power to on you the shape of the smallest als; for example, to change yourself a rat or a mouse; but I must own to I take this to be impossible.''

Impossible!'' cared the ogre, ''you see that presently,'' and at the e time changed himself into a mouse, began to run about the floor. Puss no er perceived this but he fell upon and ate him up.

eanwhile, the king, who saw, as he passed, this fine castle of the ogre's, had a mind to go into it. Puss, who heard the noise of his majesty's coach running over the drawbridge, ran out and said to the king, ''You Majesty is welcome to this castle of my lord Marquis of Carabas.''

''What! my lord Marquis!'' cried the king, ''and does this castle also belong to you? There can be nothing finer than this court and all the stately buildings which surround it; let us go into it, if you please.'' They passed into a spacious hall, where they found a magnificent collation which the ogre had prepared for his friends, who were that very day to visit him, but dared not to enter, knowing the king was there. His majesty was perfectly charmed with the good qualities of my lord Marquis of Carabas, as was his daughter, who had fallen in love with him; and seeing the vast estate he possessed, said to him while they sat at the feast, ''It will be owing to yourself only, my lord Marquis, if you are not my son-in-law.'' The marquis, making several low bows, accepted the honor which his majesty conferred upon him, and forthwith, that very same day, married the princess.

Puss became a great lord, and never ran after mice any more, but only for his diversion.

''He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good'' (Proverbs 19:8).

SUNDAY SCHOOL LESSON

(Continued from Page 13)

message of Christ. As a teacher, we suggest that you look up the Great Commission in the other Gospels and the Book of Acts and read them in preparation for teaching this lesson.

D. Why doesn't the church today have the same success in witnessing that the church had in the Book of Acts? There may be several reasons. First, disciples today are not as dedicated to the task as were the members of the Early Church. Second, Christianity was something new then. Today the hearts of men have become hardened. Third, there were not as many distractions in those days as we have today. However, we must not forget that whatever else may be said, the gospel is still the ''power of God unto salvation to everyone that believeth.''

—Selected

MOUNT OLIVE

(Continued from Page 12)

Officials from Mount Olive College who are active in the Bryan program include Dr. Wayne Wiley, dean of the College, and Ken Dilda, program co-ordinator.

GRADUATION RECITAL

Sherry Jones, daughter of Mr. and Mrs. Milton Jones of Smithfield, will give her sophomore graduation voice recital at Mount Olive College on Thursday, April 14, 1977 at 8 p. m.

The public is invited to attend the recital, which will be given in the auditorium on the downtown campus of the college.

Sherry is a member of Hopewell Free Will Baptist Church in Smithfield.

HISTORICAL SOCIETY TO MEET

The Free Will Baptist Historical Society semi-annual meeting is scheduled for Saturday, April 28 at 2 p. m. in Moye Library on the Mount Olive College Campus.

Details on the agenda will be in next week's Free Will Baptist.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Bass M. Mitchell announces that he is available for part-time or full-time pastoral work. You may contact him by writing the Rev. Bass Mitchell, Route 5, Box 383, Wilson, North Carolina 27893 or calling him at 237-5767 after 5 p. m.

The Rev. Larry Barbour announces that he is presently available to any church or pastor that may desire his services. At the present time he is not pastoring, but would be happy to supply or be interim pastor for a church. He is also available to fill the pulpit for any pastor that has to be away for any reason. He may be contacted by writing to the Rev. Larry Barbour, Pikeville, North Carolina; or by calling 242-6342.

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Black Creek, North Carolina near Wilson, North Carolina

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Fellowship and Inspiration

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 20, 1977



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JOYCE PROCTOR BEAMAN

Free Will Baptist educator—author receives TERRY SANFORD AWARD. See story inside.

EDITORIAL

The "CB'ers" Teach Us Some Good Lessons

by the Rev. L. E. Ballard

Recently our son had a Citizen's Band Radio installed in his car. At the time, we thought it an extravagance for which we would not personally care.

However, we recently made two trips back and forth across North Carolina with our son, during which we listened almost constantly to CB conversations. We must confess that our respect for "CB'ers" was greatly increased, and the purpose of this editorial is to make some observations, not particularly to advertise Citizen's Band Radios, but to compliment CB users.

The CB'ers do not use their real names, but each has what they call *a* "handle," which often expresses some characteristic of the person. For example, this writer's "handle" might be "Typewriting Bee" out of respect for several million words typed out since, at the age of thirteen, we bought an old used Oliver typewriter, and began "picking and pecking" out letters.

Our first thought was that this anonymity might result in a greater freedom for the use of objectionable language. But we found that the code of ethics adopted by the CB'ers does away with most of this danger. They are not allowed to use curse words or vulgar words, nor to engage in any kind of immoral solicitation in conversations between men and women CB'ers. The making of dates of any kind between the sexes is not approved.

We detected an apparent attempt upon the part of one man to make a date with a woman CB'er with whom he was conversing. He stated that he would like to meet her, and a little later remarked that he planned to stop at a certain restaurant for lunch and that maybe she would be stopping there too.

She replied by telling him that perhaps she ought to tell him how to recognize her. She then described herself as having a heavy head of dirty looking sandy hair, and described her face as being ugly enough to stop a clock. She ended up with "I weigh around five hundred pounds!" Needless to say, the gentleman did not pursue the matter further.

We were impressed with the way the CB'ers addressed one another. Over and over we heard the titles "Good Buddy" and "Good Lady" used. We were also impressed by the gratitude expressed for information given. "Good Buddy, I appreciate that," was heard over and over. In closing a conversation, the most general closing words were, "Good Buddy, I hope you have a good day and a better tomorrow"—which extended the good wishes beyond the present.

One thing that struck us unfavorably at first was the constant giving out of information concerning the location of patrol cars. This looked like a lack of cooperation with the highway patrol. But we had a chance to talk with a highway patrolman about this.

His comments went like this: "At times some information is given out which we would prefer kept secret, but the objectives of the highway patrol is not primarily to catch up with violators of traffic laws and give out citations. It is to slow down traffic and prevent highway accidents. There can be no doubt but that the information given out by CB'ers helps to do just that. Most every driver, when informed that a patrol car is in the vicinity, will check his speedometer, slow down, and be more careful in his driving in general, for a short time at least. This certainly helps our purpose, for in that short time and short distance a careless driver could kill several persons." He did add however, "Perhaps some of us would rather be called something else beside "Smokey Bears"!

We must say that these two days of listening in on CB'ers has increased out respect and appreciation for them. Maybe if we get rich enough we will have one of those things put on our car!

In conclusion, "Good Buddy" and "Good Lady" readers, may you have "a good day and a better tomorrow!"



Tommy Manning
Editor

the free will baptist

THE FREE WILL BAPTIST

April 20, 1977

Volume 92 Numbe

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JOYCE BEAMAN RECEIVES TERRY SANFORD AWARD

JOYCE Proctor Beaman, writer of **The Junior Leaguer** and guest editorialist for **The Free Will Baptist,** has received the Terry Sanford Award for 1977.

The annual award is given for excellence in service to education, dedication to the profession, and for initiative, innovation, and originality in teaching. Mrs. Beaman was selected from among the 55,000 educators in our state.

The award was presented at a banquet given in Mrs. Beaman's honor in the Inn on the Plaza at the meeting of the North Carolina Association of Educators (NCEA) in Asheville on April 1.

Mrs. Beamon taught English and French until 1973. She is now full-time librarian at Saratoga Central High School in Wilson Conty and teaches at the Charles L. Coon Evening School.

During her 25 years as a teacher at Saratoga Central and Snow Hill High Schools she has been involved with changes such as consolidation, accreditation, and merger. She was an English and French teacher at Saratoga Central during the Governor Terry Sanford Administration.

Mrs. Beamon received her BS degree in English and French from East Carolina University (ECU) in 1951. She received a Master of Arts degree in Education and English in 1952. Since that time, Mrs. Beaman has become certified in supervision and library science. She is currectly serving her internship for a principal's certificate under the direction of Dr. William Sanderson, chairperson of the Department of Educational Administration and Supervision at ECU.

In an interview in the Raleigh **News and Observer** on April 4, Mrs. Beaman said, "I feel that creativity is a spontaneous thing as well as a learned thing. I tell children that writing is something you do just as you learn, live, and laugh. . . . You do it out of love of people, life, and God. . . ."

A life member of the National Education Association and North Carolina Association of Educators, Mrs. Beaman is also listed in **Who's Who Among Students in American Colleges and Universities, Personalities of the South, Comtemporary Authors, Dictionary of International Biography, Community Leaders of the South, Writers' Directory, World's Who's Who of Women, International Authors and Writers' Who's Who and Notable Americans of 1976-77.** The Modern Woodmen of the World in her area named her citizen of the Year in 1976.

Mrs. Beaman is the author of three books: **Broken Acres** and **All for the Love of Cassie,** both novels for young people; and **Bloom Where You Are Planted**, a nonfiction, philosophical-religious work for readers of all ages.

Mrs. Beaman is the daughter of Mr. and Mrs. Jesse Proctor of Wilson County. She is married to Robert H. Beaman, and they have one son, Bobby David.

SUFFER THE LITTLE CHILDREN

by Dianne Raper

(Mark 10:13-16)

"The pier was lined with children ranging in age from infancy to preadolescence. How long had they been lying here? It seemed forever. They cried and called for water, food, help against the heat of the sun beating down on them. But no answer came. No help to ease the pain filling their small bodies. As they slipped into unconsciousness there were no mothers holding them in loving arms, weeping for them, praying for them. They all died, not knowing about a God who helps those who cry out to Him. For them it is too late. They have passed into eternity."

Though this is but one of the tragedies of the Vietnam War, what a horrible way for God's little children to die—alone and without Him. And yet thousands of children are dying each year throughout the world without the knowledge of our Father's sweet love. We see in news reports and magazines the diseases racking the small, emaciated bodies of children in foreign lands. How they live from the refuse of trashcans, their clothing in shreds (when they are clothed), their eyes disillusioned and old from the endless fight just to survive in a world in which they feel so unwanted and unloved. How it must break our Father's heart to watch these children and wait patiently, knowing many of them will die without Him, but still waiting for His saved children to say, "Here I am, Father. I'm not much, but if you can use, me, I'll go where you send me. I'll do what you want me to do; I'll be what you want me to be." Or, "Even if I can't go, Father, I'll support you in all the ways I can, however you want me to. Just tell me, Father, what to do, and I'll do it." How He must want to gather them all up in His living arms and hold them to Him and care for their every need. And still He waits on us to take His Word and His love to them. Because this is our duty as His children, just as it was the duty of those who told us of God, and lead us to His love through our Lord Jesus Christ.

Oh, little children, how can you harden your hearts and close your eyes to the needs of souls surely bound for hell, when you have the power to save them? For you are saved by the grace of God's love, in the person of Jesus Christ. And has He been here so long within your heart, and yet you know Him not? (John 14:8-11). Harden not your hearts, but open them to God's love; and through God's love enter in to a better way of life than you have known. What a wonderful life that can be! (See Malachi 3:10.) God bless you.

Unmitigated Truth

by the Rev. R. P. Harris

THE CHURCH IS PRECIOUS

Scriptural basis: "That Christ may dwell in your hearts by faith. . . ." (Ephesians 3:17).

The Church of Jesus Christ in the world today is indeed **precious**. A thing that is precious is valuable. The value of precious jewels can be measured in dollars, but the monetary assessment has to do with the degree of desire and glamour associated with the pride of ownership. Precious jewels cannot feed, clothe, or house a person, no matter how poor or how rich that person may be. So then, if life depends upon food, rament and shelter, precious jewels would easily be negotiated in exchange for life. Life is the most precious thing on this earth. The world and everything in it is not worth the life of a single individual. This is true even among the nonreligious. But the religious have a hope beyond the grave—they have hope of eternal life through a person, the Lord Jesus Christ, and this person is the subject of "the greatest story ever told." The whole purpose of Christ is to take away sin and in its place give everlasting life.

The church is precious because it recalls "The greatest story ever told." When a church (the local church organization) fails to recall the story of Jesus and His love, it has failed indeed. The business of the church is to present Christ to all people everywhere. The best way to present Christ is through one's own way of life. Sure, you can tell people about your Lord, but if people see the Lord in your life it is more convincing. More people read your life than listen to your testimony. The living example is worth more than many sermons, books, or other materials.

The church is precious because it interprets the story of Jesus and His love. The church explains her message. There is no better method of explaining the greatest story ever told than to live by the Word of God. We are to keep His commandments and to demonstrate through personal habits and conduct the real Christian way of life. What better way is there to interpret the story Jesus than through our own manner living?

The church is precious because celebrates "the greatest story ev told." It is not enough to recall a interpret, we must celebrate it through number of things. Every call of t church presents an opportunity celebrate. The church is a worthy caus It deserves our loyalty in attendan upon all her worship programs. It worthy of all your support in t benevolences and personal ministry to a people. The church demands, in r uncertain terms, your participation missionary and evangelistic efforts. Th church can celebrate her mission only the people give of the tithes and o ferings. A church in poverty goe begging and beggars are a menace our society.

Finally, the church is precio because it communicates the story Jesus and His love. When a person i fashioned into the image of Christ, he i able to tell the story to others. H becomes a witness and God uses H testimony to persuade others of the need of Christ. The church does witness When it fails to witness if fails t communicate. Some churches turn t Christ renewal through program —renewal does not come throug programs, but as Christians sens afresh the newness, glory, an grandeur of the Gospel and what if doing through Jesus Christ, others ca be persuaded to participate an surrender their lives unto Him.

In a word, the church is the mystica body of Christ, enabled by His Hol Spirit to invite all who will to find fullnes of personal commitment and obedienc to Jesus Christ. The message of th church is to invite people to be remade renewed, and redeemed, becoming ne creatures in Christ. Every member of th church should live a dedicated life consecrated and set apart for th Master's use. There's nothing in thi world better than being used of Christ The sinner is used of the devil, bu sinners saved by God's grace are used o God to celebrate "the greates story ever told."

Family Devotions

SUNDAY, APRIL 24
cripture Reading—Deuteronomy
,14

"IF I HAD ONLY KNOWN"
s a husband and wife began their
rital life, they dedicated them-
es to God and His church. For
e time they served Him faithfully.
n prosperity came. They lived in
uence and forgot God and forsook
place of worship.
ne Sunday in Chicago the husband
l to his wife, "Business demands
t I stay in the city for several days.
ant you to return by train to our
ne in New York."
fearful train wreck occurred.
ny passengers were killed
right. Others were pinned
plessly beneath overturned
ches and twisted steel. Among
m was the homeward-bound wife.
eously she plead with a doctor who
ne to administer morphia to her,
, do save my life. Don't let me
!"
"I regret exceedingly that I am
able to do what you ask," said the
ctor.
Then the dying woman said
norsefully, "If I had only known
s would happen, I would have given
self fully to Jesus Christ!" Soon
e was gone!

PRAYER THOUGHT
It is hazardous for God's children to
ow the perishing things of this
rld to divide their allegiance to
rist. To live radiantly and trium-
antly, He must have first place in
r hearts.

MONDAY, APRIL 25
Scripture Reading—Deuteronomy
18

ONLY TEN YEARS LEFT
On May 9, 1969, Secretary General
Thant of the United Nations
mberly said, "I do not wish to be overdramatic, but I can only conclude from information available to me as secretary general that the members of the United Nations have perhaps ten years left in which to subordinate their ancient quarrels and launch a global partnership to curb the arms race, improve the human environment, defuse the population explosion, and supply the required momentum to world-development efforts.

"If such a global partnership is not formed within the next decade, I very much fear the problems I have mentioned will have reached such staggering proportions they will be beyond our capacity to control!"

PRAYER THOUGHT
How disappointing are man's efforts to "improve the human environment" apart from God!

TUESDAY, APRIL 26
Scripture Reading—Isaiah 30:15

FORGET IT
"Never worry about or fear anything that is past," said Herbert Hoover. "Charge it up to experience and forget the trouble. There are always plenty of troubles ahead, so don't turn and look back on any behind you."

There are two things God's children should never worry about: things they can help, and things they can't help.

PRAYER THOUGHT
Longfellow said:
Trust no future, howsoever pleasant,
Let the dead past bury its dead;
Act, act, in the living present,
Heart within and God o'erhead.

WEDNESDAY, APRIL 27
Scripture Reading—2 Thessalonians 1:7, 8

THEN IT HAPPENED!
In November, 1970, a tragic fire occurred in a dance hall in the town of Saint-Laurent-du-Pont, France. The hall was packed with hundreds of young people and adults. A young man inadvertently dropped a lighted match on a foam cushion. Then it happened! A flash fire occurred in which 145 of the dancers perished!

In commenting upon the tragic incident, *Newsweek* said, "There was no fire alarm system or telephone, and, during its invariably packed weekend rock dances, its unmarked emergency exits were always padlocked or latched from the inside to prevent gatecrashing."

PRAYER THOUGHT
Myriads today are heedless of the fact that God's fiery judgment will inevitably fall upon all who spurn His offer of mercy and forgiveness.

THURSDAY, APRIL 28
Scripture Reading—Ecclesiastes 8:11

A CONSTANT DIET OF VIOLENCE
Said the report of the U. S. Commission on Violence, "It is reasonable to conclude that a constant diet of violent behavior on television has an adverse effect on human character and attitudes. It encourages violent forms of behavior and fosters moral and social values about violence in daily life which are unacceptable in a civilized society."

PRAYER THOUGHT
Sing a song of TV for little ones,
Four-and-twenty jailbirds packing
Tommy guns,
When the scene is over, blood is ankle
deep,
Wasn't that a pretty dish to send the
kids to sleep!
Author Unknown

FRIDAY, APRIL 29
Scripture Reading—Psalm 32:6

A HURRICANE PARTY
In 1969, about a dozen revellers were gathered for an exciting "hurricane party" in the posh Richelieu apartments in the town of Pass Christian, Mississippi, near the beach.

Police Chief Jerry Peralta came to urge the revellers to flee for safety. "The winds are now whipping at sixty miles an hour and the ocean is creeping over the sea wall," he warned. They refused to leave. When he took the names of the next in kin, they laughed raucously.

Some two hours later it happened! All the lights went out in Pass Christian! A three-story-high wave smashed over the sea wall! The Richelieu apartments were crushed to bits by the rushing waters and ferocious winds of Hurricane Camille!

The bodies of twenty-three persons were found in the rubble, including the revellers who a few hours before

Continued on Next Page



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C.

EXPERIENCE JESUS EVERY DAY—AT CRAGMONT!

The General Youth Conference will be held June 13-18. John Williams is director and Jimmy Webster is assistant director and registrar. The total cost for the week is fifty dollars ($50); seven dollars ($7) for registration and the remaining forty-three dollars ($43) to be paid upon boarding the bus. The camper will need extra money for a side trip and a picture. We also stress that the camper will need enough money to buy a meal going to Cragmont and a meal on the return trip home. This meal is usually a hamburger.

Get excited! Start saving your money! Plan to spend June 13-18 with us at Cragmont. You will make new friends and enrich your relationship with our best friend of all—Jesus.

We'll be looking for YOU.

APPLICATION

Name _____

Age _____ Sex _____

Address _____ Phone No. _____

Parents or Guardian _____

Church _____

Send form to Jimmy Webster, Route 1, Box 181, Beulaville, North Carolina 28518; or phone 298-4104. Make checks payable to General Youth Conference.

MISSIONS

HOME MISSIONS INTRODUCING THE HOLLY SPRINGS PENNY PLAN

Pastor J. B. Starnes had a good idea that helped to boost the Holly Springs support for Home Missions.

Beloved, as you will see here, this plan was put into effect and received great results; therefore, I am respectfully recommending that all of our churches adopt the **Holly Springs Penny Plan** and turn in the results to Home Missions before our fiscal year ends June 30. We desperately need to do some extra to get us out of a financial rut.

Brother Sam Weeks has informed me that he has adopted the plan at the Childrens Home and I am introducing it to all of our Home Mission points.

Here's what happened at Holly Springs church at Newport, North Carolina. Brother Starnes introduced the idea of a contest between the men and women to see who could raise the most pennies for Home Missions. The loosers would give a supper to the winners; the young people were also included.

As a result of a three-month campaign, they raised $746.37 as follows: With coins and bills, the men won with an approximate equivalent of 252 pounds, 6 ounces; to the ladies, 236 pounds, 4 ounces. There were 50,800 pennies turned in which weighed 490 pounds and 10 ounces.

They state the blessings that w received from the penny drive m everyone a winner. The Holly Spri church is moving forward because i bearing fruit. It donated a thous dollars recently to a neighboring ne church to help build Sunday sch rooms.

I believe this Holly Springs Penny F for Home Missions will work and prov be a blessing for all of our churche sincerely hope our churches all over state will adopt this plan as something addition to what we are now doing Home Missions. I will publish all results.

Taylor Hill
Director-Treasu

Family Devotions

(Continued from Page 5)

had failed to heed the warning of th would-be savior!

PRAYER THOUGHT

How like those revellers are mo today who refuse to heed the warn to flee for refuge to the Saviour.

SATURDAY, APRIL 30

Scripture Reading—2 Corinthia 5:17

A CIVILIZED MONSTER

Some young people today ha accepted the view that man naturally good, humane, decent, j and honorable, but corrupt a wicked institutions have transform the noble savage into a civiliz monster. They believe that destroyi the corrupt institutions will cau man's native goodness to flower.

How totally at variance this theo is with the history of man and t Bible's depiction of him in his lostne and desperately wicked state.

Clarence Darrow, the fam criminal lawyer, said, "You c make nothing of man b man—selfish, mean, tyrannic aggressive. That's what man is and lot more. It is useless to try to chan him!"

PRAYER THOUGHT

Darrow's characterization man—apart from the tran forming, character-changing gra of God—is true.

(Devotions used by permissio *Knight's Master Book of Ne Illustrations*, Eerdman's Press.)



Special Moments

r Maggie:

There are times when God has redirected my life in unexpected ways. For in- nce, when our youngest daughter was born, we brought her to our new home in new car and happily found a lady to help with the house-work for a short le.

At the end of her first day of work, it was my lot to transport her across town to home. Naturally this had been an expensive time for me and several outstanding s had arrived during the day. Soon I was complaining to the lady about my porary financial burden. She listened without interruption until we reached her e, which was literally no more than a tiny shack in a poor section of town. As she ned the door to leave, she gave me the lesson I needed.

"Please don't take offense," she said, "but your trouble seems to be that you comparing your lot in life only with those who have more than you and forgetting se who have less. Maybe that's why you are not simply thankful for what you e."

I was ashamed, for she had so little in comparison. But that incident was turning nt in my life, and I have thanked God over and over for the message which He ely sent me through one of His servants. From that time on, I have found it much ier to recognize some of the many blessings God sends each day, and to be more are of opportunities to help those in less fortunate circumstances.

me witheld by request

ESUS OF NAZARETH" FILM AFFIRMS THE DEITY OF CHRIST!

I watched both segments of the controversial film, "Jesus of Nazareth," which was aired on NBC television, Sunday night, April 3, and Sunday night, April 10. I found that the film in no way denied the deity of Christ.

The film, directed by G. Franco Zeffirelli, had become a controversial issue because of adverse publicity stating that Christ would be presented as human only, having no divine complement. Christian people everywhere became alarmed at the possibility of their Lord being represented as mere man, when actually the Scriptures present Him as GOD in the flesh.

While I did not agree with all portions of the film, I found no parts reprehensible enough to cause me to turn the dial or to close my mind to what was being shown. The film inspired me especially, and on more than one occasion I was moved to tears.

In the March 2, 1977 issue of THE FREE WILL BAPTIST, in a sincere effort to inform our readers of the possible dangers of the film, I wrote an editorial about it. I based my editorial in part on reports which came to my office through news media and a circular which quoted Mr. Zeffirelli as saying that he intended to destroy the myths about the "so-called Son of God." Later reports confirmed that Mr. Zeffirelli was misquoted and that many of his remarks were taken out of context.

In that accord, I lament the fact that I was so adamant in my discussion about a film which I had not viewed. I feel confident that most Christians who saw the film will readily admit that Christ was indeed presented as the Son of God, as well as human, which is consistent with Scriptrual teachings.

Perhaps there is a lesson to be learned here: It is never good to prejudge a film or a book or anything else. False assumptions, based on hearsay, can do irreparable harm. After one sees, reads, or hears "from the horse's mouth," as it were, then and only then should he form opinions.

To reiterate: While I was not in complete agreement with all the scenes depicted in "Jesus of Nazareth," in my opinion there was NOTHING that I saw to suggest that He was (or is) less than divine!

—The Editor

****

Coming Events . . .

April 23—State Youth Fellowship Convention, Daniels Chapel Free Will Baptist Church, 9:30 A. M.

April 28—Free Will Baptist Historical Society Meeting, Moye Library, Mount Olive College Campus, 2 P. M.

May 5—North Carolina State Woman's Auxiliary Convention, Rodgers Chapel, Mount Olive College

May 7—Christian Music Festival, Eagles Nest

May 21—Founders' Day Service, Children's Home, Memorial Chapel, with the Rev. Fred Rivenbark, Guest Speaker, 10:30 A. M.

IN MEMORY OF DONNA MCKEEL



Sixteen-year-old Donna McKeel, a member of the First Free Will Baptist Church in Wilson, was killed November 9, 1976, in an automobile accident. At youth Sunday services held on January 30, 1977, a plaque was presented to the church in memory of Donna by students of Fike Senior High School in Wilson. The following poem was written by some of Donna's classmates and was read during her funeral which was attended by approximately 1,000 people.

Our memories of Donna will linger on,
As we go out, go out on our own.
There will be empty desks and empty feelings
That will forever be filled with her unending happiness.
Her will to love and help everyone she knew,
Is a lesson to us all about what we should do.
Our plans are shattered, yet we will go on.

Yes, life will go on, with a slight hesitation
But we'll make it by our persistance to live as Donna would want.
"Don't cry," she would say in her own special way.
"You have your lives to live.
Live each day to the fullest and don't leave out a bit."

To her family we say those old words,
"We're sorry."
But what else can we say?
I guess we've said it all by our presence today.

Now is the time to renew your subscription.

NEW FILM FEATURES CORRIE TEN BOOM

"CORRIE: Behind the Scenes with THE HIDING PLACE," a new full-length color release from World Wide Pictures, will be shown at Elm Grove Free Will Baptist Church, Route 3, Ayden, North Carolina, on Sunday, April 24, 1977. The single showing is scheduled to begin at 8 p. m.

THE HIDING PLACE, a true story filmed in Holland and other European locations, is based on the experiences of Corrie ten Boom, who, with her father, sister, and brother, provided refuge for countless Jewish families. They constructed a secret room in their home as a hiding place of Jews during Gestapo raids. The ten Boom's activities were discovered, and they were sent to prisons and concentration camps.

Kenneth Bliss, Director of Distribution for World Wide Pictures, said THE HIDING PLACE has been extremely well received by both audiences and film critics. "CORRIE was produced to give people who have seen THE HIDING PLACE, or read her many best-selling books, an opportunity to hear her share many of her memories about her life in Holland, her family, and her lifetime of service to others."

Bliss also said the film "offers a great lesson in the perserverance of a personal faith in a very dark and trying period of world history. Corrie ten Boom, now in her eighties, has a tremendous vitality, a deep spiritual commitment, and a profound love for her fellow man. We believe we have succeeded in transmitting a part of her zest, personality, and source of strength through this film."

Bliss noted that the film includes "interesting sidelights on the experiences of the cast and crew during the filming of THE HIDING PLACE."

The Rev. Gary Bailey, pastor of Elm Grove, said the showing of "CORRIE" is open to the public, free of charge. Everyone is invited.

GONE, BUT NOT FORGOTTE

(In Memory of Tilman A. Taylor Sr.)

Several years ago you left us,
To carry on down here below
How your friends and family miss you
Only God will ever know.

Since the night our Father called you,
This place hasn't seemed the same,
You are gone, but not forgotten,
Everywhere I hear your name.

When the chimes ring out on Sunday,
And the church door opens wide,
It seems that I can see you sitting,
On that big white chair inside.

There you sat and taught the lesson,
And explained the best you could,
How God's Son had died to save us,
And you hoped we understood.

It seems that I can hear you telling,
As I did in days of old,
About the birth of Baby Jesus,
The sweetest story ever told.

"What a Friend We Have in Jesus"
Was among the songs you loved best,
"How Great Thou Art" and "Preci Memories"
And "I've Anchored My Soul in Haven of Rest."

Many years you served the Master,
You sang His praises loud and clear,
Whenever I was in your presence,
It seemed that God was hovering near.

At last your work down here was ende
And you received a crown of stars,
You're now waiting for your loved one
To come on up there where you are.

To live in that Celestial City,
In that land beyond the blue,
Where a mansion is prepared a waiting,
For all believers, just like you.

You were a friend to all and a father many,
But the words on your tombston descr you best.
"I have fought a good fight,
I have finished my course and
I have kept the faith" (2 Timothy 4:

Respectfully submitt
Mrs. Geraldine Tayl
Sister-in-law

WE BELIEVE:

. That there is only one God who is nitely perfect, the Creator, Preserver, Righteous Governor of the Universe; His eternal existence is in three sons: Father, Son, and Holy Spirit; all three are equal, but distinct sons. They are the divine Trinity.

. That Jesus Christ is the only otten Son of God; that He was born of Virgin Mary; that He died for man's emption; that He ascended to heaven is today at the right hand of the ner as our intercessor.

. That both, the Scriptures of the and New Testaments, were given by piration of God, and that they only stitute the infalible rule of faith and ctice.

. That man was created innocent. by disobedience fell into a state of sin condemnation and stands guilty re God and separate from Him.

. That is the privilege of all men to saved; that God desires the salvation ll; that the gospel invites everyone; the Holy Spirit strives with all, and soever will may come and take of the er of life freely.

. That the human will is free and -controlled; that it is possible for a son who has been saved by divine ce to make shipwreck of his faith and come lost. The person (believer) who ough grace perseveres unto the end of has promise of eternal salvation.

. That sanctification is initial at neration and continues progressively ugh the Christian experience, oming final and complete in heaven.

. That there are three gospel or- ances to be perpetuated under the pel teaching: baptism by immersion, Lord's Supper, and washing of the nts' feet.

. That tithing is God's financial n for supporting the work of the rch here on earth.

0. That our Lord and Saviour, us Christ, who ascended on high, sits at the right hand of God, will ne again; that there will be a urrection of all men at the last day; t they which are saved will come forth he resurrection of life, and they which lost unto the resurrection of dam- ion; that the wicked will "go away eternal punishment, but the hteous into eternal life." This is the l judgment.

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Mount Olive College

CHRISTIAN MUSIC FESTIVAL



The Kingsmen from Asheville will be one of several groups participating in the annual Christian Music Festival on Saturday, May 7 at Eagles Nest Conference Center near Mount Olive.

These other groups will appear on the program: The Cross Men of Beckley, West Virginia; The Singing Ormonds of New Bern; The Mellotonies of Kinston; The Cashwells of Clarkton; The Prescott Family of Grantsboro; The Crusaders of Winterville; The Miracles of Ahoskie; and the New Creations of Mount Olive College.

The program of gospel music, sponsored by Mount Olive College, will begin at 9:30 a. m. and continue until 6 p.m.

''The first Saturday in May every year is set aside just to Praise the Lord and share the Good News of Salvation through songs and testimonies and good Christian fellowship,'' commented Caroline Castelloe, coordinator of the annual event.

Admission is free, and the public is invited to take advantage of lunch, catered at $2 per plate.

SUMMER SCHOOL COURSES OFFERED

Summer school applications are now being accepted at Mount Olive College. Applications may be obtained by contacting the Admissions Office, Mount Olive College, Mount Olive, North Carolina 28365; (919) 658-2502.

Russell W. Duncan, Director of Admissions, announces that the summer school program will be two sessions. Session A will begin June 13 and end July 1. Session B will begin July 5 and end July 22. Summer school brochures are available at the admissions office.

These courses will be offered during Session A: Business, Economics, English, Health and Hygiene, Tennis, Western Civilization, American History, International Politics, Travel/Seminar to Europe, American Government, Introduction to Algebra, Concepts of Math, College Algebra, Trigonometry, Introduction to Psychology, Introduction to Philosophy, Biology, Chemistry, (Testament, New Testament, Religion America, Introduction to Sociology, a Marriage and the Family.

These courses will be offered dur Session B: English, Safety and First A Golf, Archery, Introduction to Tenn Western Civilization, American Histo North Carolina History, Geograpl Introduction to Algebra, Biolo Chemistry, Old Testament, N Testament, Christian Ethics, Introduct to Sociology, and Social Problems.

Morning classes will be held from 8 11:30 a. m. Afternoon classes will be at 1 p. m. and end at 4:30 p. m.

Tuition for each summer session $35 per semester hour of course cred Dormitory rooms are available for $45 session; board is $55 per session.

SEMIANNUAL HISTORICAL SOCIETY MEETING

The semiannual meeting of the Fr Will Baptist Historical Society scheduled for Thursday, April 28 at p.m. in Moye Library at Mount Ol College.

Business will include a propos change in the Charter to meet Inter Revenue Service requirements for fede tax exempt status. The IRS has grant tax exempt status to the Histori Society, pending a minor change in Charter. A quorum of members must present to make this change.

The program at this meeting w feature these topics and speakers: (''Arminius: The Development of t Arminian Position'' by DeWayne Eake (2) ''The Development of the Unit American Free Will Baptist Church North Carolina'' by Adrian Grubbs; (''The Climate of Religion in No Carolina in the Early Eighteenth Ce tury'' by Claude H. Moore; and (4) ''T Jeremiah Heath Papers'' by Ga Barefoot.

Those interested in the work of t Society are invited to attend the meetin

MEMORIAL GIFTS TO MOUNT OLIVE COLLEGE

The following memorial gifts we made to Mount Olive College during t month of March. Gifts totaled $498.3 These gifts do not include those made Moye Library.

In Memory Of

Mrs. Celia Hart Garris by Walt

(Continued on page 11)

NEWS & NOTES

ival Now In Progress
Ayden Church

Revival services are now in progress he Ayden Free Will Baptist Church, ch began on April 18, and will tinue through April 22 with services inning each evening at 7:45. Special ging will be featured each evening. Rev. Bobby Futrell, pastor of nterville Free Will Baptist Church, is guest speaker.

The pastor, the Rev. C. H. Overman, members invite all to attend the aining services.

one For
tball?

The Rev. Noah Brown, pastor of Saints ght Free Will Baptist Church near dgeton, asks if any church that has a eball team for boys and softball team ladies and wants to play the teams n his church to please contact him at ute 6, Box 159, New Bern, North olina 28560. They are willing to travel reasonable distance to play.

ns Cross Roads Church
Hold Revival

Revival services will be held at Rains ss Roads Free Will Baptist Church, ute 1, Kenly, beginning Sunday rning, April 24, at the 11:00 worship vice and continuing Monday through ursday evening, April 25-28, at 7:30 m. The speaker for these services will the Rev. Donald Price, pastor of the nson Baptist church, Benson. There be special music each evening.

The pastor, the Rev. Danny Blackman, the church membership invite all nds, relatives, and former members attend.

ly Springs Announces
ring Revival

Holly Springs Free Will Baptist urch, Nine Mile Road, Newport, will gin spring revival services Monday, ril 25, through Friday, April 29. Prayer rooms will be open at 7:15 p. m., and services will begin at 7:30 p. m. each evening. The Rev. Norman Ard from Pink Hill will be the guest speaker for the week. There will be special singing each night and a nursery provided.

The Rev. J. B. Starnes, pastor, and congregation extend a special invitation for the public to attend these services.

Saint Paul Church
Announces Revival

Saint Paul Free Will Baptist Church of Newton Grove is presently holding revival which began Monday evening, April 18, and will continue through Friday evening, April 22. Services begin at 8 p.m. each evening.

The Rev. Earl H. Glenn, pastor of the First Free Will Bpatist Church of Goldsboro, will be the guest evangelist.

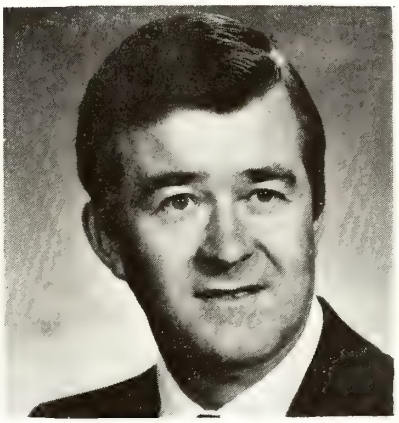
The pastor, the Rev. C. Felton Godwin, and the church membership invite their many friends and church neighbors to fellowship and worship with them during these remaining revival services.

Revival In Progress At
Saints Delight Church



Revival services began on Sunday night, April 17, at 7:30 p. m. and will continue through Friday night at the Saints Delight Free Will Baptist Church located on Route 1, New Bern. The visiting minister is the Rev. Harry G. Brown from Durham. Everyone is invited to attend the remaining services. The pastor, the Rev. Noah Brown, will assist in these services.

Hickory Grove Church
Plans Spring revival



Hickory Grove Free Will Baptist Church announces its Spring revival for the week of April 25-30. The church is located on highway no. 30, four miles east of Bethel. The guest evangelist for the services will be the Rev. Jack Mayo who is currently pastoring Ormondsville Free Will Baptist Church.

Services will begin each evening at 7:45 with special singing rendered as a part of the services.

The pastor, the Rev. Hubert Burress, will be assisting in the services. He and the congregation welcome everyone's presence during the week.

MOUNT OLIVE

(Continued from page 10)

Tucker, Greenville; Mr. and Mrs. Clarence Tilley, Greensboro; Mrs. Margaret J. Ormond, Ayden; Mrs. Iola H. Barrow, Snow Hill; Mr. and Mrs. Robert R. Hart, Charlottesville, Virginia; Mrs. Jesse A. Smith, Farmville; Mr. and Mrs. Ralph C. Smith, Kinston; Mrs. Velma H. Tucker, Greenville; Johnsen's Antique Shop, Greenville; Mrs. Arlene McGlohon Knox, Robersonville.

Mrs. J. C. Griffin by Mr. and Mrs. Durwood Hancock, New Bern.

Marian E. Hart by Mrs. Esther C. Hart, Charleston Heights, South Carolina.

Sandra Everington Aldridge and Leah Kristen Aldridge by Heber Aldridge, Kinston.

M. L. Johnson by Mrs. Pearl Johnson, Louisburg.

Mrs. Mary Benbow McPhail by H. C. McPhail, Mrs. Martha McPhail King, and Miss Mary E. McPhail, Mount Olive.

the Sunday School LESSON

St. Claire Bible Class

For May 1

TESTS OF FAITH

Lesson Text: James 1:1-15
Memory Verse: James 1:12

I. INTRODUCTION

In the New Testament we have two kinds of epistles: pastoral and catholic. The term "catholic" is applied to certain epistles addressed to a group of churches or Christians in general. In fact, these epistles are sometimes called the "General Epistles." This Book James is the first of seven general or catholic epistles.

The date of the writing has been set as early as A. D. 40 and as late as 100. The exact date is not known. After careful consideration of much of the material that has been written about the date by biblical scholars, it is the belief of this writer that this Book of James was written sometime between A. D. 40 and 50. However, we would not be dogmatic about this date.

There are three characteristics of this book that we should note as we begin our study. First, there is an absence of teaching on the redemption available to men through the death of Christ. Second, it is the most impersonal of the epistolary writings of the New Testament. Third, James alludes more to nature that any other New Testament book.

The writer of the Epistle of James identifies himself, as do Paul, Peter, and Jude. He gives his name and position, and identifies those whom he addresses. Since there are several Jameses in the New Testament, some difficulty is experienced in identifying this particular one. It seems evident that the author was the half brother of our Lord, born of Joseph and Mary after the birth of Jesus Christ.

Even though Martin Luther never accepted this epistle as part of the Word of God, there is much evidence to assure us that it is God's Word and belongs in the canon of Scripture. Therefore, we may be sure that its teachings are relevant for us and that God will speak to our hearts from its words if we will only listen. May He help us to listen and understand as we study this book. **—The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Often we do not make wise judgments in the heat and appeal of the moment of temptation. Making up our mind ahead of time to resist temptation will help us pass the test.

B. Modern man is inclined to blame others for his failures. He lays the responsibility for his actions at the feet of his parents, or his early childhood influences, or society in general. But the Bible leads us to understand that each us must stand before the judgment bar of God and give account of his own action.

C. God does not temt—that is, induce one to do evil. God does allow us to be tested in order to prove and strengthen our faith.

D. Even a poor person has wealth untold when he has salvation and fellowship with God. That fellowship with God brings also fellowship with those in God's family.

E. As an athlete is skilled and strengthened by strenuous practice and competition, so the Christian is equipped to stand against temptation and to endure testing by enthusiastic confrontation in the arena of faith.

F. The crown of life is life eternal with the Lord.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. It is better to avoid temptation sin than to attempt to defeat it within own strength. A man who had be saved had once been a drunkard. fearful was he that he might slip ba into his old habits that he walked a city block out of his way to and from work, to avoid passing the old tav where he used to spend his time a money. Temptation should be avoic without compromise.

B. God does not test us just to cau us inconvenience, or even to punish for some disobedience. He tests us to t our faith, to help us see the strength weakness of it. If we can meet the testings, victoriously through the pow of Christ and the abiding Holy Sprit, bring honor to Him and He is pleas with us.

C. If various temptations (or testing come we should rejoice in them, hard they may sometimes be, because th we know that God is concerned with and trusts us in these things. Instead complanining because things get diffic we should kneel in prayer to thank H because He has singled us out fr those He cannot trust.

D. We are strengthened by every tr we overcome, if the overcoming is direct result of our faith in God providential care and His person concern for us; hence, we see t tremendous importance of abidi Christian faith. This is why we can sing

"No matter what may be the test,
God will take care of you;
Lean, weary one, upon His breast,
God will take care of you."

—Civilla D. Mar

E. The tests of Christian faith a manifested in (1) our willingness to la what God withholds, (2) our willi acceptance of what God wants to gi and (3) our genuine submission to h leadership in all things. Dr. H. Ironside said, "This is real victory. achieve it requires superhuman wisdo but this God is waiting to bestow answer to prayer."

F. A wavering faith not only depri us of the blessing a stable faith wo bring, but it also dishonors God who h promised us the blessing. Could this the reason so many of us are poverished Christians today instead enjoying the "riches of His grace"?

—The Advanced Quarterly (F. W.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

estion: Please explain "And the
s which were in heaven followed
pon white horses, clothed in fine
white and clean" (Revelation
). Who (1) the armies of heaven
2) the rider of the white horse? (3)
he great supper?

swer: The armies of heaven consist
ose who live in heaven and are
s present in the company of God
on as well as that of God the Father
he Holy Spirit. For even though the
has His present local abode in the
of the Christians here upon earth,
like the Son and Father, are om-
sent, that is, present everywhere at
ame time.

ese members of the armies of
en consist in those called angels,
creatures, elders, etc., that is, all
reated holy beings.

uis T. Talbot has this to say on page
in his book **An Exposition on the
of Revelation** in explaining a similar
tion:

First of all, the angels. The coming
he Son of God as a Saviour was
ciated with angels. Angels watched
His empty tomb, and told His
iples of His resurrection from the
; His ascension was associated with
els. And when He comes for the
ch, He will come in clouds, calling
believers with the voice of the arch-
el. Likewise, when He returns to
nse the earth, the armies of angles in
ven will follow Him. And then, the
ts of the Old Testament days will be
e: the tribulation saints will be in that
pany; and the church of Jesus Christ
be there, a vast army, following Him,
hed in fine linen, white and clean,
riding upon white horses."

he rider on the white horse sym-
zes our Lord Jesus Christ. The rider
the white horse of Revelation 6:2
bolizes the antichrist. The rider of
white horse of 6:2 has a bow and not
word. He is acting as a peacemaker
is conquering by flattery and false
ms such as is true of all false
phets and leaders. Read and compare
Revelation, Chapters 12, 13, 17, 19. Jesus conquered and will finally conquer all enemies by the word of God; see and compare Hebrews 4:12; Romans 1:16,17.

Dr. Talbot makes the following helpful comment in publication cited above:

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORDS OF LORDS" (verses 15, 16).

"What a terrible picture the Holy Spirit has portrayed for us here! How can you, my friend, abide that day unless you have a shelter, the only shelter there is to save and to cover a man from those eyes that are like flames of fire? When I read about the marriage supper of the Lamb, and about the awe-inspiring return of Christ to the earth; when I read of His eyes like flames of fire, and of that name which no man knows, only He Himself; when I read of the crowns that rest upon His brow, of His vesture, of the name written thereon, 'KINGS OF KINGS' AND LORD OF LORDS,' and of His garments, dipped in crimson, it makes my soul tremble. It causes me to cling closer than ever to the cross of the Son of God—to hide myself in the cleft which was opened for me; for I realize that only by hiding in Him can I escape that great and dreadful day, when the wrath of the Lamb of God shall descend upon this sin-cursed earth!"

Dr. L. T. Talbot gives a good answer to your third part in the question as follows:

"And now we come to the awful description of that gruesome feast which the Holy Spirit calls 'the great supper of God' (R.V.).

"There are four suppers mentioned in the Bible. God invites you to the first three, but not to the fourth. If you accept His invitation to the first, you may go to the second, and you will be at the third, but not at the fourth. But if you refuse the invitation to the first, even though you dare present yourself at the second, you will have no place at the table when the third supper is set; but you will be at the fourth.

"Do you know what the first supper is? A certain man made a great supper ; but only 'the mained, and the halt, and the blind' were persuaded to attend (Luke 14:16-24). That supper was used to typify the supper of salvation. It comes this age. And why is it called 'supper' instead of 'dinner,' or 'breakfast,' or 'lunch'? Because supper is the last meal of the day, even as 'the great supper of God' will be the last meal of that coming day. We eat our supper; the sun goes down; night falls; the shadows lengthen. So also, when this age of grace, this supper of salvation, is over, the night will descend upon the world.

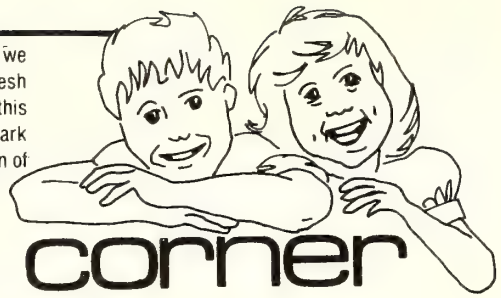
"The second supper is the Lord's Supper, where the believer partakes of the emblems which represent the broken body and the shed blood of the Son of God. If you have accepted the invitation to the first supper, you have a right to sit at the table when the second supper is served. And if you are a Christian, you will surely be at the third, which we have already described, 'the marriage supper of the Lamb.'

"And what is the fourth? Ah, it is that dreadful feast, to which the angel "standing in the sun" invited the 'fowls that fly in the midst of heaven.'

"Come and gather yourselves together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and flesh of mighty men, and the flesh of horses, and of them that sit on them, and flesh of all men, both free and bond, both small and great' (verses 17,18).

"My friend, you do no not want to be at that dreadful supper. But you will, unless you 'beleive on the Lord Jesus Christ.' God Almighty says that every unregenerated man who eats of the sacred emblems at the Lord's Table, and drinks the wine, drinks and eats condemnation to himself. If you reject the invitation to the first, the supper of salvation, going to the second will avail you nothing; you will not be present at the third, the marriage supper of the Lamb; but you will surely be at the fourth, that last and dreadful 'supper of God.' "

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

DRAKESTAIL

DRAKESTAIL was very little, that is why he was called Drakestail; but tiny as he was he had brains, and he knew what he was about, for having begun with nothing he ended by amassing a hundred crowns. Now the king of the country, who was very extravagant and never kept any money, having heard that Drakestail had some, went one day in his own person to borrow his hoard, and, my word, in those days Drakestail was not a little proud of having lent money to the king. But after the first and second year, seeing that he never even dreamed of paying the interest, he became uneasy, so much so that at last he resolved to go and see his majesty himself, and get repaid. So one fine morning Drakestail, very spruce and fresh, takes the road, singing: "Quack, quack, quack, when shall I get my money back?"

He had not gone far when he met friend Fox, on his rounds that way.

"Good-morning, neighbor," says the friend; "where are you off to so early?"

"I am going to the king for what he owes me."

"Oh! take me with thee!"

Drakestail said to himself: "One can't have too many friends." Aloud says he, "I will, but going on all fours you will soon be tired. Make yourself quite small, get into my throat—go into my gizzard, and I will carry you."

"Happy thought!" says friend Fox.

He takes bag and baggage, and, presto! is gone like a letter into the post.

And Drakestail is off again, all spruce and fresh, still singing: "Quack, quack, quack, when shall I have my money back?"

He had not gone far when he met his lady friend, Ladder, leaning on her wall.

"Good-morning, my duckling," says the lady friend, "whither away so bold?"

"I am going to the king for what he owes me."

"Oh! take me with thee!"

Drakestail said to himself: "One can't have too many friends." Aloud says he: "I will, but then with your wooden legs you will soon be tired. Make yourself quite small, get into my throat—go into my gizzard, and I will carry you."

"Happy thought!" says my friend Ladder, and nimble, bag and baggage, goes to keep company with friend Fox.

And "Quack, quack, quack," Drakestail is off again, singing and spruce as before. A little further he meets his sweetheart, my friend River, wandering quietly in the sunshine.

"Thou, my cherub," says she, "whither so lonesome, with arching tail, on this muddy road?"

"I am going to the king, you know, for what he owes me."

"Oh! take me with thee!"

Drakestail said to himself: "One can't have too many friends." Aloud says he: "I will, but you who sleep while you walk will soon get tired. Make yourself quite small, get into my throat—go into my gizzard, and I will carry you."

"Ah! happy thought!" says my friend River.

She takes bag and baggage, and glou, glou, glou she takes her place between friend Fox and my friend Ladder.

And "Quack, quack, quack," Drakestail is off again singing.

A little further on he meets comrade Wasp's-nest, maneuvering his wasps.

"Well, good-morning, friend Drakestail," said comrade Wasp's-nest, "where are we bound for, so spruce and fresh?"

"I am going to the king for what he owes me."

"Oh! take me with thee!"

Drakestail said to himself, "One can't have too many friends." Aloud says "I will, but then with your battalio drag along, you will soon be tired. M yourself quite small, go into throat—get into my gizzard, and I carry you."

"By Jove! that's a good idea!" comrade Wasp's-nest.

And left file! he takes the same ro join the others with all his party. T was not much room, but by closing bit they managed. And Drakestail i again singing.

He arrived thus at the capital, threaded his way straight up the Street, still running and sing "Quack, quack, quack, when shall I my money back?" to the great aston ment of the good folks, till he came to king's palace.

He strikes with the knocker: "" toc!"

"Who is there?" asks the po putting his head out of the wicket.

" 'Tis I, Drakestail. I wish to spea the king."

"Speak to the king! That's ea said. The king is dining, and will no disturbed."

"Tell him that it is I, and I have c he well knows why."

The porter shuts his wicket and g up to say it to the king, who was sitting down to dinner with a nap round his neck, and all his ministers.

"Good, good!" said the ki laughing. "I know what it is! Make come in, and put him with the turk and chickens."

The porter descends.

"Have the goodness to enter."

"Good!" says Drakestail to hims "I shall now see how they eat at cour

"This way, this way," says porter. "One step further. There, th you are."

"How? what? in the poultry-yard?"

Fancy how vexed Drakestail was!

"Ah! so that's it," says he. "Wa will compel you to receive me. Qua quack, quack, when shall I get money back?" But turkeys and chick are creatures who don't like people t are not as themselves. When they s the new-comer and how he was ma and when they heard him crying t they began to look black at him.

"What is it? What does he want?"

Finally they rushed at him all togeth to overwhelm him with pecks.

"I am lost!" said Drakestail

lf, when by good luck he nbers his comrade friend Fox, and es:

nard, Reynard, come out of your rth,

kestail's life is of little worth.''

n friend Fox, who was only waiting ese words, hastens out, throws lf of the wicked fowls, and quick! ! he tears them to pieces; so much t at the end of five minutes there ot one left alive. And Drakestail, content, began to sing again, ck, quack, quack, when shall I get oney back?''

en the king, who was still at table, this refrain, and the poultry- n came to tell him what had been on in the yard, he was terribly ed.

ordered them to throw this tail of a into the well, to make an end of

d it was done as he commanded. stail was in despair of getting lf out of such a deep hole, when he mbered his lady friend Ladder.

der, Ladder, come out of thy hold, akestail's days will soon be told.''

friend Ladder, who was only g for these words, hastens out, her two arms on the edge of the then Drakestail climbs nimbly on back, and hop! he is in the yard, e he begins to sing louder than

en the king, who was still at table laughing at the good trick he had d his creditor, heard him again iming his money, he became livid rage.

commanded that the furnace ld be heated, and this tail of a drake n into it, because he must be a rer.

e furnace was soon hot, but this Drakestail was not so afraid; he ted on his sweetheart, my friend .

er, River, outward flow,
death Drakestail must go.''

y friend River hastens out, and f! throws herself into the furnace, h she floods, with all the people who lighted it; after which she flowed ling into the hall of the palace to the nt of more than four feet.

d Drakestail, quite content, begins wim, singing deafeningly, ''Quack, k, quack, when shall I get my ey back?''

The king was still at table, and thought himself quite sure of his game; but when he heard Drakestail singing again, and when they told him all that had passed, he became furious and got up from the table brandishing his fists.

''Bring him here, and I'll cut his throat! Bring him here quick!'' cried he.

And quickly two footmen ran to fetch Drakestail.

''At last,'' said the poor chap, going up the great stairs, ''they have decided to receive me.''

Imagine his terror when on entering he sees the king as red as a turkey cock, and all his ministers attending him standing sword in hand. He thought this time it was all up with him. Happily he remembered that there was still one remaining friend, and he cried with dying accents:

''Wasp's nest, Wasp's nest, make a sally,
Or Drakestail nevermore nay rally.''

Hereupon the scene changes.

''Bs, bs, bayonet them!'' The brave Wasp's-nest rushes out with all his wasps. They threw themselves on the infuriated king and his ministers, and stung them so fiercely in the face that they lost their heads, and not knowing where to hide themselves they all jumped pell-mell from the window and broke their necks on the pavement.

Behold Drakestail much astonished, all alone in the big saloon and master of the field. He could not get over it.

Nevertheless, he remembered shortly what he had come for to the palace, and improving the occasion, he set to work to hunt for his dear money. But in vain he rummaged in all the drawers; he found nothing; all had been spent.

And ferreting thus from room to room he came at last to the one with the throne in it, and feeling fatigued, he sat himself down on it to think over his adventure. In the meanwhile the people had found their king and his ministers with their feet in the air on the pavement, and they had gone into the palace to know how it had occurred. On entering the throneroom, when the crowd saw that there was already someone on the royal seat, they broke out in cries of surprise and joy:

''The King is dead, long live the King!
Heaven has sent us down this thing.''

Drakestail, who was no longer surprised at anything, received the acclamations of the people as if he had never done anything else all his life.

A few of them certainly murmured that a Drakestail would make a fine king; those who knew him replied that a knowing Drakestail was a more worthy king than a spendthrift like him who was lying on the pavement. In short, they ran and took the crown off the head of the deceased, and placed it on that of Drakestail, whom it fitted like was.

Thus he became king.

''And now,'' said he after the ceremony, ''ladies and gentlemen, let's go to supper. I am so hungry!''

''Faithful are the wounds of a friend; but the kisses of an enemy are deceitful'' (Proverbs 27:6).

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Bass M. Mitchell announces that he is available for part-time or full-time pastoral work. You may contact him by writing the Rev. Bass Mitchell, Route 5, Box 383, Wilson, North Carolina 27893 or calling him at 237-5767 after 5 p. m.

The Rev. Larry Barbour announces that he is presently available to any church or pastor that may desire his services. At the present time he is not pastoring, but would be happy to supply or be interim pastor for a church. He is also available to fill the pulpit for any pastor that has to be away for any reason. He may be contacted by writing to the Rev. Larry Barbour, Pikeville, North Carolina; or by calling 242-6342.

The Rev. Frank Robbins is available to speak in the absence of pastors and during revivals. He is a licensed minister in the Tarboro church. Any church interested should contact him at 311 Carolina Avenue, Tarboro, North Carolina 27886; or telephone 919-823-3832.

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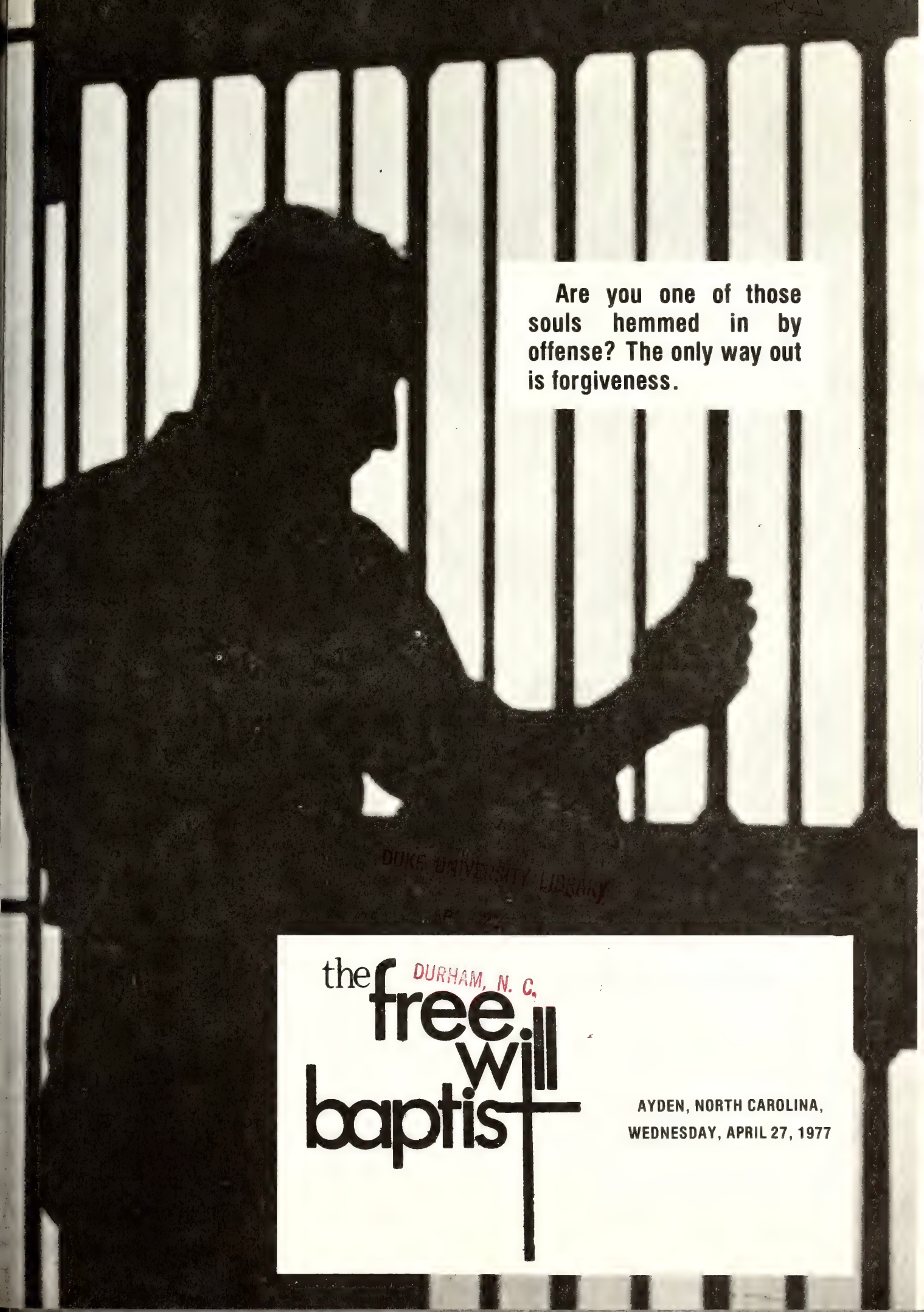
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Are you one of those souls hemmed in by offense? The only way out is forgiveness.

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the free will baptist

AYDEN, NORTH CAROLINA,
WEDNESDAY, APRIL 27, 1977

EDITORIAL

HEMMED IN BY OFFENSE

To offend is one thing. To forgive is another. Sometime in his experience, *everyone* has either offended another or has been in the position of having to forgive someone for a possible injustice or misunderstanding.

What *offends* one person might *delight* another. A mere "Good morning" can evoke negative vibrations from a person who, for some unknown reason, happens to feel out of sorts. This same "Good morning," spoken in the same congenial manner, can bring a smile to the face of another person; and, as we have often phrased it: make the day seem bright, even in the midst of a storm.

Offenses are as old as time. And mankind has angered his fellows, intentionally or unintentionally, by ill-chosen words, or intimidated him via actions which somehow threatened his self-actualization or esteem. A blow to the ego is worse than a sock to the jaw. An insult is worse than a whipping.

One who is easily offended is often accused of supersensitivity; and while it is conceivable that such might be the case, it is not beyond the scope of believability that the offended person reacts only naturally. No one wants to be "put down." No one wants to be falsely accused. And as certain as blood runs through the veins, an individual will take only so much before his ire is stirred. Even if a retort is not issued, the sting of the hurt is felt just as acutely—and sometimes, more so.

The matter of offense must be weighed with forgiveness. There is never an equal balance. Some people are more forgiving than others. Many require the proverbial on-the-knees "I'm sorry" before they will condescend to excuse the wrong done to them. This instance could indicate steel-necked pride and a "I'm-better-than-you-are" self-righteous attitude.

Christ taught absolute forgiveness for *all* offenses. "Seven times seven," said He, referring to the fact that one should forgive and forgive and forgive, unlimited times. Few humans can forgive the same person *twice* for the same wrong (unless they have a uniquely close relationship with their Master), to say nothing of "seven times seven"! Is it not fortunate for humankind that God does not forgive after the fashion of man?

Observe in the Lord's Prayer: *"Forgive us our trespasses as we forgive those who trespass against us."* Most people understand this portion to mean that while praying thusly, one is asking the Lord to forgive him *in the exact same manner (and degree) as he forgives his neighbor.* If one truly prays this way and means what he is saying, then he can certainly be placing himself in a precarious situation. It is tantamount to saying "God, don't forgive *me* unless I forgive *him*!" It would seem that one wants to hold on to his ill feeling or grudge.

Grudges and offenses attract each other like magnets. A grudge never did anything for anybody except to cause him more unhappiness. The offended person may think he has a valid excuse for holding a grudge, because he has been offended—but not so! God will not even accept offerings made to Him, unless one makes recompense and restores himself to a favorable relationship with his brother.

To expand on this premise, the Bible teaches that if one has aught with his brother (neighbor), he must first make things "right" with that brother before he makes his offering. Quote Matthew 5:23, 24: ". . . if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Is the message not clear?

Offense: the state of being insulted or morally outraged; something that outrages the moral or physical senses; feeling of vexation or resentment or discomfort.

Forgiveness: the quality of ceasing to feel resentment against an offender; the act of pardoning or granting relief from insult.

All of us have suffered offense on at least one occasion; and if we live another day, we are bound to be offended again, sometime, by someone—regardless of how "thick" our sensitivity might be. The only remedy is the development of a forgiving spirit.

Advice: Don't be hemmed in (or out) by offense. Your personal happiness (and that of your contacts) might very well be at stake. And what is more, your Christian testimony could suffer irreparable harm.

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Tommy Manning
Editor

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COMMUNICATIONS

by the Rev. Beverly Ballard

The voice of the LORD is upon the waters: the God of glory thundereth: ORD is upon many waters. The voice of the LORD is powerful; the voice LORD is full of majesty" (Psalm 29:3, 4).

MMUNICATIONS has become vital link in our society.

nmunications between man and hrough prayer has long been ac- d one of the prerequisites to living yielded life to Christ.

nmunications between Christians exist in order for there to be a union ith the other in Christ.

ile we often put great emphasis "raising our voices" in praise to or seeking from the Great Supplier nswer to our material needs, how do we wait upon the Lord for His f our communication?

ring World War II, we served as a nan aboard a great vessel in the d States Navy in the Pacific Ocean. of the duties we were expected to rm was to sit for long hours just ing: listening for a voice of despair the deep; listening for a voice of ion from the ship in command of otilla.

is was often called "the silent t." Each of us dreaded being ned to this, especially during the night hours. But, when a voice was l, or a signal was sent in code, we be sure it was of an emergency e.

was while on this circuit that I heard a faint "MAYDAY" one night from the cruiser Pittsburgh, which had been cut in half by the strength of a wild tornado. Now a "Mayday" is the same as an SOS and leads to a rescue operation of great preparations.

After the war, we became involved with communications not only in radio and many newspapers and magazines, but we dedicated our efforts in another field of communications: communicating the Word of God to the lost and helping better communications among church members.

In more recent years, national and international interests have placed great emphasis on communications. There are the satellites circuling the globe to bring news accounts from any part of the world into our living rooms almost instantaneously.

As a people we have learned to look upon methods of communicating more than mere luxuries. Once, a family considered itself fortunate to have a three-tube or five-tube radio around which to gather to listen to Fibber McGee and Mollie or other vocal entertainment. Now, we have television sets in practically every room of the house.

Not too many years ago, no one got a radio in his automobile unless it was a "special order." Now they come as standard equipment. We have am-fm radios, radio frequency scanners, citizens band sets with up to 40 channels, eight-track and cassette stereo tape decks, and many other communicating devices in our cars and on our pickups.

It so happens that we have a Free Will Baptist church in the Central Conference that should perhaps be more aware of communications than others. Piney Grove church in Beaufort County, where God has called this writer to minister this year, is one of two buildings in a tract of several hundred acres not incorporated in that massive communications network known as the Voice of America. It was only recently that VOA came into an international controversy when it seemed the Communists might reestablish a means of "jamming" its signal.

As pastor of Piney Grove church, I have looked out over that vast array of radio transmitting towers and thought how wonderful it would be if we could "patch into" that communications network to "reach the world" with the sound of the gospel.

The verses in Psalm 29 came to me. "The Voice" is going out. God's voice will always reach across the waters. It may not be broadcast over VOA, but we do have access to prayer and the powerful voice of the Lord which "is full of majesty."

The voice of the Lord is only as strong as the voices of His followers. He has commissioned us to "Go into all the world to proclaim His gospel."

Are you keeping up on your part of this vast network of communications? Are you letting your voice be heard for the cause of Christ? Are you letting this link in communications with God be a two-way transmission system? Do you heed His voice today?

We as Free Will Baptists have a great challenge to better communicate our fundamental beliefs to a spiritually-starved world today. Let's get into God's network and make our voices heard on His behalf at home, in our community, in our state, in our nation, and around the world.

We could certainly use another Voice of America network, but we can still effectively use the voice of God network through our churches.



SUNDAY, MAY 1
Scripture Reading—Psalm 46:10

THE SLOW AGENT OF DEATH

As reported in *The Edmonton Journal,* a New York City otologist said, "Aborigines living in the stillness of osloated African villages can easily hear each other talking in low conversational tones at great distances. But civilized humans have lost that capacity because millions have lost that capacity because millions of microscopic hair cells which transmit sound from ear to brain have been destroyed by an incessant flood of noise, and noise is the slow agent of death!"

PRAYER THOUGHT

How tragic it is that so many of God's children have lapsed into a heedless, unhearing condition of which the Saviour has warned us.

MONDAY, MAY 2
Scripture Reading—John 13:34

THE ONLY CATALYST

Hatred is always present in the "desperately wicked" heart of man. There is no country in the world where large populations of two different races live in harmony. The Irish hate the English; the British hate the Jamaicans in their midst; the Swedes hate Norwegians. Most Europeans hate Russians, and Russians hate and distrust most foreigners. Frenchmen hate Germans, and vice versa. Arabs have an implacable hatred for Jews, and Jews hate Arabs. Malaysians and Indonesians hate Chinese and communistic Chinese hate and distrust everybody. Most tribes in Africa hate one another. Pakistanis hate Indians and vice versa, *ad infinitum!*

In America, some white people hate black people, and some black people hate white people.

PRAYER THOUGHT

The only catalyst for changing racial hatred and ill will is God's love for all mankind in our hearts.

TUESDAY, MAY 3
Scripture Reading—1 Peter 1:23

PERSONA NON GRATIS

In Kenya, Africa, hippies are considered unwanted corrupters of African youth. They are called apostles of drugs, pornography, and loose sexual morals, and, worst of all, parasites living on others.

The *Uganda Argus* has called for a limitation of all tourist travel by hippies "so that they do not have the opportunity to inflict their repugnant appearance and way of life on African youths."

PRAYER THOUGHT

Many young people are disillusioned with the status quo. It is our privilege to try to enter concernedly into their lives, bring them to the Saviour and turn them to the pathway of ennobling service for God and man.

WEDNESDAY, MAY 4
Scripture Reading—Psalm 16:11

GLUM AND GROUCHY OR—

As an English nobleman mingled with guests at his country estate, he met an attractive but not strikingly beautiful woman. After they exchanged greetings, he said to her, "Would you come and let my roses see you?"

Later a friend asked, "Why were you so interested in that lady?"

He replied, "She was charming."

The friend asked, "But what makes her charming?"

He replied, "She made life seem more joyful and worthwhile."

PRAYER THOUGHT

Shouldn't this be the fixed purpose of each one of God's children? How repellent is a glum, grouchy Christian!

THURSDAY, MAY 5
Scripture Reading—John 15:12

LOVE NEVER FAILS! TRY IT!

Years ago in India, Captian Shaw of the Salvation Army visited a leper colony. There he saw three of the lepers shackled. Why? They were desperate criminals. Said Ca Shaw, "Remove those shackle one will be shackled in this colon

"But these men are dang incorrigibles," warned a guard.

Said Captain Shaw with fin "Remove those shackles."

Shortly thereafter, Captain had to go elsewhere for three w leaving behind his wife and chil Upon his return, he saw the allegedly desperate men near entrance of his home.

"What are you doing here? fearfully asked.

They replied, "We heard that would be away from your famil three weeks. We took our place your home to see that no harm w befall your wife and children."

The lives of the criminals had changed by the love and kind shown them when others distru and degraded them.

PRAYER THOUGHT

When all else fails, try love: "l never faileth."

FRIDAY, MAY 6
Scripture Reading—1 John 3:18

A CITY OF SINNERS

Preparatory to beginning a mee in a large city, famed evangelist E Sunday wrote a letter to the mayo which he asked for the names o dividuals he knew who had spiri problems and needed help prayer.

How surprised an evangelist when he received from the mayo city directory!

PRAYER THOUGHT

Everywhere there are burde bothered ones "standin' in the nee prayer." Many are inwardly yearn for the Christlike touch of love understanding.

SATURDAY, MAY 7
Scripture Reading—John 3:16

IF THE BIBLE WERE DESTROYED

Said Dr. Ralph M. Smith, "On my minister friends has made m than 600 outlines of John 3:16 wh central truth is the immeasura unfathomable love of God for mankind.

"Henry Morehouse began to pre when he was sixteen years old. Ev

(Continued on Page 8)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

estion: Please explain, "And Mary in those days, and went into the ountry with haste, into a city of and entered into the house of arias, and saluted Elizabeth" (Luke 40). How far did Mary go to be her cousin and how did she travel?

swer: Perhaps a little over a red miles and most likely she ed. If this happened not to be the the next most likely mode of travel d have been on the back of a ey.

hen Jesus was lost from his parents e 12 his parents were in the midst of ge crowd of people which caused and Joseph to suppose he might be relatives, was no doubt the reason they let the matter go three days e a thorough check. Jerusalem was t 90 miles from Nazareth depending he route they may have taken. The ge Mary visited was several miles er. We do not know how many.

. Ralph Earle, one of today's tanding Bible scholars says the wing on page 125 in **Peloubet's s, 1974-1975** Sunday school notes:

Six months after Elisabeth icuously conceived, the angel Gabriel sent by the Lord 'to a city (rather, ll town) of Galilee, named Nazareth' 26). It was evidently a rather obscure ge, for it is not mentioned in the Old tament or Apocrypha, nor by ephus, the Jewish historian of the century.

Here lived a chaste virgin named y. To her the angel was sent with the sage that she would give birth to a d, to be called Jesus ('savior'). He ld be the Son of David and would n forever over an eternal kingdom (v.

Naturally, Mary was not only prised but shocked. When she uired how this could happen, the el told her: 'The Holy Spirit will come n you, and the power of the Highest overshadow you; therefore what is n will be called holy, the Son of God' (v. 35, the author's own translation of the Greek).

"Then the angel shared with Mary a well-kept secret. He told her that her 'cousin'—rather, 'relative'—Elisabeth had conceived in her old age, 'and this is the sixth month with her, who was called barren' (v. 36).

"When Mary accepted her assignment of being the mother of the Messiah—with all the shame and disgrace that would accompany the miraculous birth—the angel left her. It is very understandable that the first thing she wanted to do was to sit down and talk with Elisabeth. The two women had some exciting things to share!

"So Mary hurried southward some hundred miles from Galilee down to Judea. (It is about ninety miles from Nazareth to Jerusalem.) She went to 'the hill country . . . into a city of Juda' (v. 39). This could be anywhere along the central plateau on which Jerusalem is situated. The traditional site of John the Baptist's birth is Ain Karem, about four miles west of Jerusalem.

"After walking for about five days, Mary finally arrived. She entered the house of 'Zecharias' (v. 40). This is the Greek form of the Hebrew 'Zechariah.' "

The Lord Jesus Christ was placed out before a lost world as the only begotten Son of God and as Saviour to redeem it. Men were submerged in the darkness and blackness of sin when He the light of the world appeared as the virgin born Son of God, the Lamb of God to take away the sin of the world. John was constrained of the Holy Spirit to write of Him: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Isaiah wrote in His behalf guided and controlled by the Holy Spirit, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22).

Paul led by the same Spirit wrote, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4); "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11); "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2). Again we read "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:6, 7).

If we have failed thus far to appropriate Him as the Lamb of God that taketh away sin, He is still available. See Matthew 11:28-30. If we have failed thus far to embrace Him in a full life of sanctification and dedication and service He still pleads "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:20, 21).

Forgotten days! Will they still dimmer grow
And drop like petals all their golden hours?
Or will they in life's winter memory grow,
A bright bouquet of everlasting flowers?

—Author Unknown

Mount Olive College

A LIFE-INCOME CONTRACT WITH MOUNT OLIVE COLLEGE

A life-income contract is a plan, approved by Internal Revenue Service, whereby donors can invest $1,000 or more in Mount Olive College but receive the income from their investments for life. The donor also receives income tax advantages which result in more spendable income now.

The return from the investment can be made payable monthly, quarterly or annually. Payments may be in a guaranteed fixed amount or they may be based upon the earnings of the investment, depending upon the nature of the gift and the preferences of the donor.

The donor may also provide for the income to be paid for life to their spouse or other beneficiary. When the contract has been fulfilled, the principal passes to the College as a memorial; therefore, it is not subject to estate and inheritance taxes.

To assure that our life-income contracts are properly prepared and to provide donors with accurate tax information, Mount Olive College has retained the legal services of Conrad Teitell of New York, one of the most respected authorities in America on taxes as related to charitable and educational institutions. **All** funds placed with our College under life-income contracts are safely invested to assure adequate resources to provide full and prompt payments to our donors.

Since Mount Olive College inaugurated its life income program in 1975, $200,000 has been invested in the College in annuities, trusts, pooled income funds, and unitrusts.

Major advantages of a life-income contract with Mount Olive College include:

1. The satisfaction of making an investment in God's work.
2. Increased current income through federal and state income tax savings. On long-term securites capital gain taxes may also be avoided.
3. Life-time earnings and savings are safely invested by experienced and expert counselors, thus relieving the donor of detailed record keeping and investment concerns.
4. Provides financial security for donor by preventing dissipation of funds.
5. Life-income contracts are private and cannot be set aside by disgruntled heirs. Furthermore, they are removed from probate, administrative and legal expenses and are exempt from estate taxes.
6. The joy of knowing while living you have done something good that will continue beyond your years on earth.

For more information contact President W. Burkette Raper, Mount Olive College, Mount Olive, North Carolina 28365; or phone (919) 658-2502.

MORE INFORMATION

—I would like more information regarding "Life-Income Contracts" with Mount Olive College.
—I would like more information on the "Tax Reform Act of 1976."
—I would like more information on the following: _____

_____

_____

Name _____ Date of Birth _____

Address _____

City _____ State _____ Zip _____

Phone(s) Home _____ Office _____

DR. HILDA F. OWENS PLANS RESIGNATION



The resignation of Hilda F. Ow Dean of Students at Mount Olive Co was announced today by Presider Burkette Raper. Dr. Owens will cor in her duties through the current and will terminate her work at a during the summer to be deterr later.

In her letter to President Rape stated, "It is after careful and delib thought and analysis that for per reasons I submit my resignation- time has come when I personally professionally need a 'shifting of g and the freshness of new challenges

Dr. Owens came to Mount College as Dean of Women in 1965 year the College moved to the campus. The next year she was r Director of Counseling Services served in this capacity until 1971 v she was given a sabbatical leave doctoral studies at Florida S University. After earning her PhD., returned to Mount Olive College in 1 as Dean of Students.

During her tenure at Mount Olive, has also served in a wide variet auxiliary capacities, including Chair of the Self-Study for the Soutl Association of Colleges and Scho Director of Summer School, and Ac Academic Dean. She chaired the Col Union Building Committee and cocha the Health and .Physical Educa Building Committee.

A native of eastern North Carolina a graduate of East Carolina Univer with BS and MA degrees, Dr. Owens did other academic work at University of North Carolina at Cha Hill, the University of Louisville, Western Carolina University.

Dr. Owens has been active in natio and regional professional organizatio

uing the American Association of
Education, the American College
nnel Association, the National
nt Development Council, the
can Personnel and Guidance
iation, and the National Association
udent Personnel Administrators.
erves on the editorial board of the
A **Journal.** She is a member of both
rth Carolina Association of Women
, Administrators, and Counselors
he North Carolina Association of
es and Universities.

ny honors have come to Dr. Owens
g her period of service at Mount
College. She has been listed in
anding Personalities of the South
in **Outstanding Educators in**
ica. In 1973 a national semifinalist
White House Fellows Program, Dr.
s in 1976 was honored as
standing Business and Professional
an of the Year'' in Mount Olive,
Carolina. She has served as the
president of the Mount Olive Chapter
BPW since its formation in 1975.
. Owens has been active in other
nunity affairs as well. A member of
Mount Olive Free Will Baptist Church
a participant in many church-related
rams, Dr. Owens has led several
nunity drives such as the United
the Cancer Society, the Heart
, and the Cerebral Palsy Fund. She
vise holds membership in the
utive Board and various committees
he Tuscarora Council of the Boy
uts of America. Dr. Owens is a
ber of the Southern Wayne Country
.

esident Raper paid tribute to Dr.
ns by declaring ''She is a person of
ptional competence who has always
enced a firm commitment to her work
g with absolute loyalty to Mount Olive
ege. Under her leadership the
ege has developed the most com-
nensive, best organized and most
ctively administered student per-
nel program in our history. The
sonal and professional con-
utions—and sacrifices—she has
le in service to our College will be
ent for years to come and we are
ply indebted to her.

MOYE LIBRARY

fts to Moye Library, Mount Olive
ge, during the month of March,
7 totaled $810.50 and are as follows:

In Memory of

Mr. Floyd E. Allen by Sunday School, Friendship Free Will Baptist Church, Middlesex; Mount Olive College Alumni Association, Mount Olive; and the Ralph Strickland Family, Middlesex.

Mrs. Juanita K. Bailey by the Bedford Bailey Family, Selma; Mr. and Mrs. M. D. Sensabaugh, Lexington, Virginia; Mrs. W. R. Williams, Kenly; and Mr. and Mrs. Carl P. Worley, Selma.

Mr. McEnnis Barfield by Mr. Ed Herring, Calypso and Mr. Warren Herring, Calypso.

Mrs. Lillie Barwick by Mr. and Mrs. Rodney Knowles, Mount Olive; Dr. and Mrs. M. M. Lownes Jr., Mount Olive; Mount Olive College Alumni Association, Mount Olive; and Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mrs. Rosalynd Finch Bowman by Billy and Becky Vincent, Greenville.

Mrs. Marvin Brock by Mr. Ed Herring, Calypso and Mr. Warren Herring, Calypso.

Mr. Bill Brown by Little Rock Free Will Baptist Church, Lucama.

Mrs. Myrtle Carraway by Ladies Auxiliary, Harrell's Chapel Free Will Baptist Church, Snow Hill.

Mrs. Dollie C. Coley by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mrs. Ann Loren Cunningham by Mrs. Lora King, Mount Olive.

Mrs. Carrie L. Cuddington by Mrs. Alberta A. Radford, Kenly.

Ricky Eason by Celia Hart Garris Women's Auxiliary, Ayden Free Will Baptist Church, Ayden.

Mr. Dave Fillingame by Mr. and Mrs. Sheldon Howard, Mount Olive.

Mrs. Celia Hart Garris by Mrs. Iola H. Barrow, Snow Hill; Mr. and Mrs. George A. Hart, Palm Bay, Florida; Mr. and Mrs. Herbert E. Hart, Farmville; Mrs. Robert F. Hart, Greenville; Mrs. Arlene McGlohon Knox, Robersonville; and Mrs. Jesse A. Smith, Farmville.

Mrs. Bertha Griffin by Janie and Marice DeBruhl, New Bern.

Hope Robertson Heath by Mr. and Mrs. S. Woodrow McCoy, Cove City.

Vernie Heath by Lynwood and Elizabeth Noble, Kinston.

Mrs. Elizabeth A. Herring by Mr. and Mrs. B. E. Bryan Jr. Calypso; Mrs. Mary W. Cowan, Mount Olive; Mr. and Mrs. Durwood Kennedy, Mount Olive; Cecil and Lillian Langley, Calypso; Dr. and Mrs. M. M. Lownes Jr., Mount Olive; Miss Margaret Martin, Mount Olive; Dr. and Mrs. William Allen Potts, Mount Olive; Mrs. Arlene G. Talton, Mount Olive; Mr. and Mrs. R. C. Warren Jr. Mount Olive; Mr. and Mrs. Donnell Whitfield, Mount Olive; Mrs. Owen Wilson, Mount Olive; and Mrs. Rubineal T. Witherington, Mount Olive.

Mr. Larry Hooks by Linda and Rick Kraft, Mount Olive; Mr. and Mrs. M. Tyler Simpson; and Mr. Gene B. Mercer, Mount Olive.

Mrs. Susanne H. Hooks by Ms. Dixie B. Edmundson, Fremont.

Mrs. Ella Mallard by Miss Margaret Carol Banks, Mr. Clyde Banks, Trenton.

Mr. Emmett L. Mallard by Miss Margaret Carol Banks, Mr. Clyde Banks, Trenton; and Mr. and Mrs. Odis Pope, New Bern.

Mr. H. Manley Mallard by Miss Margaret Carol Banks, Mr. Clyde Banks, Trenton; and Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mrs. Holland Martin by Mr. and Mrs. Robert Martin, Mount Olive.

Mrs. Jean Martin by Mr. and Mrs. Lum Edwards, Clinton; Mr. Ed Herring, Mr. Warren Herring, Calypso; and Mr. and Mrs. Bryce H. Ficken, Mount Olive.

Ethel J. Mason by Pittman Bible Class, Ayden Free Will Baptist Church, Ayden; Celia Hart Garris Women's Auxiliary, Ayden Free Will Baptist Church, Ayden.

I. Vernon Mason by Mr. Eugene L. Gaskill, Fayetteville.

Mr. Otto C. Merritt by Mrs. James Boseman, Rocky Mount.

Mrs. Efthia Metropoulous by Mr. Eugene L. Gaskill, Fayetteville.

Mrs. Mattie B. Mozingo by Mrs. Alberta A. Radford, Kenly.

Mr. John Franklin Moore by Mrs. Lizzie S. Britt, Turkey; Mr. and Mrs. Kenneth Dilda, Mount Olive; Mr. and Mrs. Steve Dilda, Goldsboro; Mr. and Mrs. James B. Hunt Sr.; Mr. Gene B. Mercer; Mount Olive College Faculty, Mount Olive; Dr. and Mrs. W. Burkette Raper, Mount Olive; Mrs. Frances Simpson, Atkinson; and Mr. and Mrs. Ray Warwick, Newton Grove.

Mr. Donald Parker by Dr. and Mrs. M. M. Lownes Jr., Mount Olive.

Mr. James Alton Parker by Mrs. Avis Naylor, Fayetteville.

Mr. Cary L. Pelt by Mr. and Mrs. Robert Martin, Mount Olive.

Mrs. Ellen Phillips by Mr. and Mrs. Johnnie G. Howell, Pikeville.

Continued on Next Page

Mr. Edward Potts by Mr. and Mrs. George Potts, Mount Olive.

Mrs. Rebecca Langston Raper by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mr. E. A. Southerland by Mr. and Mrs. Robert Martin, Mount Olive.

Mrs. Estelle Strickland by Mr. and Mrs. Larry Joseph Crumpler Jr., Middlesex.

Mr. Arthur Tilghman by Janie and Marice DeBruhl, New Bern.

B. Mark Tripp by Pittman Bible Class, Ayden Free Will Baptist Church, Ayden; and Celia Hart Garris Women's Auxiliary, Ayden Free Will Baptist Church, Ayden.

E. I. Wiggins by Mr. Bryce H. Ficken, Mount Olive.

Mr. John Walton by the Rev. and Mrs. Sheldon Howard, Mount Olive; Dr. and Mrs. M. M. Lownes Jr., Mount Olive; and Elton and Lorraine Price, Mount Olive.

Mr. W. Latham West by Mr. and Mrs. George Edwards, Clinton.

Mrs. Ella Wetherington by Harvey and Marie Whitford, Vanceboro.

The Rev. William Woodcock by Mount Olive College Alumni Association, Mount Olive.

In Honor of

Mr. and Mrs. Harvey Whitford by Fifth Union of the Eastern Conference.

Library Staff by Elaine Jones, Mount Olive.

John Edmond Garland III by Mount Olive College Alumni Association, Mount Olive.

Family Devotions

(Continued from Page 4)

time he stood to preach, he gave as his text: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16).

"If all the Bible were destroyed except John 3:16, anyone any where could be saved by believing this oft-quoted and cherished verse!"

PRAYER THOUGHT

God's love is so wonderful; He loves us every one as though there were but one of us to love!

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "Wherefore, holy brethren, partakers of the heavenly calling, . . ." (Hebrews 3:1).

THE HEAVENLY CALLING: PART ONE

God's call from Heaven is given in such a way that any person may claim it. The word **whosoever** is broad enough, high enough, and deep enough to include all classes of sinners. The call is universal but not everyone will hear it. Many will hear the call but will not heed it. Some will even heed the call at first, but later will deny it and go back into the sinful intanglements of the world, renounce God, and become an outcast. Remember Demas, he left the call of God and turned again to his idols.

God's call is holy in character. He never defiles anybody nor does He commit evil in any way. Everything He does is absolutely perfect and holy. This holy calling is according to His own purpose and grace (2 Timothy 1:8), and was given in Christ for us before He created the world. God makes the call by His Son, the Lord Jesus Christ. God does not accept a reply that does not reach Him through Jesus Christ because He is the Way, the Truth, and the Life. No man comes to the Father except by the Lord Jesus Christ. There is no other way, and, should it be possible for anyone to reach Heaven without this holy calling, he would be immediately cast out. Heaven does not tolerate thieves and robbers unless or until they have been cleansed and transformed by God's grace and power.

The heavenly calling is also honorable in that it bestows upon us the Fatherhood of God which means that we are the sons of God (1 John 3:1) through this relationship. This also means that the world does not know us because it does not know our Father who is in Heaven. We are sons of God, brothers to God's Son, and heirs of the Kingdom of Heaven. Only God's children can become citizens of the heavenly Kingdom. This is made possible by the **New Birth** must be born again"). God honors making us sons. Later, when we Heaven, He will honor us still mo making us kings and priests.

The heavenly calling is made b and is promised to us and t children—to as many as the Lor God shall call. There was a time God considered all people on earth Gentile or Jewish. All Gentiles desir be saved had to become technicall religiously a Jew in that they must f a pattern of religious practices behaviours attributed to the Jews wall of petition was not broken until God's Son died on Calvary. that time all men can come directly Son of God and receive forgivene sins and become a child of God. person desires to be born again, he meet Christ at Calvary, be crucifiec Him, and surrender His life to Hin will leave all sins at the cross, tak his own cross, and deny himself da he follows his Lord in the Christian of life. From this time on he must lea mortify all deeds of the flesh, brea attachments to worldly living, become a disciple of the Lord Christ.

According to St. Paul in Gala 1:15, we are called by the grace of This grace is man's only rema salvation medium. God's grace is ministered by the Holy Spirit of God is His final program for redeeming mankind. God will not come to u fering salvation in any other way. Th the last heavenly calling. When calling ends the church will have raptured and all the saints of God meet their Lord in the air, and so they ever be with the Lord. The Spirit will leave this world with church and will not return to earth He returns with Christ and the sain set up His earthly kingdom.

Our Lord, after the earth has made new, will set up His everla dominion upon this earth and will ru King of kings and Lord of lords. All s will reign and rule with Him. This wi a perfect Kingdom and no evil th shall ever appear again. Jesus Chris personally see to it that sin shall n raise its ugly head again upon this ea Righteousness and peace will fill whole earth, even as the waters c the sea. (To be continued in next we "Baptist.")

NEWS & NOTES

re Creek to serve Homecoming

Core Creek Free Will Baptist Church ar Cove City will observe its annual mecoming on May 1. Following the ven o'clock service, a picnic lunch is nned.

The Rev. Melvin K. Everington, stor, and the members ask former stors, members, and friends to join m in this service.

nior Class Honored Piney Grove Church

The Layman's League of Piney Grove ee Will Baptist Church, Pitt County, nored the Senior Sunday School Class a barbecue chicken dinner on April 2. e fellowship hall was beautifully corated with green tapers, dogwood, d camellias. The cross preserved from e old church building was used as a nterpiece in keeping with the Easter ason and the many memories sociated with the old building. pproximately 50 attended the dinner.



Mrs. Harold Deitch, wife of the nister of our neighboring church, Red k, presented an inspirational program ing Rudyard Kipling's poem, "If," as r text.

It was an evening of good food, good lowship, and spiritual revival.

sebud Church Revival w In Progress

Rosebud Free Will Baptist Church of Route 4, Wilson, began its revival services on April 25, and will continue through April 29. Services begin at 7:45 p. m. each evening. The Rev. C. F. Bowen is the guest speaker.

The pastor, the Rev. Jack Burnett, along with the members, invites the public to attend the remaining services.

Laymen's League To Sponsor Weekend Singspiration

The Laymen's Leagues of the Central Conference are finalizing plans for a two-night singspiration to be held on May 20 and 21, 1977. The Friday night service will be at Bethany Church, Route 1, Winterville, and Saturday night's service will be at the First Free Will Baptist Church of Tarboro, located at 108 Hope Lodge Street. Both services will begin at 7:30 p. m.

At this time, fourteen groups representing ten churches have consented to provide the program. Seven will sing at Bethany, and the other seven will sing at Tarboro, so plan to attend both services for a real blessing in good gospel music. Everyone is invited and there'll be a free will offering collected for the water project at the Children's Home. The complete program will be printed in a later edition of the **Free Will Baptist.** Be sure to watch for it.

Rev. O. B. Jones To Conduct Revival

Revival services will begin Monday night, May 2, and will continue through Friday night, May 6, at the First Free Will Baptist Church, 225 Chandler Road, Durham.

The Rev. O. B. Jones, pastor of the First Free Will Baptist church, Tarboro, will be the guest evangelist. Services will begin each evening at 7:30. There will be special singing featured each evening. The pastor, the Rev. Jeff Scarborough, and all members extend a special invitation to everyone to come and worship during these services.

Week-End Revival Planned At Mt. Tabor Church

Mount Tabor Free Will Baptist Church near Creswell will hold revival services May 4—6 with the Rev. Bobby Brown, pastor of Welcome Home Free Will Baptist Church of New Port, as the evangelist. Services will begin each evening at 7:30 p. m.

The pastor, the Rev. Stanley Buck, and youth of the church invite all to attend the services.

J. C. Griffin Brotherhood Announces Meeting

The J. C. Griffin Brotherhood will meet at the Barbecue Lodge at 7 p. m. on Highway 70 Bypass west of Kinston. The meal will be served family style at a cost of $3.25 per person.

Anyone planning to attend should contact Frank Gubbs at Route 1, Kenansville, North Carolina before May 4.

Palmer Memorial Church Plans Homecoming And Revival

Palmer Memorial church of Garner will observe its annual homecoming on May 1, 1977. Sunday school will begin at 9:45 a. m. followed by the worship service at 11 o'clock. The Rev. Royster Martin will bring the morning message. Lunch will be served at noon.

An afternoon service of music has been planned. All former pastors, members, and friends are invited to attend.



Revival services will begin on Monday night, May 2, and continue through Friday night. The Rev. Clyde Cox, pastor of the First Free Will Baptist Church, Wilson, will be the evangelist. Services will begin at 7:30 p. m. There will be special music each evening and a nursery will be provided. The pastor, the Rev. Curtis Jones, and the members extend a cordial invitation to the public to attend.

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

HOME MISSIONS INTRODUCING THE HOLLY SPRINGS PENNY PLAN



Pastor J. B. Starnes had a good idea that helped to boost the Holly Springs support for Home Missions.

Beloved, as you will see here, this plan was put into effect and received great results; therefore, I am respectfully recommending that all of our churches adopt the **Holly Springs Penny Plan** and turn in the results to Home Missions before our fiscal year ends June 30. We desperately need to do some extra to get us out of a financial rut.

Brother Sam Weeks has informed me that he has adopted the plan at the Childrens Home and I am introducing it to all of our Home Mission points.

Here's what happened at Holly Springs Church at Newport, North Carolina. Brother Starnes introduced the idea of a contest between the men and women to see who could raise the most pennies for Home Missions. The loosers would give a supper to the winners; the young people were included.

As a result of a three-month campaign, they raised $746.37 as follows: With coins and bills, the men won with an approximate equivalent of 252 pounds, 6 ounces; to the ladies, 236 pounds, 4 ounces. There were 50,800 pennies turned in which weighed 490 pounds and 10 ounces.

They state the blessings that were received from the penny drive made everyone a winner. The Holly Springs church is moving forward because it is bearing fruit. It donated a thousand dollars recently to a neighboring negro church to help build Sunday school rooms.

I believe this Holly Springs Penny Plan for Home Missions will work and prove to be a blessing for all of our churches. I sincerely hope our churches all over the state will adopt this plan as something in addition to what we are now doing for Home Missions. I will publish all the results.

Taylor Hill
Director-Treasurer

HOME MISSIONS CONTRIBUTIONS

JANUARY 1, 1977—MARCH 31, 1977

Albemarle

Albemarle Union Meeting	5.00
Albemarle District Auxiliary Conv	90.00
Albemarle District Sunday School Convention	103.89
Albemarle District League Convention	50.00
Corinth	25.00
Free Union (Beaufort County)	54.00
Hickory Chapel	132.71
Malachi's Chapel	150.00
Shiloh	77.85
Sidney	208.00
Trinity	100.00
Union Chapel	174.50
	$1,170.95

Cape Fear

Bethel	20.
Cape Fear Union Meeting	80.
Casey's Chapel	348.
Catalpa	50.
Goldsboro, First	227.
Happiness Mission	30.
Hopewell	200.
Johnston Union	50.
Lee's Chapel (Sampson County)	477.
Oak Grove	100.
Palmer Memorial	67.
Riverside	800.
Shady Grove	31.
Tee's Chapel	145.
West Clinton	45.
Wooten's Chapel	250.
Yelverton's Grove	100.
	$3,023.

Central

Aspen Grove	10.
Bethany	169.
Black Jack	565.
Central Conference Missions	1,300.
Daniels Chapel	250.
Dilda's Grove	12.
Edgewood	38.
Elm Grove	200.
Free Union	82.
Friendship (Greene County	161.
Greenville, First	175.
Grimsley	234.
Harrell's Chapel	225.
Hickory Grove	11.
Howell Swamp (Greene County)	2.
Hugo	220.
Hull Road	217.
Kings Cross Roads	10.
Lagrange	54.
Ormondsville (Greene County)	110.
Otters Creek	139.
Owens Chapel	400.
Peace	124.
Pleasant Hill	12.
Rocky Mount, First	79.
Reedy Branch	50.
Rose Hill	25.
Rose of Sharon	75.
Saratoga	124.
Spring Branch (Greene County)	22.
Tarboro, First	378.
Walnut Creek	100.
Williamston, First	129.
Winterville	243.
	$5,954.

Eastern

gola	60.00
apahoe	265.00
tioch	140.00
ulaville	5.00
thel (Pamlico County)	100.00
bin (Johnny Mercer Memorial Fund)	120.00
bin	30.00
rteret County Union Meeting	100.00
ristian Chapel	20.00
re Creek	60.00
ab Point	66.00
ley's Chapel	30.80
vis	132.10
blin Grove	10.00
stern Woman's Auxiliary District	50.00
th	200.00
th Eastern Sunday School Convention	10.00
th Eastern Union Meeting	5.00
kstone	120.00
lly Springs	2,537.22
ckson Heights	59.54
niper Chapel	100.00
k Grove	30.50
vay	6.81
arsall Chapel	50.00
grim's Rest	51.61
oty Branch	50.00
ssell's Creek	20.00
nts Delight	214.40
Mary's	160.00
creta	150.00
ndy Plain	406.16
ith's New Home	150.00
und View	60.00
ow Hill	5.12
ring Hope	20.00
rd Eastern Union District	50.00
rdens Grove	10.00
lcome Home	37.41
aley's Chapel	20.00
ite Oak Grove	20.00
ntergreen	15.00
odrow, First	20.00
	$5,767.67

Pee Dee

ress Creek	16.75
k Grove	83.98
	$ 100.73

Piedmont

hany	34.18
ham, First	40.00
Durham, First (Rev. E. C. Morris Bible Class, In Memory of Rev. E. C. Morris)	100.00
Westwood Hills Mission	225.00
	$ 399.18

Western

Barnes Hill	100.00
Calvary	125.00
Elwood Lane	100.00
Everetts Chapel	185.09
Fellowship	42.88
First Union Western Conference	100.00
Floods Chapel	13.00
Free Spirit Mission	50.00
Free Union (Nash County)	60.00
Fremont	5.00
Kenly	39.00
Little Rock (Wilson County)	268.50
Marsh Swamp	2.00
Memorial Chapel	150.00
Milbournie	4.75
Mt. Zion (Nash County)	159.70
People's Chapel	155.30
Piney Grove (Johnston County)	152.00
Pine Level	50.00
Pleasant Hill (Wayne County)	50.00
Pleasant Plain	25.00
Rains Cross Roads	121.00
St. Mary's (Wilson County)	185.44
Selma	2.70
Sherron Acres	300.00
Stancil's Chapel (Johnston County)	2.00
Stoney Creek	10.00
Spring Hill	235.00
Stoney Hill	3.00
Trinity	150.00
Union Grove	100.00
Unity	75.00
Wilson, First	187.50
	$3,208.86

Individuals

Anonymous	100.00
Brown, Jerry D.	75.00
Coats, Rev. C. M.	25.00
Creech, Sharlene J.	15.00
Crumpler, Cathy Wallace	12.25
Crumpler, Larry J. Jr.	30.00
Edwards, Rev. E. E.	10.00
Jones, Eula	15.00
Jones, Nellie	25.00
Kirby, Craig	10.00
Raper, Rev. Burkette	25.00
Turnage, Mrs. R. G.	20.00
Yates, Joseph C.	90.00
	$ 452.25

North Carolina State Woman's Auxiliary	$ 93.53
Total Contributions	$20,170.88

CRAGMONT

It is getting closer and closer to the time to open up Cragmont again. I am already getting excited, and I can hardly wait to get back into the swing of camping. I hope all of you share my enthusiasm.

Well, the devil has to stick his finger into everything. I am referring to the tearing down of the old Main Building. We just recently found out that all of the water and sewer lines run into the main building. Therefore the plumbers have to reroute the water and sewer system before the old Main Building can be torn down. It is hoped to have this completed by the first of May. Everything else is all ready. But praise the Lord anyhow! He knows what is best.

Many of you have been asking about the camping schedule for the summer of 1977. This schedule should be printed very shortly. I already have the camping schedules, but it is just a matter of the best time to print it in the **Free Will Baptist.**

During the past month I have spoken at several rallies and conventions. Let me express my thanks to the presidents of these rallies for including me on their programs. It was a pleasure to represent Cragmont at these meetings.

In His Service,
Rev. Douglas Skinner
Manager-Promotion Secretary

Woman's Auxiliary

Please plan a walk-a-thon for your church, and Mrs. Adaline Gray will be sending materials relative to this endeavor in the near future. Any church or group interested in having Mrs. Gray help with the planning of this venture may contact her at Route 8, Box 271, Kinston, North Carolina 28501. Mrs. Gray is Mission Chairman of the Eastern District Woman's Convention.

Each walker will be sponsored, and proceeds go to Missions. Make plans soon to participate.

the Sunday School LESSON

St. Claire Bible Class

For May 8

A FAITH THAT WORKS

Lesson Text: James 2:14-26
Memory Verse: James 1:27

I. INTRODUCTION

It is important that we understand exactly what James means in our lesson today. It was the misunderstanding of the Book of James that caused Martin Luther of the Reformation to characterize this book as "a right strawy epistle." Our misunderstanding can cause us to have a faulty view of the plan of salvation and Christian service. Therefore, it is important that we make a special effort to understand James.

The Apostle Paul in Romans 3:28 says, "Therefore we conclude that a man is justified by faith without the deeds of the law." These words set forth the doctrine of salvation by faith alone. James says, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). Since both Paul and James wrote under the inspiration of the Holy Spirit, there is no contradiction. What, then, is the explanation of this seeming contradiction?

The explanation of this seeming contradiction is simple. Paul was speaking of legalistic acts performed in an effort to secure salvation. James was speaking of acts of mercy and kindness growing out of the individual's relationship to God.

An illustration might help us to understand better these two kinds of "works." Think of a father's love for his children. His love is the most important thing he can ever give them. Because the father loves his children, he buys food and clothing, and furnishes a home for them. You see, his service is the result of his love, not the cause of his love. Christian service is the product of salvation, not the cause of salvation.

The Scripture for last Sunday's lesson was taken from the first chapter of James. The Scripture for today is taken from the second chapter. The first part of James 2, deals with social distinctions, and the last part of the chapter deals with a working faith. Our Scripture for today is taken from the last half of this second chapter.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Our first responsibility should be to fellow Christians, but we should also do what we can for the needy outside the faith.

B. Some people consider their religion one of being kind to others. But benevolence and charitable gifts apart from faith in Christ will not save (see Hebrews 11:6).

C. James emphasizes practical Christian living. The book challenges us to practice what we believe. He has little to say about theory and doctrine.

D. Abraham believed God and obeyed God. It was not one or the other; both worked together. Abraham went to the strange land at God's command and was willing to offer Isaac as a sacrifice at God's word.

E. Knowing the truth about God is inadequate to save. One must act on that truth in surrender and obedience in coming into a saved relationship with God.

F. James speaks of the "law" of love. This "law" leads us to love our neighbor as ourself and to serve one another in love. Such love results in true freedom in that we do not need external force to keep us from harming our brother and to make us treat him in the right way.

G. The faith that results in justification and salvation is the faith that obeys. It is the faith demonstrated in deeds and not in word only.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. We are not saved by works, but we work because we are saved. If the faith we claim to have does not move u to action for Jesus' sake it is impractica if not useless. In a missionary messag to his congregation, a pastor said, " your religion is not the kind that can sta at your door and go all around the world it is not the religion of Christian faith."

B. One man may claim, and eve boast of faith, while another says he ha works. But both persons present a impossible situation. There is no tru faith without works, nor can there b acceptable works without true faith They must go hand in hand. "The lif lived is the proof of the faith held."—E W. Johnson. If a Christian wants to prov he has faith in Christ he will do it best b being obedient to Christ.

C. The human body would be dead, lifeless thing if it had no spirit. A the moment of death the spirit leaves th body and the body becomes a corpse having no life or breath. James likens faith without works as a body withou spirit: it is a dead faith and has no life o breath.

D. "When God made the body man of the dust of the ground, that boc was helpless, inert, and immobile until was infused with the breath of life. The it became a living being. The body faith in a man's heart is inanimate un given life. It may be perfectly formed possessed of all of its members, an capable of doing all that faith was ev intended to accomplish, but it is helples until it is activated."—Selected

E. "Faith without works is dea One who does not realize that is emp even while he thinks he is full faith."—**Standard Lesson Commentar** The tragedy of this is that a man may li out all his years thinking he has fullne of faith only to learn when it is too l that he merely existed in a shell witho true life.

F. The word **imputed** means the sa as "accorded" or "counted." His act faith, substantiated by his works, w counted to him **for righteousness,** just our faith in the Lord Jesus Christ counted to us for righteousness becau we believe in righteousness because believe in Him. This is the o righteousness God can recognize in o lives, for we have none of our own. W we think is righteousness is as "filt rags" in the sight of God.

—The Advanced Quarterly (F. W.

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

ROSE-BUD

ONCE upon a time there lived a king and queen who had children; and this they lamented very much. But one day as the queen was walking by the side of the river, a little fish lifted its head out of the water and said, "Your wish shall be fulfilled, and you shall soon have a daughter."

What the little fish had foretold soon came to pass; and the queen had a little girl that was so very beautiful that the king could not cease looking on it for joy, and determined to hold a great feast. So he invited not only his relations, friends, and neighbors, but also all the fairies, that they might be kind and good to his little daughter.

Now there were thirteen fairies in his kingdom, and he had only twelve golden dishes for them to eat out of, so he was obliged to leave one of the fairies without an invitation. The rest came, and after the feast was over they gave all their best gifts to the little princess: one gave her virtue, another beauty, another riches, and so on till she had all that was excellent in the world. When eleven had given her blessing her, the thirteenth, who had not been invited and was very angry at that account, came in and determined to take her revenge. So she cried out, "The king's daughter shall in her fifteenth year be wounded by a spindle, and fall down dead."

Then the twelfth, who had not yet given her gift, came forward and said that the bad wish must be fulfilled, but that she could soften it, and that the king's daughter should not die, but fall asleep for a hundred years.

But the king hoped to save his dear child from the threatened evil and ordered that all the spindles in the kingdom should be bought up and destroyed. All the fairies' gifts were in the meantime fulfilled, for the princess was so beautiful, and well-behaved, and amiable, and wise that every one who saw her loved her. Now it happened that on the very day she was fifteen years old the king and queen were not at home, and she was left alone in the palace. So she roved about by herself and looked at all the rooms and chambers till at last she came to an old tower, to which there was a narrow staircase ending with a little door. In the door there was a golden key, and when she turned it the door sprang open, and there sat an old lady spinning away very busily. "Why, how now, good mother," said the princess, "what are you doing there?"

"Spinning," said the old lady, and nodded her head.

"How prettily that little thing turns round!" said the princess, and took the spindle and began to spin. But scarcely had she touched it before the prophecy was fulfilled, and she fell down lifeless on the ground.

However, she was not dead, but had only fallen into a deep sleep; and the king and the queen, who just then came home, and all their court, fell asleep too; and the horses slept in the stables, and the dogs in the court, the pigeons on the housetop and the flies on the walls. Even the fire on the hearth left off blazing and went to sleep; and the meat that was roasting stood still; and the cook, who was at that moment pulling the kitchen-boy by the hair to give him a box on the ear for something he had done amiss, let him go, and both fell asleep; and so everything stood still, and slept soundly.

A large hedge of thorns soon grew round the palace, and every year it became higher and thicker till at last the whole palace was surrounded and hid, so that not even the roof or the chimneys could be seen. But there went a report through all the land of the beautiful sleeping Rose-Bud (for so was the king's daughter called); so that from time to time several kings' sons came and tried to break through the thicket into the palace. This they could never do, for the thorns and bushes laid hold of them as it were with hands, and there they stuck fast and died miserably.

After many many years there came a king's son into the land, and an old man told him the story of the thicket of thorns, and how a beautiful palace stood behind it, in which was a wondrous princess, called Rose-Bud, asleep with all her court. He told, too, how he had heard from his grandfather that many many princes had come, and had tried to break through the thicket, but had stuck fast and died. Then the young prince said, "All this shall not frighten me. I will go and see Rose-Bud." The old man tried to dissuade him, but he persisted in going.

Now that very day were the hundred years completed; and as the prince came to the thicket, he saw nothing but beautiful flowering shrubs, through which he passed with ease, and they closed after him as firm as ever. Then he came at last to the palace, and there in the court lay the dogs asleep, and the horses in the stables, and on the roof sat the pigeons fast asleep with their heads under their wings; and when he came into the palace, the flies slept on the walls, and the cook in the kitchen was still holding up her hand as if she would beat the boy, and maid sat with a black fowl in her hand ready to be plucked.

Then he went on still further, and all was so still that he could hear every breath he drew; till at last he came to the old tower and opened the door of the little room in which Rose-Bud was, and there she lay fast asleep, and looked so beautiful that he could not take his eyes off, and he stooped down and gave her a kiss. But the moment he kissed her she opened her eyes and awoke and smiled upon him. Then they went out together, and presently the king and queen also awoke, and all the court, and they gazed on one another with great wonder. And the horses got up and shook themselves, and the dogs jumped about and barked; the pigeons took their heads from under their wings and looked about and flew into the fields; the flies on the walls buzzed away; the fire in the kitchen blazed up and cooked the dinner, and the roast meat turned round again; the cook gave the boy the box on his ear so that he cried out, and the maid went on plucking the fowl. And then Rose-Bud celebrated, and they lived happily together all their lives long.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).



Special Moments

Dear Maggie,

I just love your "Special Moments" column in the "Baptist". Now I have a chance to share my "special moment." Lately there have been many special moments for me. Praise the Lord!

Every person has a desire to feel needed by others—not just by his family, but by others too. I have just recently been needed by someone who is very special to the people in this community.

As a minister's wife, I have many duties, which includes helping other people when I can, and I just love it. This special friend who needed me has cancer. To look on the outside you would never know it. She is a unique person. She is a walking, talking, smiling, loving human being who is not afraid to tell others about Jesus and what He has done for her. Praise God for people who are not ashamed of Jesus!

This special friend said that she needed me during her operation. She told me that she was glad God had sent me to her. Little does she know that this is exactly how the people in this community feel about her. She has enriched all of our lives.

What was my "special moment?" It was when this special friend came out of the operating room. She asked for me, smiled at me, and again she thanked God for me. At the same time, I was thanking God for her.

Yes, she still fights the disease. But she doesn't fight it alone. God is with her and the people of this community know that God answers prayer. She is living proof of that!

I can see Jesus in this friend—that alone is something very special. Not only can I see Jesus in her, but so can everyone who knows her. That's a "special moment."

FR
Walstonburg

Children's Home

Dear Readers,

The object of this letter is to remind you and your church members about our 57th anniversary celebration of Founder's Day. The date is Saturday, May 21, and our services will start at 10:30 a. m. in Memorial Chapel. The guest speaker will be the Rev. Fred Rivenbark of the Western Conference. Lunch will be served on the campus at the Home. In the afternoon, the facilities will be opened for touring by our visitors. Also, entertainment will be provided through gospel singing and outdoor recreation. This is an ideal opportunity for **all** Free Will Baptists to visit the Children's Home.

For many years our State Convention has reserved May and November as Children's Home months within our churches. Accordingly, we are asking each church to observe Children's Home Day during their worship services on Mother's Day, May 8. We have blank church bulletins to use for this special service.

In addition to using our bulletins for your Mother's Day and Children's Home Day service, we are requesting that each church receive a special love offering for the Home. This offering will be in hon of our mothers and the important ro they have fulfilled in providing th Christian Home for unfortunate childre They are unfortunate because some a without mothers, some without father some without both and some ha parents who have **rejected** or **forsake** them. During the Founder's Day se vices, on May 21, there will be a place d the program for your church to prese your love offering to the Home. If yo church is unable to be represented d Founder's Day, please mail in yo offering in time to arrive by May 21. W especially need your offering this year our services to children are to continual improve and to have adequate money pay for the construction of an offic addition and a steeple for Memori Chapel. We plan to have this steeple c the church before Founder's Day so b sure to come and see it.

I am asking that our pastors do fo things for our Home. First, let me kno how many church bulletins you wan Second, share the contents of this lett with your congregation. Third, receive special love offering and offer prayer f the Children's Home on Sunday, Ma 8. Fourth, come and present yo offerings to us on Founder's Day, Ma 21.

I earnestly thank each of you so ve much for your faithful support in th past. Each time you pray, include us your prayers, for we are dependent upo God for direction and guidance. I kno that God can and will provide our need and I believe that He has chosen you a as His instruments.

In His service,
Sam Weeks
Executive Directo

NOT WHAT, BUT WHOM

Not what but Whom I believe,
That in the darkest hour of need
Hath comfort that no mortal creed
To mortal man may give—
Not what, but Whom I believe.

Author Unknown

Churches and Ministers Available

te: This column is provided, when needed, any church that is seeking a pastor and for minister who is seeking a church to serve would like to give such notice. Please send necessary information to the editor of "The e Will Baptist." Each notice will run for two ues only.)

Otter's Creek Free Will Baptist Church seeking a new pastor for the first and rd Sunday each month. Anyone who is erested and qualified please contact rs. Edna Ruth Pittman, Route 1, Box 6E, Macclesfield, North Carolina; or ll 827-4895 after 6 p. m.

The Rev. Bass M. Mitchell announces at he is available for part-time or full-ne pastoral work. You may contact him writing the Rev. Bass Mitchell, Route Box 383, Wilson, North Carolina 893 or calling him at 237-5767 after 5 m.

oming Events . . .

ril 28—Free Will Baptist Historical Society Meeting, Moye Library, Mount Olive College Campus, 2 P. M.

ay 5—North Carolina State Woman's Auxiliary Convention, Rodgers Chapel, Mount Olive College

ay 7—Christian Music Festival, Eagles Nest

ay 14—Central District Youth Fellowship, Eagle's Nest, 10 A. M.

ay 21—Founders' Day Service, Children's Home, Memorial Chapel, with the Rev. Fred Rivenbark, Guest Speaker, 10:30 A. M.

Richard Bancroft, famed historian id, "I find the name of Jesus Christ inted on nearly every page of modern story."

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7 P. M.—9 P. M.

Theme: "GOD—A VERY PRESENT HELP"
Theme Scripture: "God is our refuge and strength, a very present help in trouble" (Psalm 46:1).
Purpose: To show that in these troubled times, mankind needs perhaps more than ever the refuge which faith in God offers. Despite all the turmoil and devastation, He is nonetheless the Ruler over all; and mankind, despite all besetting problems, can find solace with God and a deliverance from whatever difficulties that are prevalent.

IN TIME OF UNREST
Day One — God Gives Peace

IN TIME OF SUFFERING
Day Two — God Knows Man's Suffering and Cares

IN TIME OF NEED (WANT)
Day Three — God Supplies All of Man's Needs

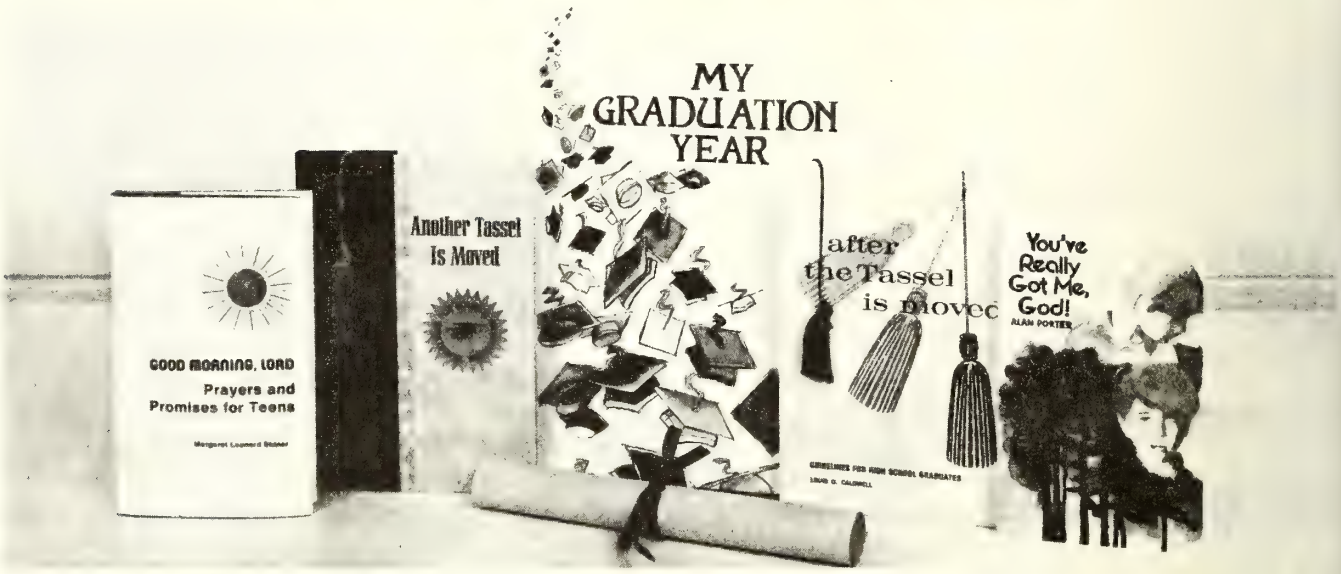
IN TIME OF REJECTION
Day Four — God Will Not Leave His Children Comfortless

WHEN ALL ELSE FAILS (IN TIME OF SALVATION)
Day Five — God Supplies Salvation Through His Son

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the free will baptist

WEDNESDAY, MAY 4, 1977, AYDEN, NORTH CAROLINA

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JUL 1977
DURHAM, N. C.



**How important will Mother be after Mother's Day?
. . . when all that is left are a picture,
a memory, a favorite lace handkerchief,
and her empty chair.**

Editorial...

HOW IMPORTANT WILL MOTHER BE AFTER MOTHER'S DAY?

How important will Mother be after Mother's Day?

. . . when the carnations have withered and the roses have faded.

. . . when the bud vase is empty and is placed on the shelf.

. . . when the same old routine has begun once more.

How important will Mother be after Mother's Day?

. . . when the corsage has been placed in the refrigerator, not to be worn again, but to be preserved as long as possible for remembrance sake.

. . . when her smiles are replaced by tears because all of a sudden she's forgotten, when for awhile she had been made to feel so important.

. . . when it'll be a long time before the children "make" over her again, and she's just taken for granted and not thought of too often.

How important will Mother be after Mother's Day?

. . . when the telephone sits silent, though she craves the sound of her distant child's voice.

. . . when a mother's ring has been placed on her finger and the children expect it to speak for them, when she would much rather have heard three words bespeaking their love.

. . . when the rain comes and she has to sit inside, alone and lonely.

How important will Mother be after Mother's Day?

. . . when sorrow clouds her countenance and no one seems to care anymore.

. . . when her heart is broken again by one of her children's careless remarks.

. . . when she's taken from rather than given to, and disregarded except for what gain she can provide.

How important will Mother be after Mother's Day?

. . . when there has been so much to-do about her special day, but she has to wait another year before she is given special consideration again.

. . . when she takes her last breath and is dressed for her funeral.

. . . when regrets are spoken, respects are paid, tears are shed over her lifeless body, and kisses are pressed on her cold face.

How important will Mother be after Mother's Day?

. . . when the damp earth is shoveled in her grave to hide her forever from human view.

How important will Mother be after Mother's Day?

. . . when all that is left are a picture, a memory, a favorite lace handkerchief, and her empty chair.

How important will Mother be after Mother's Day?

You tell **me**. . .

Better still, tell **her**!

Photo by John Taylor



Tommy Manning
Editor

the free will baptist

MAY 4, 1977

Volume 92 Numb

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GROUND-BREAKING FOR NEW EDUCATIONAL AND FELLOWSHIP BUILDING AT SHILOH



UNDAY, April 17, was indeed a special day for the Shiloh Will Baptist Church, Pinetown, th Carolina. For some time the church desired to have a fellowship and eational building. But first there was ed for a new parsonage.

n March of 1975, the church began a utiful 1,800 square foot home with ge and outside utility house. The e was completed in June, 1975, just eek before our minister, the Rev. vin R. Waters, and wife Peggy moved Just eighteen months later the sonage was completely paid for.

y this time we were ready to build the wship and recreational building, but ther problem that churches have coming up. We began to notice how wded the Sunday school rooms were ing. It was apparent that if we were uild a new building we should include Sunday school space. Our building committee consisted of Ervin Foreman, Dallas Foreman, Octavus Wallace, Alton Wallace, Hassel Osborn, and our minister.

Many plans were discussed and studied with two final plans submitted to the church for consideration. The plan chosen by the church to begin building contains several additional Sunday school rooms, a new church office and study, as well as kitchen and dining area. The entire annex, along with foyer which adjoins the present church building, will contain approximately 3,800 square feet. The church voted to have groundbreaking the following Sunday and to begin building the following Monday.

Mr. Gene Foreman was chosen to be the builder. Gene is a member of our church and was also the builder of the parsonage. We thank our Lord for his dedication to the church as he has contracted our new building at a reduced cost.

On April 17, the church gathered in the afternoon for the groundbreaking. The Rev. Waters reminded the gathering of how God had blessed in the previous building program we had been involved in and how He would continue to bless our efforts if we remained committed to Him. At this time the pastor did something very special as he asked for those in attendance to speak their thoughts about such an undertaking. Many spoke concerning their faith in the fact that this building is one which was needed. One said, "God will surely supply all of our needs according to His riches in glory," adding that she was confident that God would enable us "to see the completion of this building built to His glory." The service concluded with the singing of the "Doxology."

Shown in the picture are some of those in attendance at the service. Many of these in the picture are officers in the church, including members of the board of trustees, deacons, building committee, and Sunday school teachers.

We thank God for His generous blessings upon this church. We have endeavored to support all of our denominational enterprises without ceasing. We feel that it would be wrong to grow inward and unconcerned about those causes which we represent. We have found that God is truly sufficient for all our needs and pray that whatever is accomplished within our churches would be done for the purpose of telling the world about Christ and sharing His love for us with others. We ask for the prayers of every Christian as we go forward with this building program.



SUNDAY, MAY 8
Scripture Reading—Exodus 20:12

BOUQUETS!

John Quincy Adams said: "All that I am my mother made me."

Abraham Lincoln said: "All that I am or hope to be, I owe to my angel mother."

Dwight L. Moody declared: "All that I have ever accomplished in life, I owe to my mother."

Napoleon was sage when he said: "Let France have good mothers, and she will have good sons."

Andrew Carnegie frequently acknowledged the tender interest and influence of his mother.

Benjamin West declared: "A kiss from my mother made me a painter."

Henry Ward Beecher once said: "The memory of my sainted mother is the brightest recollection of my early years."

President McKinley provided in his will that, first of all, his mother should be comfortable for life.

Garfield's first act, after being inaugurated President of the United States, was to stoop and kiss his aged mother, who sat near him.

Julia Ward Howe, when ninety-one years of age, said: "We talk of forty horsepower. If we had forty mother-power, it would be the most wonderful force in the world!"

PRAYER THOUGHT

On this Mother's Day, if you wear a red rose, take the time to make sure that your mother knows that you truly appreciate her. If you must wear a white rose, look to God to express a special "thank you" for the blessing of love that once came from her.

MONDAY, MAY 9
Scripture Reading—Proverbs 1:8

MOTHER'S OPPORTUNITY

"Mother," said a little child, "how old must I be before I can be a Christian?"

And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, Mother, I always loved you. I do now, and I always shall," and she kissed her mother. "But you have not told me yet how old I shall have to be!"

The mother made answer with another question, "How old must you be before you can trust yourself wholly to me and to my care?"

"I always did," she answered and kissed her mother again. "But tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother again asked: "How old will you have to be before you can do what I want you to do?"

Then the child answered, half guessing what her mother meant, "I can now without growing any older."

Then the mother said, "You can be a Christian now, my darling, without being older. All you have to do is to please the One who says, 'Let the little ones come unto me.' "

PRAYER THOUGHT

Does this little dialogue bring back any fond memories for you? What better example do we need of the wisdom a Godfearing mother may impart to her children?

TUESDAY, MAY 10
Scripture Reading—Acts 4:12

DOES IT REALLY MATTER?

At an international gathering of young people in New York City, we are told, a young American asked a cultured girl from Burma what was the religious belief of the majority of the Burnese. The young woman informed him that it was Buddhism. The American said quite casually, "Oh, well, that doesn't matter; all religions are the same anyway." The Burmese girl looking directly at the young man, said, "If you had lived in my country you would not say that! I have seen what centuries of superstition, fear, and indifference to social problems have done for my people. We need the truth and uplift of Christianity. When I became a Christian it cost me something. If your religion had cost you more, you might be more aware of its superiority. My country needs Christ.

PRAYER THOUGHT

What has your religion cost you? What price did you have to pay? Had it cost us more we might appreciat more!

WEDNESDAY, MAY 11
Scripture Reading—Matthew 24:

WIN YOUR FRIEND

Frances Ridley Havergal once t of an experience she had: "Durin summer visit just after I had school, a class of girls about my o age came to me a few times for hour's singing. Sometimes I companied them afterward down avenue; and whenever I met any them, I had smiles and plenty kindly words for each. A few ye afterward, I sat at the bedside of of these girls. She told me how used to linger in the avenue on th summer evenings, longing that would speak to her about the Savio But I never did. And she went without the light and gladness wh it might have been my privilege bring to her life. God chose oth means. But she said—and the wo often ring in my ears when I tempted to let an opportunity sl 'Ah, Miss Frances, I ought to ha been yours!' "

PRAYER THOUGHT

How often we miss the opportun to speak to someone about Saviour! Some poor soul may eternally lost because of our neglec

THURSDAY, MAY 12
Scripture Reading—Joshua 24:15

AN UNUSUAL HOME

More than two generations b there lived in London a Wesley minister, Rev. George B. Macdona and his wife. Not being modern, t welcomed to this world six childr Four of the five daughters lived such a way as to leave w remembered names.

Alice Macdonald stood one even beside Rudyard Lake and th pledged her love and life to Lockw Kipling, a youth headed for Ind When a son was born, the pare thought back to the night and scen their engagement, and they nam him, Rudyard Kipling.

Georgianna Macdonald married artist who later won fame for his sk Sir Edward Burne-Jones.

Agnes Macdonald likewise marr a youthful painter. His name v Edward Poynter, in due t president of the Royal Academy.

Louisa Macdonald turned from

e of artists and writers around to marry a quiet Christian neer. His name was Baldwin, who not only been premier of Great ain, but has for many years been y preacher of the Methodist ch.

ank God for the abiding in-nces of a really Christian home!

PRAYER THOUGHT

e you a part of a fine Christian e? This is a true blessing within f for each one in a home to be esses for Christ.

FRIDAY, MAY 12

ripture Reading—2 Timothy 3:15

E-TO-FACE CONFRONTATION

. George W. Truett stated, "One ing, as I sat on the platform with pastor of a prominent church, an ential citizen entered the church. pastor whispered to me, 'For ve years I have tried to win that to Christ. I have preached to him ong that I find myself doing it ost unconsciously.'

How many times have you gone to and lovingly said, "I want you to me a Christian?"

The pastor replied, 'I must confess I have never spoken to him sonally concerning his salvation.'

'Then,' I said, 'a loving personal eal may be all that is needed to g him to the Saviour.'

t the close of the service, the tor personally pleaded with the to receive Christ as his Saviour. next night that man was among first to come forward to confess ist as his Saviour."

PRAYER THOUGHT

quiet conversation with someone e to you may effect a trans-nation of values that seems zing to human eyes. Is there eone waiting to hear from you?

SATURDAY, MAY 13

ripture Reading—1 John 3:17

"I'M ONLY A GENERAL!"

aiting to board a plane, on which had a reservation, Brigadier eral Theodore Roosevelt Jr., rheard the pitious plea of a private the ticket window: "I'm going rseas in three days. I want to see Ma before I go. I can go home and k only if I travel by plane!" It was lained to him that every seat on plane was taken. Just then, Brigadier General Roosevelt stepped forward and said, "I'll surrender my seat to him!" "But," protested a fellow officer to the General, "this is a matter of rank!"

"That's right," quickly replied Roosevelt, "he's a son, I'm *only a general.*" God conferred the highest honor upon us when he called us *sons.*

PRAYER THOUGHT

Do we live up to this highest distinction of "son"? The humility displayed by former President Roosevelt exemplifies a good starting point.

Devotions used by permission, *Knight's Master Book of New Illustrations,* Eerdmans Press.

THE NEW TESTAMENT AND MOTHERS

by J. H. Dampier

The New Testament does not mention Mother's Day. In fact, it does not pay particular honor to mothers as such. It does do two things that make Mother's Day possible. It puts women in a superior place to that which they had had before. The Old Testament had accepted, with little correction, the usual oriental attitude concerning the inferiority of women. The keeping of a harem by a national hero such as David or Solomon made woman a creature for man's pleasure rather than a person to be his companion. Later Judaism had removed her from any place in religion but had protected her in the home.

Only the coming of the gospel raised her to a place of religious equality with man. The example of Jesus in talking of the worship and the coming Messiah with the woman at the well, the presence of a woman at the empty tomb, the principle of the apostle Paul that there is neither male nor female, and the request to help these women laid a foundation. On this foundation the church through the centuries built. The place she holds today is a gift to woman from the gospel, even as she gives the suffragettes and women's rights groups the credit.

The second idea has to do with motherhood. Mothers had only the faint chance of basking in the reflected glory of an illustrious son, and not even that unless he was also the son of a deceased father or a weak one.

When God, who had so consistently chosen men to communicate His revealed Word, finally came to make known His incarnate Word, He chose a woman, Mary of Nazareth. In that one act, He set forever the divine approval in a good mother.

When this week, we honor mothers and womankind, we do not do it by setting them apart. To set them apart in an honored place is only a little better than setting them apart in a dishonored place. We accept them with the rights and honors that the gospel gives them.

MOTHER'S LOVE

Her love is like an island in life's ocean,
vast and wide,

A peaceful, quiet shelter from the wind,
the rain, the tide.

'Tis bound on the north by hope, by
patience on the west,

By tender counsel on the south, and on
the east by rest.

Above it like a beacon light shine faith,
and truth, and prayer.

And through the changing scenes of live,
I find a haven there.

—Author Unknown

ATTENTION CAMP VANDEMERE WOMEN!

The woman's conference at Camp Vandemere is just around the corner. The date is June 20-24, and registration time is here. Please send your $5 registration fee to me, Mrs. John W. Taylor, Route 1, Box 187, Deep Run, North Carolina, 28525—and don't delay! We need to know just how many to plan for.

At our spring convention we voted for each auxiliary to elect a "Woman of the Year" and award her a trip to the woman's conference at Camp Vandemere. If you haven't done this, do so now. Camp fees remain $35.

I am eagerly awaiting your registration for the conference and looking forward to seeing you at Camp Vandemere on June 20.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Does God ever tempt anyone through which to strengthen him spiritually?

Answer: No! James seems quite definite giving an apt answer to your question: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13). Let's reverse the order of two other verses in the same chapter: "But every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14); "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Webster gives us part of its definition of lust "3: longing; eagerness to possess or enjoy;—usually in a bad sense . . . to have an eager . . . inordinate desire . . ." It takes on the part of a Christian an about face from that which Paul suggests the Christian's firm attitude should be. He says, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to youward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words" (Ephesians 3:1-3) and a letting up from what the author of the Book of Hebrews exhorts us to be doing to get involved in temptations, He writes "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2).

Paul, in describing the way a Christian needs to be occupied, puts it thus: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6:10, 11). Read the rest of Chapter 6.

A Christian who actively serves the Lord giving Him his best at all times is not so likely to fall into the snares of the devil as that one who coasts along giving attention to the "pleasures of this world" or trusts in uncertain riches. Along with the verses above we might give attention to the command of Jesus, "But ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matthew 6:33, 34).

Many professed Christians seek first the comforts and some the luxuries in this life first and then if any time happens to be available the will of God. Living in such an atmosphere makes easily available all kinds of opportunities to enter into temptations. Nobody is ever so busy or so involved in money raising projects or expansions of any kind that he can't, if he so chooses, follow the example Jesus exhibited before us when He was here on the earth. He prayed all night when the issue before Him demanded it. He arose before day and found a solitary place to pray in as His work demanded it.

He taught His followers to pray, ". . . lead us not into temptation, but deliver us from evil: . . ." (Matthew 6:13). He also assured His disciples, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). This kind of abiding requires the submerging of one's will and thinking in general with Christ.

Paul suggests that we live, move, and have our being in Christ (Acts 17:28). In Proverbs 3:5, 6 we read, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he s direct thy paths." Then in Psalms read, "Delight thyself also in the L and he shall give thee the desires of t heart. Commit thy way unto the L trust also in him; and he shall bring pass" (Psalm 37:4, 5).

Paul tells us, "There hath no te tation taken you but such as is comm to man: but God is faithful, who will suffer you to be tempted above that are able; but will with the temptation a make a way to escape, that ye may able to bear it" (1 Corinthians 10:1 Compare this with that quoted fr James which taken together tell us opposite to that suggested in y question.

George H. Sandison has the follow to say in answering a similar question **1000 Difficult Bible Questions Answere**

"Human nature is weak and tem tations to wrongdoing are abunda Occasionally we hear, at a chur meeting, or elsewhere, some dissatisfi soul complaining that he has be tempted and he is disposed to lay t blame for his condition on the Heaven Father. Now, God does not tempt a one. He permits us to be placed positions where, if let to our ow resources, we would fail; but he does n tempt us to evil, and if we call for his ai we will assuredly receive it. It is the e spirit within us and the evil influenc about us that bring us into temptation. 1 Corinthians 10:13 and James 1:13 it explicitly stated that while God m permit us to be tested, he is not t tempter, and that he 'tempts no man The withdrawal of the Holy Spirit expos us to temptations by leaving the hea open to the attack of the tempter; b nothing is more erroneous than assume that temptation, or the placing any agent in man's spiritual path whic may cause him to fall, comes from God.

Through the ages no nation has had better friend than the mother who taug her child to pray.

Think of the sacrifice your mother h to make in order that you might liv Think of the sacrifice God had to mak that you and your mother might live.

the nmitigated TRUTH

e Rev. R. P. Harris

riptural basis: "Wherefore, holy ren, partakers of the heavenly g, . . ." (Hebrews 3:1).

THE HEAVENLY CALLING PART TWO

e heavenly calling opens the way the fellowship of God's Son. This vship is needed for Christian growth participation in the grace of God. e can be no spiritual harmony nor e in the soul until this fellowship is ed. The prosperity of the soul es upon fellowship with Christ. e who are seeking the way of truth, desires happiness and eternal glory, fortunate to be contained in this derful fellowship.

hen once the Christian answers this God is responsible to supply him all his needs. These needs include physical as well as our spiritual. n God's people really enjoy His vship, God is responsible for all their an needs, such as food, clothing, ing, and medical and healing at- on. He even provides a guarding l to guide us and to protect us from and danger. Spiritually, there is ing too good for God's children in world and in the world to come. e God!

l who answer the heavenly calling is d, sanctified and holy, God makes s out of every one who believes. The way we can be satisfied about this relationship is by the exercise of in God and belief in His Holy Word. does not mean that we will not sin, it does mean that **if we sin** we have dvocate with the Father, even the Jesus Christ who will plead our e before the throne of God and His veness will be forthcoming.

alled to be saints! How refreshing! assurance should make us very y. It should also make us willing to e our knowledge and happiness and prosperity with others. This spiritual aggressiveness should be directed to all people everywhere, and most especially to the ones by which God's divine providence has directed our way. The more we give the more we shall receive of God's grace and guidance. If we give nothing, nothing will be turned back to us. No matter how many times we double nothing it comes out nothing: Zero times zero is zero!

God's call, when answered, will bring us into His Kingdom and glory. We, therefore, must walk worthy of His calling. He gives us the power of restraintthe ability to walk in the straight and narrow way, avoiding the sinful activities and pleasures of the world. We become citizens of Heaven and our names are recorded in the Book of Life. Our citizenship is transferred to Heaven, and we become a pilgrim or a stranger in this world. The world is no longer our home.

All people, without the heavenly calling, live in darkness, God calls us into the marvelous light of His Kingdom. This Kingdom is God's gift to a chosen generation, a regal priesthood, an holy nation (Peter 2:9). The called ones become a peculiar people, a people for God's own possession: people willing to become subjects of a kingdom endowed with the most precious inventions or creations Heaven can afford.

When once out of darkness and into God's marvelous light, there is a peace indescribable and full of glory. This glory added to virtue completes His call to us according to His purpose. "All things work together for good to them that love God, to them who are the called of God according to His purpose" (Romans 8:28). God's purpose in giving the call is that He might have an holy nation upon which He can lavish His love and great riches, and thus glorify His name in an holy cause and purpose.

IN MEMORY OF MRS. LILLIE ADAMS MILLS

On July 30, 1976, Mrs. Lillie A. Mills was called home to be with the Lord. She was a faithful member of Black Jack Free Will Baptist Church the last five months she lived and prior to that time a member of Parkers Chapel Free Will Baptist Church for over twenty years. She was the wife of Lester Mills of the Black Jack Community.

TO HAVE KNOWN A DEAR MOTHER LIKE YOU

I'm thankful for a mother like you:
Who with love and compassion reached down and lifted me
from my loneliness and despair,
Who knew my weaknesses but still believed in me,
Who shared my moments of joy and sorrow,
Yes, I'm thankful for a mother like you.

I'm thankful for a mother like you:
Who brought to me hours of joy full measure and
running o'r,
Who gave of herself unceasingly and never counted
the cost,
Who spoke with care and tenderness dispelling any
doubt and fear,
Yes, I'm thankful for a mother like you.

I'm thankful for a mother like you:
Whose heart was touched by the needs of those about her,
Whose faith and courage was revealed in her every word
and deed,
Whose life was lived in such a self-forgetting way that
the love of God shone through,
Yes, I'm truly thankful for a mother like you.

Submitted by her daughter,
Gertrude Haddock

IN APPRECIATION OF OUR MOTHERS

God, be kind to mothers with cookie jars to fill
And funny lullabies to sing when dusk blows down the hill;
Who scrub small children's faces when early school bells ring,
And let a boy bring puppies home, or bugs, or anything.

God, be kind to mothers when it is candle-time,
And children's rounded voices say prayers in order rhyme.
May there be special blessings at night, when houses sleep.
On all the mothers everywhere, who have child hearts to keep.

—Helen Welshimer

Mount Olive College

The Board of Trustees, Faculty and Graduating Class of Mount Olive College request the honor of your presence at the Twenty-second Commencement Exercises Friday, May thirteenth Nineteen hundred and seventy-seven at half past five o'clock Moye Library Lawn

KING TO ADDRESS GRADUATES

The Rev. Wayne King, Free Will Baptist missionary to the Philippines, will address the graduating class of 1977 at the Commencement Worship Service to be held on Sunday, May 8, at 7 o'clock in Rodgers Chapel.

Wayne is a Free Will Baptist minister graduated from Florida State University with a BA degree. He belonged to the honor society of Phi Theta Kappa and Mu Alpha Theta. He has also studied at the University of Florida and Wake Forest Seminary.

He is married to the former Deborah Hines, a 1971 Mount Olive College honor graduate.

With his wife, Wayne felt lead into missionary work in the Philippines. He described their realization of God's calling "like sunlight in a fog."

Wayne and Deborah left his pastorate at Living Waters Free Will Baptist Church near Pikeville to enter the mission field. He has also pastored Sandy Plains Free Will Baptist Church in Duplin County.

GRADUATE EVENTS NEARING AT MOUNT OLIVE COLLEGE

The Graduating Class of 1977 will participate in three special events as the 1976-77 academic year closes.

On Thursday, May 5, prospective graduates and faculty will be the guests of the Mount Olive College Alumni Association at a steak dinner to be held at Eagles Nest.

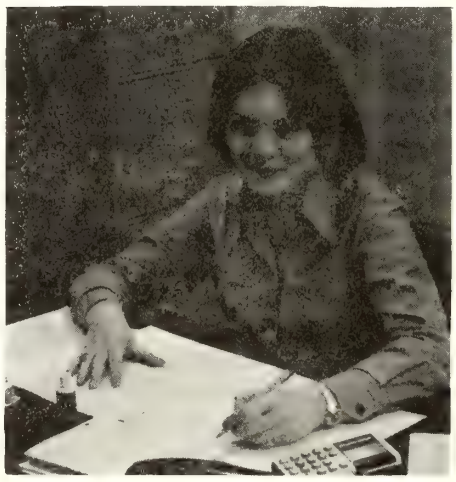
On Sunday, May 8, the Commencement Worship Service will be held in Rodgers Chapel at 7 p. m. The Rev. Wayne King, Free Will Baptist missionary to the Philippines will be the guest speaker.

Commencement for the graduating class of 1977 will be held on Friday, May 13, at 5:30 p. m. on the Moye Library Lawn. In case of rain, the event will be moved inside Rodgers Chapel. The Honorable Charles O. Whitley, United States Congressman from the Third District will bring the Commencement Address. The President's Reception will be immediately following. Free Will Baptists and friends are invited to attend.

WORK IS ACADEMIC FOR MISS GONZALEZ

"This is the perfect solution for a high school senior who can't figure out whether to work or go to college," remarked 19-year-old Debbie Gonzalez.

Debbie is attending classes at Mount Olive College and working at Mount Olive Pickle Company as part of the College's Cooperative Education Program (Co-op).



Debbie Gonzalez is working at Mount Olive Pickle Company and attending classes at Mount Olive College as part of the College's Cooperative Education Program. Debbie is the daughter of the Rev. an Ed Gonzalez.

Co-op gives students an opportun attend classes and hold down a part job for which they receive acad credit for on the job training.

College Leads Family in Different Directions

Debbie graduated from Smithf Selma High School last spring while father, the Rev. Ed Gonzalez pastoring Hopewell Free Will Ba Church on Route 1, Smithfield. W Debbie left home to attend Mount College, her father enrolled in Princ Theological Seminary in Trenton, Jersey, to pursue his Masters deg The Gonzalez family plan to retur Smithfield next year.

Upon entering Mount Olive, De intended to look for a part-time jo help with her expenses. Instead she Jim Coates, Director of the Cooper Education Program, and he enrolled as a Co-op student, securing her ployment with Mount Olive Pi Company.

"I was happy to have a job and credit for it too," Debbie explained, I also think working helps me to preciate my classes more."

Ambition to Become Doctor

Debbie's ambition is to becom medical doctor. "It has been my dr since I was nine years old and I'm fir convinced my decision is right," added.

In her work at the pickle plant, Deb is responsible for combining the formation that is gathered on chemical content in processing diffe brands of pickles.

She has also had some experienc the laboratory with titrations which testing acidity of the pickle juices maintain a certain degree of brine. " interesting how the chemistry must exact here. Chemistry plays an import part in becoming a doctor too," Deb commented.

Classes Are Disciplined and Demanding

"The science classes at Mount Ol are very disciplined and demanding i they are small enough that you can as lot of questions without embarrassm because you know everyone arou you," she added.

Debbie has been a Dean's List stud

ce coming to Mount Olive College and
been asked into Phi Theta Kappa, an
anization that recognizes academic
ellence. She is also a Johnston
holarship recipient for her academic
rit.

"I was so glad to find that in my
irses, everything tied together,"
bbie said, "it's not like you learn
nething and wonder what you learned
or. You can see how all the different
ts fit together," she explained.

Oldest Child Is Influence

On discussing her future as a doctor,
bbie felt that being the oldest in the
hily influenced her decision.

'Since I was the oldest child my two
thers and one sister were always
king demands on my time and energy
help them or do something for them. I
veloped a feeling I was needed and I
ed that. I know as a doctor there will
a great demand on me and someday I
I have the skills to meet the needs of
patients," she said.

Debbie also gave credit to her family
the great inspiration they have been
her ambition to enter medicine. "They
've always believed in my decision to
come a doctor and have encouraged
even though they knew it would be a
at undertaking," added Debbie.

The Gonzalez family moved from
enville to Smithfield when Debbie was
ven years old in 1968. Her mother,
el, was employed as a PBX operator at
st Citizens Bank in Smithfield. "I
ow my home will always be Smithfield,
I'm not sure whether I will return
re to practice or not. I guess that is
too far in the future. "But," she said
oughtfully, "it's not a bad idea."

oming Events . . .

y 14—Central District Youth
Fellowship, Eagle's Nest, 10 A. M.

y 21—Founders' Day Service,
Children's Home, Memorial Chapel,
with the Rev. Fred Rivenbark, Guest
Speaker, 10:30 A. M.

e 20-24—Woman's Conference at
Camp Vandemere



Special Moments

Dear Maggie,

Thirty-three years ago I was under enemy fire on the battlefield in the European Theater of Operation. Prior to my enlistment into the Armed Services, I had just given my life to Jesus. Then I found myself in danger of losing my life. I learned to put my trust in the Lord, and I would say, "God, you are able to keep me from all harm; and I put my life into your hands for safekeeping." The Lord God brought me through those dreadful days and constantly revealed His loving care to me.

Today I cannot forget God's care through those early years of my Christian life. Although I am not under enemy fire yet I realize that I am under fire by the wiles of the devil. Again, as in my early experiences, my trust is in God and His loving care to see me through every trial in life. When my life ends in this present world, my trust in my Saviour is still that He will save me by the power of His right hand; and I will be with Him forevermore.

I thank my Lord and God for His marvelous loving care. "Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them" (Psalm 17:7).

Minister
Greenville, N. C.

MISSIONS

FOREIGN MISSIONS ANNOUNCEMENT

Wayne and Deborah King are presently filling out their itinerary schedule for the available dates remaining before their return to the Philippines sometime this fall. Their appointments are taken upon invitation only and are accepted on a "first come, first served" basis. Any church or pastor who would like to have them for a missions service may contact them at P. O. Box 979, Goldsboro, North Carolina 27530; or by calling them at their home telephone number in Goldsboro: 736-4447.

Most of their dates for Sunday services have already been filled, with the exception of the months of August and September and two or three dates in June and July. However, they are still open for practically all the remaining mid-week services between now and the first of September. If you would like to have them come to your church, it.would probably be advisable to contact them immediately before these remaining dates are filled.

NEWS & NOTES

Easter At
Hickory Chapel

Easter at Hickory Chapel Free Will Baptist Church was a lovely time in the Lord. It began very early. Coffee and doughnuts were served in the May Fellowship Hall at 5 a. m., which preceded a sunrise service at 5:30 a. m. held on the church grounds. The sunrise service was a very touching one as all present relived within their hearts and minds the events surrounding Jesus' crucifixion and resurrection.

The 11 a. m. worship service was very special. The Sudie May auxiliary sponsored a "Bank the Altar with Easter Lilies" service in which everyone was given an opportunity to place a lily in the church in honor of, in appreciation of, or in memory of someone. The response was truly great. The beautiful lilies framed the altar—a very picturesque scene.

Both of these events were enjoyed under the capable direction of Miss Becky Jo Sumner, Mrs. Libby Taylor, Mrs. Carolyn Pearce and Mrs. Loretta Nixon.

Calvary Church
Members Fellowship

The Rev. and Mrs. Dewey C. Boling, the deacons and their wives met at the Western Sizzlin for an evening meal April 4, and fellowship meeting. The meal was delicious and everyone enjoyed the fellowship. Mr. and Mrs. Allen Bartlett, deacon and wife, invited everyone present to meet at their home for home-made ice cream. It was delicious and enjoyed by everyone.

The Rev. Dewey C. Boling and deacons also fed the church congregation on April 24 after the morning worship service. Everyone enjoyed the delicious meal and wished to express their thanks and appreciation to the pastor and deacons for such a good job, well done. This is an annual occasion for the pastor and deacons.

Free Spirit Mission
Revival In Progress

Revival services began at Free Spirit Free Will Baptist Mission on May 2, and will continue through May 6. The Rev. Keith Cobb of Wilson is the guest speaker. Services begin each evening at 7:30 p. m. Everyone is invited to attend the remaining services.

Winterville Church
Schedules Revival

The Winterville Free Will Baptist Church has scheduled its spring revival for the week of May 9-13. Services will begin at 7:30 each evening. The Rev. Keith Cobb, pastor of Fellowship Free Will Baptist Church of Wilson, will be the guest speaker, assisted by the Rev. Bobby Futrell, pastor. Special music will be featured each night. The nursery will be provided for the convenience of the small children. We ask for your prayers, and invite everyone to come and worship with us.

AFC's of Spring Hill
Church Raise Money



Enclosed is a picture of Spring Hill Free Will Baptist AFC's. The AFC's had a bottle collection in March to raise money for the Cragmont building fund. The amount collected for the bottles was matched by Mrs. Helen Whitley of the church. The members engaged in a walk along side the roads looking for bottles and had many donated to them by different individuals. Much hard work was put forth by each and everyone. The final calculation plus donations for fund was $270.

Week-End Revival Planned
At Elwood Lane Church

Elwood Lane Original Free Will Bap Church of Kannapolis will hold a we end revival beginning May 13-15, w the Rev. Douglas Skinner as the gu speaker. Services will begin at 7 p. each evening.

The pastor, the Rev. Paul Jenki invites all to attend these services.

Revival Now In Progress
At Faith Mission

Revival services began on May 2, a will continue through May 6, at Fa Original Free Will Baptist Missi Leland. The services begin at 7:30 e evening with the Rev. Roger Heath as guest speaker. Special singing is be featured each service, and on Fri night there will be a supper at 6 p. served before the service.

The pastor, the Rev. Roger Heath, a members extend a very warm invitat for all to come and worship during remaining services.

David C. Hansley
To Conduct Revival

The Rev. David C. Hansley, pastor Daniels Chapel Free Will Baptist Chur in Wilson, will be the guest speaker revival services at Hillsbury Original F Will Baptist Church of Clinton. Servic will begin each evening at 7:45 p. beginning on May 9, and continu through May 13.

The pastor, the Rev. Ronnie Park and members invite all to attend the services.

Services Held At
Pleasant Grove Church

April 2, 3, and 10 was a time rejoicing at Pleasant Grove Free V Baptist Church. On Saturday night ordaining council met at the church ordain Joey Crumpler, a member Pleasant Grove.

Joey and his wife, the former Ka Wallace, are presently working at Children's Home. He is the son of M and Mrs. Larry Crumpler, also memb of Pleasant Grove church.

Sunday, April 3, was youth Sunday Pleasant Grove. Ellen Parnell served

Continued on Page 14



RELIGIOUS CONTRIBUTIONS FOR MARCH, 1977

Total - $10,292.41

marle Conference

Tabor	$ 74.60
ney	100.00
otal	$ 174.60

e Ridge Association

ar Hill	$ 18.32

e Fear Conference

hel	$ 100.00
dsboro	25.00
ewell	25.00
nston Union	225.00
's Chapel	370.25
st Clinton	45.29
oten's Chapel	64.90
verton Grove	411.17
otal	$ 1,266.61

ntral Conference

ben Grove	$ 181.00
den	155.00
thany	78.51
dar Grove	50.00
mmunity	18.00
da's Grove	287.92
gewood	60.00
n Grove	100.00
e Union	195.07
endship	62.73
enville	255.00
msley	50.00
rrell's Chapel	120.00
go	110.00
ng's Cross Roads	110.00
tle Creek	110.00
urth Union	173.75
ymen's League	63.05
ter's Creek	171.09
ven's Chapel	50.00
ace	18.50
edy Branch	241.69
anoke Rapids	10.00
Saratoga	150.00
Spring Branch	100.00
Sweet Gum Grove	50.00
Tarboro	350.00
Winterville	176.63
Total	$ 3,497.94

Eastern Conference

Antioch	$ 50.00
Bridgeton	223.90
Core Creek	127.10
Crab Point	15.00
Deep Run	110.00
Dublin Grove	166.38
Folkstone	40.00
Friendship	32.29
Hillsberry	10.00
Holly Springs	50.00
Kinston	65.00
Mt. Zion (Onslow)	120.80
Mt. Zion (Pamlico)	100.00
Eula Jones	5.00
Fifth Union	100.00
New Haven	25.31
Northeast	53.06
Oak Grove	230.00
Saint's Delight	10.00
Sandy Plain	353.65
Sarecta	4.00
Spring Hope	100.00
Warden's Grove	10.00
Wintergreen	11.88
Total	$ 2,148.37

Pee Dee Association

Beaverdam	$ 500.00
Oak Grove	75.00
Total	$ 575.00

Piedmont Conference

Bethany	$ 34.18
Gethsemane	10.00
Union Gospel	100.00
Total	$ 144.18

Toe River Association

Roaring Creek	$ 47.14

Western Conference

Branch Chapel	$ 113.42
Everett's Chapel	85.32
Free Spirit Mission	25.00
Fremont	25.00
Friendship	105.00
Kenly	110.00
Little Rock	205.00
Marsh Swamp	60.00
Milbournie	96.00
New Sandy Hill	50.00
People's Chapel	225.00
Piney Grove	125.00
Pleasant Grove	10.00
Rain's Cross Roads	100.00
Rosebud	5.00
Sherron Acres	150.00
Stancil's Chapel	35.51
St. Mary's	500.00
Trinity	25.00
Union Chapel	32.50
Union Grove	102.50
Unity (Durham)	10.00
Wilson	75.00
Total	$ 2,270.25

Other States

Bim, West Virginia	$ 10.00
Cazy, West Virginia	55.00
Boone County, West Virginia	25.00
Flint, Michigan	60.00
Total	$ 150.00

MEMORIAL GIFTS FOR MARCH, 1977

Gifts have been presented to the Free Will Baptist Children's Home to the memory and honor of those listed below.

H. M. Mallard by Mr. and Mrs. Manley Jenkins, Mr. and Mrs. Norman Waller, Mrs. E. M. Richey, Mrs. Nellie Richey, Mrs. Jan Thompson and Debbie, and Mrs. Sally Waller

Mrs. Nancy Kirk Dixon by Mr. and Mrs. C. L. Lupton

Mrs. Ella Wetherington by Mr. and Mrs. R. E. Reel

A. C. Tilghman by Mrs. Louise Mallard

Mrs. A. C. Austin by Ada V. Rice

Mrs. Lou Nichols by Mrs. Mary L. Watson

the Sunday School LESSON

St. Claire Bible Class

For May 15

SPEAKING WITH WISDOM

Lesson Text: James 3:6-18
Memory Verse: James 3:17

I. INTRODUCTION

It is interesting to observe that the writer of the Book of James, in this short epistle, brings up the matter of the tongue or language five times: 1:19, 26; 2:12; 4:11; 5:12; in addition to this passage of today's study, where he deals with the matter at some length. It seems evident that what Matthew Henry calls "tongue-sins" were rather prevalent among the early Christians. Would James find them any less common if he visited one of our churches today?

James is a master of illustration, and in this third chapter from which our printed Scripture for today is taken, he uses no less than seven different figures to describe the tongue and its work. By way of introduction, let's take a brief look at these figures of speech.

First, in Verse 3, he describes the tongue as the **bit** which is used to guide the horse. The horse is strong, and often champing and chafing at restriction; restive and restless; longing to be on the go. Yet such a small thing as the "bit" in his mouth can be used to control his movements. What a picture this is of our lives today. We can think of so many things to say—some of them good and some bad. But the tongue should be the "bit" in our mouths to control and channel our energies in the right direction.

Second, in Verse 4, the **helm** is another illustration of the tongue's influence. The ships of the sea are great and powerful as they plow through the sea, yet they are guided by the small helm. The tongue has a great ministry of guidance. What great good can be accomplished by a word of cheer when one is discouraged! What feelings can be changed by a word of kindness when one is feeling bitterness! Nowhere is the peril of failure more likely than in this realm of the tongue.

Third, in Verse 5, the tongue is compared to a **fire.** What devastation it can work—". . . how great a matter a little fire kindleth." The tongue can be equally destructive. It can discourage; it can cause bitterness; it can break friendships; and it can ruin.

Fourth, the **beasts** of Verse 7. The wild beasts can work great ruin and destruction, but the wild beasts can be tamed, as any circus demonstrates. But James tells us that the tongue cannot be tamed by man. However, we must not forget the ability of God to tame that which man cannot tame. The grace of God can tame the tongue even though it may be beyond the ability of man to tame it.

The **poison** of Verse 8 is the fifth figure of speech which James uses to describe the tongue. Deadly poison does not have to be taken in large doses—a few drops will do. The tongue has but to drop a few wrong words here and there, and the harm is done.

"I lost a very little word, only the other day;
It was a very naughty word I had not meant to say.
But, then, it was not really lost—when from my lips it flew,
My little brother picked it up, and now he says it too!"

—Author Unknown

Two other figures of speech are used in this chapter which we will discuss in the body of the lesson. They are the **fountain** in Verse 11, and the **tree** in Verse 12.

This is a practical lesson, one that should help each one of us to be better Christians. Let us approach the Scripture with the idea of applying it to ourselves.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. The tongue merely expresses what is in the heart and mind of a person. If we really love God and fellowmen, it will show in our d conversation as well as in our prayers

B. Knowledge that is in accord the Spirit and will of Christ can only understood in the light of God's revea Word. We can pray for wisdom (Jar 1:5), and that wisdom will always b harmony with the Bible.

C. The root of bitterness, which self-seeking and others-despising, m be admitted to be sin. We must ask God's forgiveness and help in ov coming it. This must be put out of lives so we can love one another.

D. It is easy to feel superior to oth when you have some knowledge t don't have. As people begin think they know more than others, they of think they know more than God.

E. The tongue is an instrument which we minister to others in Chris name. It is also an indicator of what own heart contains. It can be a sourc blessings or cursings. It can be a too service to God, or of offence to men salvation to others, or condemnation ourselves. It is what we make it to be.

—Standard Lesson Comment

III. ADDITIONAL TRUTHS

A. With the same tongue we p and sing and speak in worship servic exalting God the Father, and in the sa hour may say things that hurt othe When we allow the tongue to sp harmfully of others we are prone to for that they, too, are made in the **similit** or the image of God the same as we.

B. It is one thing to know that tongue has great power for good or e it is another thing to know how to kee under subjection. We can do this c through the power of the Spirit within

C. A pastor was approached b busybody who wanted to tell wrongdoing of a brother in the chur The pastor said to him, "Does anyb else know this but you?" The ans was "No." "Then," said the w pastor, "go home and hide it at the f of Jesus, and never speak of it ag unless God leads you to speak to the m himself. If the Lord wants to brin scandal upon his church, let Him do but don't you be the instrument to ca it."

D. All of us have seen how envy a jealousy have brought disorder a discord in our churches. Heated wo

Continued on Page 15

ote: Some of the earliest childhood stories we
mber having had read or told to us are as fresh
y as yesterday. We choose to print a few in this
nn, in the hope that they will rekindle the spark
ildhood fantasy, and, in turn, remind us again of
noralistic value of little stories.)



story corner

THE BLUE LIGHT

soldier had served a king his master many years, till at last he was turnf without pay or reward. How he d get his living he did not know; so t out and journeyed homeward all n a very downcast mood, until in the ng he came to the edge of a deep . The road leading that way, he ed forward; but before he had gone he saw a light glimmering through rees, towards which he bent his y steps; and soon he came to a hut e no one lived but an old witch. The fellow begged for a night's lodging something to eat and drink; but she d listen to nothing. However, he was asily got rid of; and at last she said, ink I willl take pity on you this once; f I do, you must dig over all my en for me in the morning." The er agreed very willingly to anything asked, and he became her guest.

he next day he kept his word and dug garden very neatly. The job lasted all and in the evening, when his ress would have sent him away, he , "I am so tired with my work that I t beg you to let me stay over the t."

he old lady vowed at first she would do any such thing; but after a great of talk he carried his point, agreeing hop us a whole cart-load of wood for the next day.

he task too was duly ended; but not towards night, and then he found self so tired that he begged a third t's rest; and this too was given, but on his pledging his word that he t day would fetch the witch the blue t that burnt at the bottom of the well.

When morning came she led him to the 's mouth, tied him to a long rope, let him down. At the bottom sure ugh he found the blue light as the witch had said, and at once made the signal for her to draw him up again. But when she had pulled him up so near to the top that she could reach him with her hands, she said, "Give me the light: I will take care of it,"—meaning to play him a trick by taking it for herself and letting him fall again to the bottom of the well.

But the soldier saw through her wicked thoughts, and said, "No, I shall not give you the light till I find myself safe and sound out of the well."

At this she became very angry and dashed him, with the light she had longed for many a year, down to the bottom. And there lay the poor soldier for a while in despair, on the damp mud below, and feared that his end was nigh. But his pipe happened to be in his pocket still half full, and he thought to himself, "I may as well make an end of smoking you out; it is the last pleasure I shall have in this world." So he lit it at the blue light and began to smoke.

Up rose a cloud of smoke, and on a sudden a little black dwarf was seen making his way through the midst of it. "What do you want with me, soldier?" said he.

"I have no business with you," answered he.

But the dwarf said, "I am bound to serve you in every thing, as lord and master of the blue light."

Then first of all, be so good as to help me out of this well." No sooner said than done: the dwarf took him by the hand and drew him up, and the blue light of course with him. "Now do me another piece of kindness," said the soldier: "pray let that old lady take my place in the well."

When the dwarf had done this, and lodged the witch safely at the bottom, they began to ransack her treasures; and the soldier made bold to carry off as much of her gold and silver as he well could. Then the dwarf said, "If you should chance at any time to want me, you have nothing to do but to light your pipe at the blue light, and I will soon be with you."

The soldier was not a little pleased at his good luck, and went to the best inn in the first town he came to and ordered some fine clothes to be made and a handsome room to be got ready for him. When all was ready, he called his little man to him and said, "The king sent me away penniless and left me to hunger and want. I have a mind to show him that it is my turn to be master now; so bring me his daughter here this evening, that she may wait upon me and do what I bid her."

"That is rather a dangerous task," said the dwarf. But away he went, took the princess out of her bed, fast asleep as she was, and brought her to the soldier.

Very early in the morning he carried her back; and as soon as she saw her father, she said, "I had a strange dream last night. I thought I was carried away through the air to a soldier's house, and there I waited upon him as his servant." Then the king wondered greatly as such a story; but told her to make a hole in her pocket and fill it with peas, so that if it were really as she said, and the whole was not a dream, the peas might fall out in the streets as she passed through, and leave a clue to tell whither she had been taken. She did so; but the dwarf had heard the king's plot; and when evening came, and the soldier said he must bring him the princess again, he strewed peas over several of the streets, so that the few that fell from her pocket were not known from the others; and the people amused themselves all the next day picking up peas and wondering where so many came from.

When the princess told her father what had happened to her the second time, he said, "Take one of your shoes with you and hide it in the room you are taken to."

The dwarf heard this also; and when the soldier told him to bring the king's daughter again, he said, "I cannot save you this time; it will be an unlucky thing for you if you are found out—as I think

you will.'' But the soldier would have his own way. ''Then you must take care and make the best of your way out of the city gate very early in the morning,'' said the dwarf.

The princess kept one shoe on as her father bid her, and hid it in the soldier's room; and when she got back to her father, he ordered it to be sought for all over the town; and at last it was found where she had hid it. The soldier had run away, it is true; but he had been too slow and was soon caught and thrown into a strong prison and loaded with chains. What was worse, in the hurry of his flight, he had left behind him his great treasure, the blue light, and all his gold, and had nothing left in his pocket but one poor ducat.

As he was standing very sorrowful at the prison grating, he saw one of his comrades, and calling out to him said, ''If you will bring me a little bundle I left in the inn, I will give you a ducat.''

His conrade thought this very good pay for such a job; so he went away and soon came back bringing the blue light and the gold. Then the prisoner soon lit his pipe. Up rose the smoke, and with it came his old friend, the little dwarf. ''Do not fear, master,'' said he: ''keep up your heart at your trial and leave everything to take its course;—only mind to take the blue light with you.''

The trial soon came on; the matter was sifted to the bottom; the prisoner found guilty, and his doom passed:—he was ordered to be hanged forthwith on the gallows-tree.

But as he was led out, he said he had one favor to beg of the king. ''What is it?'' said his majesty.

That you will deign to let me smoke one pipe on the road.''

''Two, if you like,'' said the king.

Then he lit his pipe at the blue light, and the black dwarf was before him in a moment. ''Be so good as to kill, slay, or put to flight all these people,'' said the soldier: ''and as for the king, you may cut him into three pieces.''

Then the dwarf began to lay about him, and soon got rid of the crowd around: but the king begged hard for mercy; and, to save his life, agreed to let the soldier have the princess for his wife and to leave the kingdom to him when he died.

''The fruit of the righteous is a tree of life; and he that winneth souls is wise. (Proverbs 11:30).

SUNDAY SCHOOL LESSON

Continued from Page 12

are spoken in haste. Things are said which were not meant to be said. One word leads to another, all fed by the evil spirit of **envying and strife.** Finally, words that should have been left unspoken lead to overt acts of sin: lying against one another, voting in church against what we know is right just because someone we dislike was in favor of it. The church which might have glorified God becomes a house of hate, a place of human sorrow, a disgrace to the name of Jesus.

E. If we have bitterness in our hearts against others we should be ashamed of it for it has no place in the Spirit of Christ which dwells within us. James gives us a sobering thought in regards to this. He says that if we have **bitter envying** and evil jealousy in our hearts we should not brag about our goodness—not brag about what we do not actually have, for in doing so we lie against the truth. That is, we say one thing in boasting about a wholesome righteousness in our lives and, because the bitterness in our hearts nullifies righteousness, we say another in falsehood.

—The Advanced Quarterly (F. W. B.)

NEWS NOTES

Continued from Page 10

superintendent, choir leader, and had charge of the church services. The youth of the church taught Sunday school, led in prayer, ushered, and had special singing. The choir and quartet sang several numbers. The Rev. Douglas Skinner, manager of Cragmont, brought the message for the day.

The church is very proud of Mr. and Mrs. Lemuel Hood, youth directors, and their eight youth leaders. May the Lord continue to bless them in their work for the church.

April 10 was Cragmont Sunday. It has been the custom to bring thirty pieces of silver on Easter Sunday for Cragmont and this year Pleasant Grove tried to make a special offering to help with the building fund at Cragmont. When all contributions were in they had over a thousand dollars.

Pray for Pleasant Grove that they may do greater work for the Lord.

Woman's Auxili

The North Carolina State Free Baptist Woman's Auxiliary Conve will convene at Rodgers Chapel, M Olive College, Mount Olive, Carolina, on Thursday, May 5, 1 The convention theme will be ''. . was with Moses, so I will be with . . .'' (Joshua 1:5). Mrs. Fred Reg will serve as pianist, Mrs. Carlton L as organist, and Mrs. William Da song director. The program is as foll

Morning Session

9:45—Advanced Registration
10:00—Hymn 423, ''How Firm Foundation''
—Invocation
—Greetings, Mrs. Rachel Dur President
10:10—Eastern District, ''Welcom the Sewing Circle''
—Saint Mary's Woman's Auxi
10:30—Special Music, Mount Singers
10:40—Central District, ''I Missionary Society''
—''Education Through the Yea
11:00—Business Session
11:15—Western District, ''Youth Age''
11:35—Hymn, ''Amazing Grace''
11:40—Pee Dee District, ''Ways Means''
—''Jehoida's Chest''
—Offering
—Offertory Prayer, Mrs. L. Ballard
12:00—Cape Fear District, ''Unitec Growth''
12:20—Announcements
12:30—Adjourn for Lunch
—Prayer, Rev. L. E. Ballard

Afternoon Session

1:30—Hymn 363, ''Lead On O Eternal''
—Prayer
1:40—Piedmont District, ''I Will Lif Mine Eyes unto the Hills''
—''A Great Helping Hand''
2:00—Life Membership Award
2:10—Albemarle District, ''Miss Through the Years''
—Woman's National Auxi Convention
2:30—Business
2:45—''Project the Future,'' Rachel Duncan, President
3:00—Hymn, ''To God Be the Glory''
—Adjournment



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C.

EXPERIENCE JESUS EVERY DAY—AT CRAGMONT!

The General Youth Conference will be held June 13-18. John Williams is director immy Webster is assistant director and registrar. The total cost for the week is dollars ($50); seven dollars ($7) for registration and the remaining forty-three s ($43) to be paid upon boarding the bus. The camper will need extra money for e trip and a picture. We also stress that the camper will need enough money to meal going to Cragmont and a meal on the return trip home. This meal is usually nburger.

Get excited! Start saving your money! Plan to spend June 13-18 with us at mont. You will make new friends and enrich your relationship with our best d of all—Jesus.

We'll be looking for YOU.

APPLICATION

e _____

_____ Sex _____

ess _____ Phone No. _____

nts or Guardian _____

ch _____

Send form to Jimmy Webster, Route 1, Box 181, Beulaville, North Carolina 8; or phone 298-4104. Make checks payable to General Youth Conference.

hurches and Ministers Available

e: This column is provided, when needed, ny church that is seeking a pastor and for minister who is seeking a church to serve would like to give such notice. Please send necessary information to the editor of "The Will Baptist." Each notice will run for two es only.)

tter's Creek Free Will Baptist Church eeking a new pastor for the first and d Sunday each month. Anyone who is interested and qualified please contact Mrs. Edna Ruth Pittman, Route 1, Box 296E, Macclesfield, North Carolina; or call 827-4895 after 6 p. m.

The Rev. Bass M. Mitchell announces that he is available for part-time or full-time pastoral work. You may contact him by writing the Rev. Bass Mitchell, Route 5, Box 383, Wilson, North Carolina 27893 or calling him at 237-5767 after 5 p. m.

MOTHER'S BEATITUDES

by Lenorah Zearfoss

Often we find it hard to express our love for mother. Perhaps the words of a six-year-old would be helpful. Struggling with the mysteries of mathematics, he expressed his affection for his mother this way: "Mommy, I love you as many times as God can count."

Perhaps the following Mother's Beatitudes might be helpful to our mothers, busy rearing their families and doing all that is involved in the function of their high office:

"Blessed is the mother who understands her child, for she shall inherit a kingdom of memories.

Blessed is the mother who knows how to comfort, for she shall possess a child's devotion.

Blessed is the mother who guides by the path of righteousness, for she shall be proud of her offspring.

Blessed is the mother who is never shocked, for she shall receive the confidences.

Blessed is the mother who teaches respect, for she shall be respected.

Blessed is the mother who emphasizes the good and minimizes the bad, for in like manner the child shall make evaluations.

Blessed is the mother who treats her child as she would be treated, for her home shall be filled with happiness.

Blessed is the mother who answers simply the startling questions, for she shall always be trusted.

Blessed is the mother who has character strong enough to withstand the thoughtless remarks and resentments of a growing child, for again in due time she shall be honored."

When your young child (or grandchild) is old enough to appreciate the Bible's importance, what better gift for a birthday than one with his name imprinted on the cover?

UNIVERSITY
N. C. 2776

MOUNT OLIVE COLLEGE

Cordially Invites You To Attend A

FESTIVAL OF CHRISTIAN MUSIC

at

EAGLES NEST CONFERENCE CENTER

SATURDAY, MAY 7, 1977
9:30 A. M.

PROGRAM PARTICIPANTS

THE KINGSMEN	Asheville, N. C.
THE CASHWELLS	Clarkton, N. C.
THE CROSS MEN	Beckley, W. Va.
THE CRUSADERS	Winterville, N. C.
THE MIRACLES	Ahoskie, N. C.
THE PRESCOTT FAMILY	Grantsboro, N. C.
THE SINGING ORMONDS	New Bern, N. C.
THE NEW CREATIONS	Mount Olive, N. C.
THE MELLOTONES	Kinston, N. C.

LUNCH WILL BE CATERED

($2.00 Per Plate)



You promised yourself you'd go to him tomorrow and make amends. Tomorrow was here, and it was too late. The web was already woven.

DUKE U... MAY 11 ... Durham, N. C.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 11, 1977

AN ILL-WOVEN WEB

In the stillness of the night, the soul can reflect upon the activities of the day. Sometimes such reflection results in sleeplessness.

Sleep will not come for numerous reasons. A word spoken in haste, you remember, reduced someone to tears; so you stare toward the blackness of the ceiling, wishing that you could take back the inappropriate remark. You express your regret inwardly, perhaps even asking God's forgiveness; but your heart still feels the prick of rebuke.

You sigh and turn your face toward the bleak dullness of the shadow shrouded wall. Silhouettes of moving objects, projected by muted moonlight, play upon the gray, gray color of your bed covering. You drew those drapes earlier, hoping to escape the accusing light. You wanted to be alone, but your conscience refused to leave.

So you are *not* alone. You cannot hide. You cannot shut out the light; your eyes have adjusted themselves, and the would-be dark interior of your haven seems illuminated. Your mind suffers; your heart hurts—all because of one ill-chosen remark.

You cannot undo the wrong. It is too late. You agonize, and your mind embraces all the seemingly insignificant jests you have ever made—statements which, for the most part, were innocent, but, which, at this hour of reflection, have merited reevaluation. "I should never have said that," you think. "If only I had it to do over again. . . ."

You toss; you turn. You turn over again. Your eyes focus on the glowing dial of the digital clock: 3 a. m. You haven't even closed your eyes. With each thump of the pulse in your aching temples, you feel condemnation. The pulsating reprimand gets stronger; your mouth is dry. You swallow an arid lump. Your throat is jammed.

You grope for the glass on the nightstand, spilling nervous water on the carpet as you bring the drink to your lips. You switch on the light. You gulp a few swallows of water, nearly strangling. You replace the glass. An angry spider, whose domain you have invaded, scrambles from the nightstand and crawls up the wall. You'll get him tomorrow, you promise yourself. So you turn off the light, and again try to relax.

Five o'clock. Still no sleep. If only you had not spoken those words! If only you had been more careful of the person's feelings! If only! If only! But how could you know?

You tell yourself that you will make it all right tomorrow. It is already tomorrow. The clock says 6 a. m. Time to get up. Time to busy yourself with whatever you do before you meet your day.

The telephone rings. It startles you. You seldom receive calls this early in the morning. You grab the receiver. The voice at the other end gravely pronounces what you had feared: "He is dead."

Your vocal chords will not respond. Your chest is bursting. After several seconds, you manage, "Oh my God—when?"

"Just now."

A muffled sob escapes your lips as you drop the receiver and sink to the chair in disbelief. Each breath sends knifing pains through your body. Your soul cries out: "If only I hadn't said what I said!"

What had you said? Oh, it was a silly little remark, something people occasionally say. Nothing too consequential. Except, this time, you feel an awesome responsibility for having forecast the event. In childish anger you had said to a friend, "Why don't you drop dead?"

His tearful answer had been, "The doctor tells me that I probably will—soon."

You laughed it off. But, when darkness settled over your world and you experienced the pangs of chastisement, you promised yourself you'd go to him tomorrow and make amends.

Tomorrow was here, and it was too late.

Your eyes wander to the corner of the room. There hangs a spiderweb. You shiver. You have woven one yourself. In the middle of the silken network of strings hangs a dead fly—your death wish. The spider is gone, but the web remains. Somehow you wish that *you* could be the fly.

Does it not behoove each of us to guard our words and choose them well? While this incident is imaginary, it is possible.

Too late, too late the bitter wail, when the lifeless body cannot hear, "I'm sorry I said that."

Cover Photo by Harold Lambe



Tommy Manning
Editor

the free will baptist

MAY 11, 1977

Volume 92 Num

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Bundle Plan: Lots of 25 or more "Bap are sent to one individual who in turn distri these. A 50 percent discount is offered this plan.

The contents herein do not necessarily r the beliefs or policies of the editor or o **Free Will Baptist.** The responsibility for article is given the person whose name ap under the title or to the person submitting article.

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Walter Reynolds, **Manager**; Tommy Mani **Editor of Literature**;

A GREAT LADY— OUR CHURCH

by
Mrs. Hersel Bowen,
Winterville, N. C.

HE stands alone near the little side road, draped in t, tender beauty. Her arms lift to pointing out the way upward for all s. She never shifts or changes her of life, for there is only One Way. leads us onward and upward, to

er voice rings like a heavenly —praise God in the highest—and wishes each of us peace on earth. is always awake, waiting and ching for us to come to her, bringing joys, sorrows, burdens, and taches. No one eases our pains and ows as well as God, through her. She till standing by when others seem to e forgotten us. She is in that Hand of lands, the Lord Jesus Christ.

you pass by her on your way, you feel her warmth as she pleads with of us, "Come in, rest your soul." ve dare pass by her and miss the joy great lady can bring?

his great lady is our home church. we never let her stand alone for too long at a time. Let's share her quiet, tender beauty. God will meet us there.

May our hearts lift upward, as her arms lift for us. We should always be moving toward her. May we never be guilty of shifting away from her and leaving her lonely and empty. May we each follow her well on the onward and upward path toward God.

All of our voices (even those who can't sing too well) can praise God with a joyful noise. I hope we are never caught sleeping when we ought to be about her business—God's business. Being a part of her and her service will bring us peace. As you step inside her, do you feel the wonderful peace and joy? God has placed His Hand upon her. Let us, as members, never let go of her hand, or His. Our church needs all of us. But most of all, we need her, every day.

May her light shine here, and every where, both far and near. Only we, as members, can do this. Her warmth should send us out **into** the world to bring others, so they may feed their souls at God's feet. I know God is within our church, but we must be there to receive the great blessings and joys He has to offer.

Do we dare neglect this wonderful and great lady, our church? Her arms are reaching out for you and me. Come, let us rest our souls together. May our church be the lighthouse for your soul and mine. May we never stray so far away that we **can** and **will** get lost. May the storms of life never put her lights out. Do we dare stay away too long, or pass by her?

Come, let us share her quiet, tender beauty. God has given her to us, let us use her well. May we, with Horatius Bonar and John B. Dykes, hear the voice of Jesus:

"I heard the voice of Jesus say, 'I am this dark world's Light; Look unto me, thy morn shall rise, and all thy day be bright.' I looked to Jesus, and I found in Him my Star, my Sun; and in the Light of life I'll walk, 'til traveling days are done."

Come, let us keep traveling together with God, in our church.

Family Devotions

SUNDAY, MAY 15
Scripture Reading—1 Kings 21:2

WORTHLESS MONEY

Tightly clasping a penny in her small hand, a little girl entered a candy store and laying her penny on the counter, she lingered over the different kinds of sweets temptingly displayed, and finally made a choice. Pointing one chubby finger, she said to the clerk, "I'll take that one." "I'm afraid that one is two cents," said the clerk consolingly. Again the child inspected the different candies, and again indicated her selection. "That one is two cents also," the clerk was forced to repeat. Ruefully she turned away and started to leave. "Wait, little girl," called the clerk, "you've forgotten your penny." "I don't want it," was her reply; "it won't buy anything." The story reminded us of that prophecy of the day when our gold shall be removed from us, and men will "cast their silver in the streets" (see Ezekiel 7:17-19). Men will become so exasperated over the uselessness of their money that they will cast it in the streets!

PRAYER THOUGHT

This prophecy has almost been fulfilled. Today the buying power of our money is almost useless. Truly the day of the Lord's return is near at hand.

MONDAY, MAY 16
Scripture Reading—Ecclesiastes 3:4

LOSING HONESTLY

Billy's team lost the game to a team which played unfairly and dishonestly. Dejected, Billy said to his mother, "God was on the side of the opposing team. They cheated and won the game."

When Billy's father came home, the mother told him what Billy had said. He went immediately to Billy's room and cheerfully said, "Hi, Billy! I heard your team won today!"

Billy replied, "You heard wrong, because we didn't."

"Son," said his father, "I heard there were *two* contests. It is true that your team was outscored by the opposing dishonest team, but your team won *morally* because your team didn't resort to any unfair or dishonest tactics and you didn't become angry and use obscene language. Congratulations, Billy! Your team won and I'm proud of you!"

Whenever anyone wins unfairly and dishonestly, he is in reality the loser.

PRAYER THOUGHT

Just as this father could apply a higher law to Billy's team's "loss," and call it a victory, in like manner does God call the score differently from the world's reckoning of our adult "games."

TUESDAY, MAY 17
Scripture Reading—Luke 21:2-4

LOSING THEIR HOME FOR HIS SAKE

Dr. Truett of Texas was invited to a church that was raising $6,500 to dedicate a church building. After $3,500 had been promised, the offerings ceased. Then a plainly dressed woman arose and spoke to her husband who was taking the names. "Charley, I wonder if you would be willing to give our little cottage, just out of debt. We were offered $3,500 for it yesterday. Would you be willing to give our little house for Christ that His house may be free?" The fine fellow responded in the same high spirit: "Jennie, dear, I was thinking of the same thing." Then looking up at me with his face covered with tears, he said, "We will give the $3,500." Then there followed a scene beyond description. Men and women sobbed aloud, and almost in a moment the $3,500 was provided. Then without invitation there came down the aisle men and women, saying, "Sir, where is the Saviour, and how can we find Him?"

PRAYER THOUGHT

Do we know God as this couple did? If not, may we begin today to become more like these two. It works miracles!

WEDNESDAY, MAY 18
Scripture Reading—Hebrews 1

BEAUTY

Look at a poor little colorless
of water, hanging weakly on a t
of grass. It is not beautiful at all;
should you stop to look at it? Sta
the sun has risen, and now look.
sparkling like a diamond; and if
look at it from another side, it wi
glowing like a ruby, and prese
gleaming like an emerald. The
little drop has become one of
brightest and loveliest things you
saw. But is it its own brightness
beauty? No; if it slipped down t
ground out of the sunshine, it woul
only a poor little dirty drop of wa
So, if the Sun of Righteousness,
glorious and lovely Saviour, sh
upon you, a little ray of His
brightness and beauty will be
upon you.

PRAYER THOUGHT

*We are like the moon, in that
light is reflected light—not light m
from our own power. The moon's l
is from the sun, and ours is from
Son.*

THURSDAY, MAY 19
Scripture Reading—1 Peter 1:22

A SWEET CONTAGION

"Everybody smiled at me. T
were all nice people we met
walking," delightedly retorted the
who had just returned from the par

"Bless the child, it was her
sweet little smile, ready
everybody, that made them all sm
back," laughed the maid who
been along.

If you give goodwill, you
receive goodwill in return. M
people will respond to your g
opinion of them by thinking well
you. And not the least pleas
thought will come with the knowle
that your smile is helping othe
quite as much as their smiles h
you.

PRAYER THOUGHT

*A friendly smile from someone
can cheer the heart of the m
depressed. It may take effort bu
could brighten the day for anot
who is more troubled than you.*

FRIDAY, MAY 20
Scripture Reading—Luke 23:43

HEAVEN INDEED

"It was a Sunday afternoon. I

my little boy of four summers walk to our village cemetery to he grave of an infant recently d there. We were walking ward hand in hand, and had silent for some time, when the lad said: 'Papa, when you die go to heaven, will you take me, Somewhat in wonder at his ss question, I replied, "Why, my He gripped my hand more ly as he looked up with the light ve in his eyes, and said tenderly, se I want to go with you.' What er could I make him? To go with Then he would fear not. Heaven d be home for him if I were there. e flashed into my mind the our's word, 'Thou shalt go with n paradise' " (see Luke 23:43).

PRAYER THOUGHT

we will trust Jesus as this little rusted his father, death should little fear for us. There is one on the other side, waiting.

SATURDAY, MAY 21

ipture Reading—John 14:13, 14

GOD DOESN'T LIVE AT OUR HOUSE

e-year-old Margaret and her ier were frequent visitors in the e of a neighbor. One of the never- ng wonders which little Margaret ered as she visited in Hortense's e was the prayer time. Hortense's y read out of the big black Book afterward talked to God as if He near and dear to them all. etimes the family would join in ng a song of praise. One morning n Margaret had been present at prayer time, Hortense's mother ested, "Margaret, don't you pray our house?" Margaret shook her sadly and said, "No, you see, doesn't live at our home like He at yours." Margaret's home was o means a so-called American e. But if the little girl wanted to t God, the heavenly Father, she to go next door. He just wasn't ded in her family circle.

PRAYER THOUGHT

es God live in your house? But er still, Does he live in your body? s begin today to make God a nber of our family. No home is plete without Him.

evotions used by permission, *ght's Master Book of New strations*, Eerdman's Press.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "If ye love me, keep my commandments" (John 14:15).

LOVE TO JESUS—A TRUE TEST

Every Christian should be willing to submit to the obedience test. Not only submit to the test, but to anxiously schedule these tests whenever he feels that his spiritual fires are cooling down. Every one needs recharging occasionally. Most students see the need of refresher course studies, and often this added study and concentration results in greater success, and a fulfillment of desired goals. There is a need for all Christians to refurbish their religious endeavors, occasionally, at least.

The true test of love to Christ is obedience in five ways. First, it is the test which the Bible prescribes. You do not need to take someone's word, though a consecrated man of God can and does add strength and understanding to the unlearned and weak Christian. The Bible is under the plan and power of the Holy Spirit. He teaches the truth to every one. He teaches the same truth to all—He does not bend the truth so as to create contrary interpretations of the Scriptures as others who rely on the leadership of God's Holy Spirit. We are to ". . . Search the scriptures . . ." (John 5:39). This is the first and most important obedience test.

Second, obedience is the test which reason sanctions. If you love your Lord, there will be reason to keep His commandments. You will know that Jesus will never make His commandments greater than you can keep. You will know also that whatever commandment He cites to you, and you keep it, you will be better advantaged in doing it. If He makes some request of us, we must not question why, but proceed to do it. We will learn that ". . . it is required in stewards that a man be found faithful" (1 Corinthians 4:2). Do God's will at any cost for He will reward you for your obedience.

The third obedience test is the test to which the renewed heart responds. The person, who loves his Lord, responds to all commandments out of a heart renewed in grace and power. At this point, it would be good to recall some of our Lord's commandments. Like, for example, the one which says ". . . seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you" (Luke 12:31). The Lord would have us speak the truth, attend the house of worship, pay our tithes, and love our neighbor as we love ourselves. Still another request He makes is that we **be perfect** even as our Father in Heaven is perfect. This one obedience test may raise questions, but, just remember that God knows us in a different way. His measure of perfection is consumated in Christ, so, if we are in Christ that is a sure thing that this is God's perfection for us.

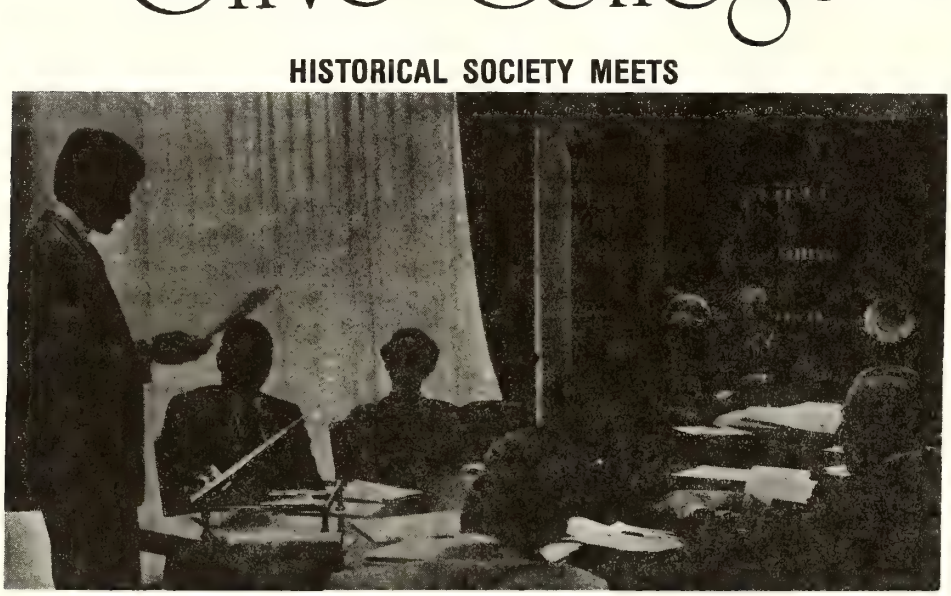
The fourth obedience test has to do with the test which experience ratifies. Experience is the best teacher. One must experience obedience to his Lord's demands. When once you learn the joys and blessings which come to the worshiper who sincerely and honestly takes part in all the worship, train-in, benevolence, evangelistic and missionary services of the church, you will try to be a part of them. You will learn that there is real joy in sacrifice, self-denial, and giving until it really hurts—and then until it does not hurt at all.

Finally, the love test of obedience supercedes all others. If the only reason you have for obedience to Christ is simply that you love Him, you will find a way to please Him. Jesus loves us—He died to save us—He arose from the dead because He wanted to see us in Heaven. The design and purpose of His love for us is that He might provide for His own people a home (yes, a mansion) in the Holy City. This will restore our right to the Tree of Life, and ever-lasting peace and prosperity.

You have an obligation to take care of yourself for those who depend upon you—even in the so-called "little things." Fasten that seat belt **every** time you get in your car.

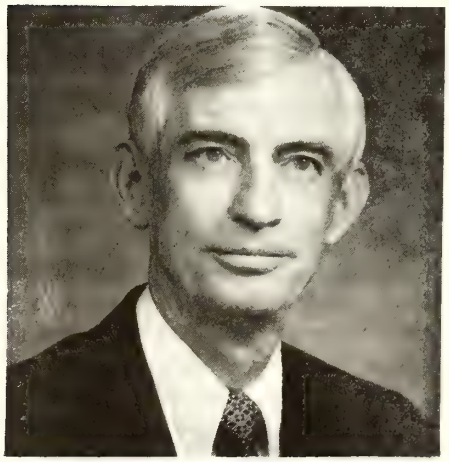
Mount Olive College

HISTORICAL SOCIETY MEETS



The semiannual meeting of the Free Will Baptist Historical Society was held Thursday, April 28, at Mount Olive College. Gary Barefoot, Mount Olive College librarian and Historical Society member is shown giving one of the four researched speeches concerning the early development of the church. Shown above are Dr. Michael Pelt, the Rev. L. E. Ballard, the Rev. James Evans, Mrs. Evans, Adrian Grubbs, Claude Moore and Barefoot, standing.

WHITLEY TO SPEAK AT GRADUATION



Congressman Charles O. Whitley, of Mount Olive, will deliver the commencement address at Mount Olive College on Friday, May 13.

Whitley was elected to Congress in 1976 after serving as administrative assistant to former Congressman David Henderson for 16 years.

He graduated from Wake Forest University in 1948 and was a member of Phi Beta Kappa honor fraternity. He holds two graduate degrees in law and government from George Washington University.

Prior to assuming his position with Henderson, Congressman Whitley practiced law in Mount Olive and for six years served as town attorney.

A charter member of the Mount Olive Jaycees, Whitley was presented the first Distinguished Service Award given in Mount Olive. He is also a Rotarian and past president of the Mount Olive Rotary Club. Whitley is also a member of the Masonic Order and a member of the Wayne County Bar Association. He is now serving his third four-year term on the Board of Trustees of Campbell College.

He is a member of the First Baptist church in Mount Olive where he has served as a deacon and Sunday school teacher for 23 years. He is married to the former Audrey Kornegay and they have three children.

FREE WILL BAPTISTS AWARD SCHOLARSHIPS

The following Free Will Ba students were awarded Fa Scholarships at Mount Olive Colleg the upcoming 1977-78 academic yea

They are Debra Ann Barnes Union Chapel church in Plymouth, J Ruth Brewer from Dublin Grove ch near Aurora, Amanda Joy Davidson Jackson Heights in Kinston, Donna M Grady from Sarecta church in Ke sville, Cindy Lynelle Harrison from Road church in Snow Hill, and Deb Jo Housend from Beaverdam churc Whiteville.

Also, Anita Gail Howell from U Grove church in Pikeville, Pamela Johnson from Calvary church in Elm Danny Wayne Jones from Spring church near Goldsboro, Kermit Lamm of Little Rock church in Luca Angela Cherry Oliver from Mount T church in Creswell, Cynthia Lyn Padgett from Mount Olive church Jamesville.

And, Teresa Faye Phelps from M Tabor church in Creswell, Suzette Tu from Jackson Heights in Kinston, J Timothy Tyndall from Cabin church Pink Hill, William Craig Wells from M Zion church near Beulaville, and M Frances Willis from Davis church Davis.

Recipients of Faculty Scholarsh must be in the top 25 percent of t graduating class and have a high sc average of B.

MOYE LIBRARY

Gifts to Moye Library, Mount C College, during the month of April, 19 totaled $274.50 and are as follows:

In Memory Of

Mr. McEnnis Barfield by Mrs. Ar G. Talton and Kathy, Mount Olive.

Mrs. Fannie N. Boykin by Mr. Mrs. Roney B. Bunn Jr., Kenly and and Mrs. Abner H. Miller, Wilson.

Mrs. Luby R. Casey by Gary Barefoot, Mount Olive.

Mr. Clyde Flowers by Mr. and M Rodney Knowles, Mount Olive.

Mrs. Celia Hart Garris by Gary Barefoot, Mount Olive.

Mrs. Elizabeth Herring by Gary Barefoot, Mount Olive, and Mr. and M Richard Blackwelder, Mount Olive.

Mr. Larry Hooks by Dr. and M

. Lownes Jr., Mount Olive.
s. Sue Britt Kelly by Mr. and Mrs. ey Knowles, Mount Olive.
va Rowe Line by Mr. and Mrs. rd L. Hill, Ayden.
s. Jean Martin by Gary F. Barefoot, t Olive.
. Emmett Massey by Mr. and Mrs. Wood, Miss Pam Wood, Four Oaks.
s. Emily Maurer by Mr. and Mrs. s B. Hunt, Lucama.
. Frank Moore by Gary F. Barefoot, t Olive.
. Rotha W. Reardon by Mr. and Carl W. Powell, Kenansville and Bryce Ficken, Mount Olive.
. L. A. Renfrow by Little Rock Free Baptist Church, Lucama and Mrs. an Atkinson, Lucama.
s. Effie Wall Scott by Mrs. Annie G. r, Selma.
r. Sylvester Tew II by Staff, nour Johnson Air Force Base, sboro.
r. Norwood Vann by Mr. and Mrs. ld Herring Jr., Mount Olive.
r. Harold Whitfield by Mount Olive ge Alumni Association, Mount Olive.
rs. Cora White Whittley by Billy and e Dilday, Ahoskie and William and i Dilday Ahoskie.
r. Virginius Faison Williams by Mrs. ie S. Britt, Turkey; Mrs. Sallie Peirce on and Colonel Faison Gibson, hington; D. C.; Mr. and Mrs. Harold ing, Mount Olive; and Mr. and Mrs. de Moore, Turkey.
rs. Bettie E. Wooten by Mr. and . Edward L. Walston, Pinetops.

In Honor Of

rs. Miranda Connor by Doug nor, Mount Olive.
r. Martin Lancaster by Gary F. foot, Mount Olive.
andal "Ty" Martin by Mount Olive ge Alumni Association, Mount Olive.

MEMORIAL GIFTS TO MOUNT OLIVE COLLEGE

he following memorial gifts to Mount College during the month of April ed $1,598.35. These gifts are in tion to those made to Moye Library.

In Memory Of

rs. J. C. Griffin by J. C. Griffin III, igh; Miss Sadie M. Taylor, Durham; eley's Creek Woman's Auxiliary, er; and Mr. and Mrs. J. C. Boyd, nville

The Rev. J. O. Fort by Mrs. J. O. Fort, Jakin, Georgia

Mrs. Sandra Everington Aldridge and Leah Kristen Aldridge by Heber Aldridge, Kinston

William Whatley Pierson by Mrs. Mary H. Borgognoni, Mount Olive

McCotter-Fowler Memorial Fund by W. F. Rawls and Mrs. Margaret R. Stancil, New Bern

Mrs. Celia Hart Garris by Mr. and Mrs. Robert Booth, Ayden; Mr. and Mrs. Kelly Butler, Ayden; Mr. and Mrs. Ray Hart, Hookerton; Mr. and Mrs. C. L. Westbrook, Ayden; and Mr. and Mrs. T. E. Hales, Zebulon

The Rev. Willet L. Moretz by Mrs. Anna H. Moretz, Swannanoa

William A. Boykin and Catherine Rains Boykin by Mrs. Eva B. Williamson, Princeton

SPRINGTIME AT ROBERT'S GROVE

When the trees begin to shoot forth their buds and flowers spring up out of the soil, our minds automatically think of springtime. And then our young people appear in the picture. Such has been the case at Robert's Grove Free Will Baptist Church, Route 1, Dunn, this spring. The young people have been very busy.

On Monday night, March 7, 1977, a series of revival services began at the church and continued through Friday night, with special music each night. The Rev. David Charles Hansley was the evangelist. And he was surely under the inspiration of God, for you could feel the Holy Spirit as it hovered over the congregation. From this revival the church was rewarded with five new converts, five who came in by letter (all young people) and many who rededicated their life to Christ.

On Sunday, March 27, "Youth Sunday" was observed. The young people filled all officers during Sunday school and worship service. Larry Thomas Faircloth, son of Mr. and Mrs. J. L. Faircloth, delivered the morning message. His topic was, "The Christians Way of Life." Luke 4:1-4 was his scriptural background. He expounded the words, "Love, time, forgiveness, faith, and joy," and how the Christian should use them in his daily life.

The church is wonderfully blessed to have Mrs. Susan Faircloth, Mrs. Carolyn Tew, Mrs. Frankie Wrench, Mrs. Brenda Yendall, and Mrs. Elgree Faircloth to council the young people.

Then on Tuesday night, April 26, at the AFC Mother-Daughter, Father-Son Banquet was held in the church fellowship hall. The hall was beautifully decorated and so were the tables. A delicious dinner was served to eighty attendants. After dinner the AFC's paid "tribute to their mothers and fathers." This was followed by a singspiration time with the Six in Christ, young people of the church, and the Staff Trio of Dunn bringing the gospel in song.

The pastor, the Rev. A. B. Bryan, and the church members say "Thanks" to Mrs. Frankie Wrench, Mrs. Carolyn Tew, and the AFC's for a job well done.

Coming Events . . .

May 20, 1977—Singspiration, Bethany Free Will Baptist Church, 7:30 P. M.

May 21, 1977—Singspiration, First Free Will Baptist Church, Taraboro, 7:30 P. M.

NOTICE

Please notice that the official address for the Victory Free Will Baptist Mission is as follows: Victory Free Will Baptist Mission, P. O. Box 608, Hope Mills, North Carolina 28348.

ATTENTION!

Anyone who has purchased the Standard Junior 5-Day Craft 3-packet (bird house plak) from the Press, please check to see if all 3 die-cut plywood sheets are in each box. If not, notify the Press, so that this matter can be corrected.

CANCELLATION

The Bob Harrington Crusade scheduled at Black Jack Free Will Baptist Church, Route 3, Greenville, for June 12, has been cancelled.



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C.

The Cragmont report for March should have read:

Western District

Kenly	
Mr. and Mrs. James Joyner	$ 10.00
Mr. and Mrs. Henry Raper	50.00
Little Rock	200.00
Micro	100.00
Milbournie	23.00
Mount Zion, Nash County	35.01
Delores Rackley	25.00
Mr. and Mrs. Harold Rackley	25.00

Respectfully,
Mrs. A. B. Chandler, Treasurer

Balance Brought Forward April, 1977 $ 1,566.93

Receipts

Cape Fear District		
Happiness Mission	$ 25.00	
Hopewell	30.64	
Palmer Memorial	45.81	$ 101.45
Central District		
Bethany Layman's League	25.00	
Daniels Chapel		
Teresa Ann Lucas	4.00	
Gum Swamp	75.00	
Reedy Branch	257.00	
Mr. and Mrs. E. C. Averette Jr.	25.00	
Mr. and Mrs. Willis Wilson	25.00	
Mr. and Mrs. J. D. Williams	10.00	
Mrs. Lillie McLawhorn	5.00	
Rocky Mount, First	40.00	
Saratoga	125.00	
Jerry and Geraldine Brown	25.00	616.00
Eastern District		
Eastern District Woman's Auxiliary Convention	65.00	
Indian Springs	35.00	
Jackson Heights	47.12	
Pearsall's Chapel	25.00	
Saint Mary's	137.50	
Sarecta YFA	2.00	
Third Union Sunday School Conv	50.00	361.62
French Board District		
Mrs. Anna H. Moretz in Memory of Rev. Willet L. Moretz	100.00	100.00
Western District		
Anonymous Donor	10.00	
Barnes Hill Auxiliary	25.00	
Free Union	100.00	
Friendship		
Mrs. Maloye Williams	5.00	
Kenly	175.00	
Milbournie	23.00	
People's Chapel Sunday School	5.00	
Pleasant Grove	300.00	
Pleasant Hill	100.00	
Sherron Acres	41.50	
Woman's Auxiliary in Memory of Mrs. Mozelle Bennett	25.00	
Ladies Fellowship Bible Class in Memory of Mrs. Mozelle Bennett.	25.00	
Spring Hill		
Ambassador Class	20.00	
Unity, Durham	5.00	
Wilson, First	250.00	
Kathleen Pipkin	20.00	
Mr. and Mrs. Alton Dickerson	50.00	
Mr. and Mrs. James Bass	5.00	1,184.50
Others		
North Carolina State League Conv	397.51	
Christmas Cards (2 boxes)	3.00	
Interest Accrued on Savings Funds	683.73	
Withdrawal from General Savings	5,597.98	6,682.22
Total Receipts		9,045
Total for Which to Account		$10,612

Disbursements

Operational Expenses	$ 592.36
Douglas Skinner, Salary	800.00
Transfer of Interest to Savings Accounts	683.73
Transfer of Funds to Main Building Account	1,083.51
C. "Cliff" Myers, Contractor	5,597.98
Burress Insurance Agency	272.65
Total Disbursements	9,030
Balance on Hand May 1, 1977	$ 1,582

Earmarked Funds

Main Building Fund	$39,631.74
General Savings	911.06
Chapel	3,510.75
General Fund	1,582.49
Total in Bank	$45,636.04

1977 Camp Schedule

CRAGMONT ASSEMBLY, Inc.

Black Mountain, North Carolina

The Rev. and Mrs. Douglas Skinner, Managers

ragmont will be opened May 16 through October 31, 1977. The scheduled ences are as follows:

13-18: GENERAL YOUTH CONFERENCE—The Rev. John Williams, director-gistrar, Route 2, Wilson, North Carolina 27893.
20-23: MINISTERS CONFERENCE—The Rev. Walter Reynolds, director, 401 ew Circle Drive, Ayden, North Carolina 28513.
27—JULY 2: CHRISTIAN CADETS CONFERENCE—The Rev. Rod Jones, rector-registrar, 300 Fleet Street, New Bern, North Carolina 28560.
4-9: YOUTH FRONTIER CONFERENCE (YFA, ages 13 and up)—Mrs. D. W. Ma'' Hansley, director-registrar, Route 4, Box 163, LaGrange, North Carolina 3551.
11-16: YOUTH FRONTIER CONFERENCE (AFC, ages 9-12)—Mrs. D. W. ''Ma'' ansley, director-registrar, Route 4, Box 163, LaGrange, North Carolina 28551.
ST 1-6: YOUNG PEOPLES BIBLE CONFERENCE—The Rev. J. B. Starnes, rector-registrar, Route 3, Box 123, Newport, North Carolina 28570.
ST 8-13: WOMANS AUXILIARY CONFERENCE—Mrs. Dola Dudley, director; rs. Lillie Mae Sasser, registrar, Route 2, Box 497, Goldsboro, North Carolina 7530.
ST 15-20: FAMILY WEEK—Rev. Douglas Skinner, director-registrar, 1233 N. rk Road, Black Mountain, North Carolina 28711. Phone: (704) 669-7677.
PERIODS: May 16—June 12; July 17—July 31; August 21—October 31, 1977.

he open periods are ideal for church groups to assemble for a Churchwide al Life Retreat. Many churches enjoy such retreats each summer! These times are onderful opportunities for our church families to stop by Cragmont on vacations t to know more about the facilities we have at Cragmont and what the needs are.

he cost for youth encampments at Cragmont this summer will be $50 (unless a e is made later). The registration fee is $7 with the remainder due upon boarding s. The Woman's Auxiliary Conference will be $50 per person including the $10 ration fee. Send your name, address, sex, age, and registration fee to the registrar conference you desire to attend. There is no preregistration for the Ministers' rence.

Rates: Motel room rates per night: one person, $4; two persons, $6; three per-$7.50; four or more persons, $9.
Rooms in other buildings: one person, $2; two persons, $4; three ns, $5; four or more persons, $6.
Meals: adults, breakfast, $1.50; lunch or dinner, $1.75.

NEWS NOTES

nification Church Worker
peak at Hopewell Church

he Unification Church has caused t concern among the Christian ple of our country recently. Their exploitation of young people is fast becoming a serious problem. We believe that the best way to combat a problem such as this is through education of people regarding this dilemma.

On Saturday, May 21, 1977 at 7:30 p. m., Emily Hill of Smithfield will speak at Hopewell church about the Unification movement. Miss Hill is a graduate of Meredith College in Raleigh and was working there when she came in contact with the Unification Church. She joined in 1974 and served with them until June 18, 1976. On this date her mother allegedly kidnapped her, and she went through deprogramming which brought her ''back to reality.'' She is now working toward her teaching certificate at Campbell College and serving Christ through her testimony.

The program will consist of a testimony by Miss Hill and a question and answer session following. Refreshments will be served afterwards by the woman's auxiliary of the church.

The Rev. Dallas Pinkham pastor of Hopewell church and the men's brotherhood invite all interested persons to attend, especially YFA's, high school, and college-age persons.

Hopewell church is located about 5 miles west of Smithfield on the Black Creek Road. Anyone needing further directions to the church may call 934-4414 in Smithfield.

Rains Cross Roads Church
Plans Homecoming

The Rains Cross Roads Free Will Baptist Church, Route 1, Kenly, will observe its annual homecoming and Memorial Day services on Sunday, May 15. The day's activities will begin with Sunday school at 9:45 a. m., followed with the message by the pastor, the Rev. Danny Blackman, at the eleven o'clock worship hour. A picnic lunch will be served on the church grounds at the noon hour. A singspiration will be held in the afternoon.

The pastor and the church membership invite all friends, relatives, and former members to be with them on this day.

Pleasant Hill Church
To Hold Spring Bazaar and Auction

The Pleasant Hill Free Will Baptist Church, located on Gurley Dairy Road, Route 2, Pikeville, will have a spring bazaar in the churchyard, beginning at 3 p. m., Saturday, May 14.

Fish plates will be served at 5 p. m. for $3 per plate. Afterwards, an auction will be held at 7 p. m., continuing. All proceeds will go to the building for the parsonage.

SINGSPIRATION SPONSORED BY LAYMEN'S LEAGUE

A soul-winning, heart warming, ole' time singspiration will be sponsored by the Central Conference Laymen's League on May 20, and 21, 1977. Everybody is invited and a free will offering will be received for our Children's Home. The complete program is as follows:

May 20, 1977

Host church—Bethany Free Will Baptist Church
Time—7:30 P. M.
Welcome—Central Conference League President, Curtis Worthington
Congregation—''Leaning On The Everlasting Arms''
Devotion—Bethany League President, Ed Rouse
Program—Master of Ceremonies, Rex Wainright
Clark Family—Free Union Church
Marlboro Singers—Marlboro Church
Virgil Whitehurst and Peggy Gay—Walstonburg
Jean Cunningham and Mary Ellen Shirley—Free Union Church
Piney Grove Singers—Piney Grove Church
Congregation—''Standing On The Promises''
Offering for our Children's Home
Friendship Duet—Friendship Church
Kenneth Cobb—Friendship Church
Melody Makers—Black Jack Church
Benediction

May 21, 1977

Host Church—First Free Will Baptist Church of Tarboro
Time—7:30 P. M.
Welcome—Central Conference League President, Curtis Worthington
Congregation—''All Hail the Power''
Devotion—Tarboro League President, Mike Gardner
Program—Master of Ceremonies, Billy Trevathan
Male Quartet—Tarboro Church
Bruce Jones—Elm Grove Church
Bethany Quartet—Bethany Church
Dilda's Grove Trio—Dilda's Grove Church
King's Cross Roads Choir—King's Cross Roads Church
Congregation—''He Keeps Me Singing''
Offering for Our Children's Home
Bethany Trio—Bethany Church

(continued on Page 15)

Auxiliaries IN Action

NORTH CAROLINA FREE WILL BAPTIST WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

Balance in Bank January 31, 1977			$ 3,49
Receipts			
General Fund:			
Contributions	$ 49.48		
Per Capita Dues	662.20		
Interest	41.32		
Life Award Fees	10.00		
Promotional (CSF)	107.62		
Registration Fees	30.00	900.62	
		11,491.59	
Denominational Enterprises			
Total Receipts			12,39
Total for Which to Account			$15,89
Disbursements			
Convention Expenses and Allocations		$ 405.92	
Denominational Enterprises		11,491.59	
Total Disbursed			11,89
Balance in Bank, April 30, 1977			$ 3,99

Summary of Bank Account Balances

General Fund	$ 3,325.09
Interest	669.37
Total	$ 3,994.46

Banks

Branch Banking and Trust Co. (checking)	$ 825.09
Atlantic Savings and Loan	3,169.37
Total	$ 3,994.46

Respectfully submitted,
Mrs. Raymond T. Sasser, Treas

Denominational Enterprises Report

	Itemize	Received	Disbur
Church Extension (Home Missions)		$ 1,717.74	$ 1,717
Foreign (General)		10.00	10
Designated:			
Mexico	90.00		
Timmons	10.00		
Links	20.00		
Fred Bakers	10.00		
Wendy Poole	10.00		
Wayne and Deborah King	1,023.72	1,163.72	1,163
State Project (Equally Divided Among			

Mrs. Link, Mrs. Timmons, and Mrs. King)		1,245.79	1,245.79
The Fred Bakers		125.00	125.00
al Conference Missions		158.83	158.83
t Olive College:			
General Fund	50.00		
Alice E. Lupton Scholarship	82.50		
J. C. Griffin Scholarship	5.00		
State Project (Lights)	1,066.00		
Books	15.00		
Chapel	7.81	1,226.31	1,226.31
Will Baptist Children's Home:			
General Fund	66.85		
Clothing	300.00		
Allowance	40.00		
State Project (Recreational Equipment)	1,441.41		
Child Support	305.00		
Sheets and Pillowcases	52.00	2,205.26	2,205.26
rannuation:			
General Fund	181.40		
Ministers and Widows Adopted	22.00	203.40	203.40
mont Assembly, Inc.:			
Building Fund		2,061.54	2,061.54
ement Homes, Inc.:		275.48	275.48
Vandemere		90.00	90.00
Membership Fees (Mount Olive College)		40.00	40.00
stian Service Fund:			
Missions	215.23		
Mount Olive College	215.23		
Children's Home	161.42		
Cragmont	161.42		
Superannuation	107.61		
Retirement Homes	107.61	968.52	968.52
Totals		$11,491.59	$11,491.59

ercent retained for promotional (see receipts $107.62)

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WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infalible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

the Sunday School LESSON

St. Claire Bible Class

For May 22

GUIDELINES TO FAITH

Lesson Text: James 4:1-10, 13-17
Memory Verse: James 4:17

I. INTRODUCTION

The topic for today is "Guidelines to Faith." Although all of this fourth chapter of the Epistle of James is not printed in the quarterly, we suggest that you study all of it, because the entire chapter is on the same subject. Another way of stating the title for this lesson is "Worldliness."

What is worldliness? Webster's Dictionary does not help us much with this definition. It simply states that worldliness is the condition or quality of being worldly. From the Christian viewpoint, the world is simply the evil, unregenerate environment in which we live; therefore, worldliness would mean involvement in the principles and practices of this evil world system. Some people have a list of "Don'ts" and say that if you do these things you are worldly. But it is more than this; worldliness is an attitude of heart and mind.

A pastor in one of our large cities once had a teenage daughter who came to him with this question: What is worldliness? After careful thought, he told her, "Worldliness is anything that would hinder or cool your relationship to Christ and His church." So you see it would be impossible to make a list of "Do's" and "Don'ts" and say that these things constitute worldliness. What would be worldly for one might not bother another, and the thing does not have to be sinful in itself in order to hinder your relationship to Christ and the church.

This Epistle of James is one of the most practical books in the Bible. In last Sunday's lesson we studied the practical matter of the tongue and its use in chapter three, and today we come into chapter four and study how our relationship to the world can hinder and cool our relationship to Christ and His church.—**Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. A sin of omission is the failure to do a right thing when we know to do it. It may be to help the needy, to speak a word for Jesus, to love the unlovely. Jesus warned of the destruction of those who call Him Lord yet fail to do the things He commands.

B. We must answer his temptations to sin with firm, unhesitating refusals. This will best be done if our souls are imbued with the truths of God's Word.

C. Christians are not to isolate themselves from the world. We are the salt of the earth. We must love our neighbors, but we must not share in non-Christian attitudes and activities. Jesus loved sinners, but He did not practice their sin.

D. The values, attitudes, and ways of this world are in direct opposition to the holy character of God.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. If we want God to be near to us we must always be near to Him. The only thing that will separate us is sin, unconfessed and unforsaken sin. He wants us to come to Him with hands cleansed of all evildoing and with hearts purged of all evil thoughts, and thoughts that fluctuate between desire for Him and desire for the world.

B. All of the strife, envyings, and jealousies stem from our lustful desires. We lust for what we do not have and desire what others have, and these deep-seated human feelings continually stir our desires until they burst into flames of war in our souls. The old carnal nature wars against the new creation and God waits to see which shall overcome.

At the same time God wants to help us by giving us the strength we nee overcome, but we do not get it bec we fail to ask Him for it sincerely.

C. When we do ask God something it is often that which we will give us personal plea Sometimes our asking is prompte greed or unwholesome desires. Th why we do not receive what we ask God knows what we need better than

D. The Holy Spirit within us de that we should not commit adultery the world, but be wholly devoted to who is a jealous God for His people. sense of this verse actually means God is envious of His people's love wants it all for Himself.

E. In order to secure this abun grace we must submit ourselves to The devil always flees from us wher are submissive to God and His will for He fled from Christ when He resisted in the wilderness, and he will do same for us if we hurl him back.

F. Faith is believing what we ca see. If we always saw the way clearly would need no faith; we would move sight. God wants you and me to bel what He says is true, to accept it sincere humility, and apply our l daily to His will. If we do this with boasting of our own powers and faith in His, we will find to our great that the things we thought impossibl achieve are easily reached by trustin Him. The song goes, "It is no se what God can do," and it is no se that God can do the impossible in us.

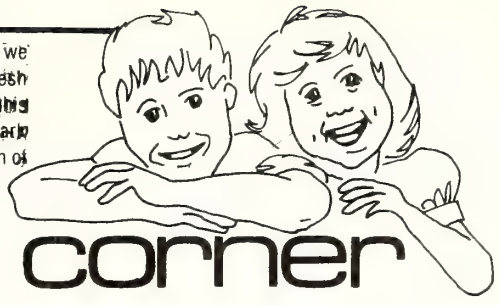
—The Advanced Quarterly (F. W.

Did you find the first moments today—or every day—the hardest to through? Maybe it is because the moments of yesterday were not spen prayer.

CHRISTIAN ACTION LEAGUE TRUSTEES, 1977-78

Trustees appointed for the Christ Action League for 1977-78 includ several Free Will Baptist. Some of th appointed were the following: The R Walter Reynolds, Ayden; the Rev. Rob M. May, Ahoskie; the Rev. Sam Weel Middlesex; and the Rev. David Hansley, Wilson.

te: Some of the earliest childhood stories we
mber having had read or told to us are as fresh
as yesterday. We choose to print a few in this
n, in the hope that they will rekindle the spark
dhood fantasy, and, in turn, remind us again of
oralistic value of little stories.)



story corner

THE MIRROR OF MATSUYAMA

N Matsuyama there lived a man, his wife, and their little daughter. loved each other very much, and very happy together. One day the came home very sad. He had ved a message from the Emperor, said that he must take a journey to f Tokio.

ey had no horses and in those days were no railroads in Japan. The knew that he must walk the whole ce. It was not the long walk that he d, however. It was because it take him many days from home.

l he must obey his Emperor, so he ready to start. His wife was very that he must go, and yet a little , too, for no one else in the village ver taken so long a journey.

e and the baby walked with him to the turn in the road. There they and watched him through their as he followed the path up through nes on the mountain side. At last, ger than a speck, he disappeared d the hills. Then they went home to his return.

three long weeks they waited. day they spoke of him, and counted ays until they should see his dear again. At last the time came. They d down to turn in the road to wait s coming. Up on the mountain side one was walking toward them. As me nearer they could see that it was e for whom they waited.

e good wife could scarcely believe her husband was indeed safe home . The baby girl laughed and clapped ands to see the toys he brought her.

ere was a tiny image of Uzume, the nter-loving goddess. Next came a red monkey of cotton, with a blue . When she pressed the spring he to the top of the rod. Oh, how derful was the third gift! It was a o, or dragon fly. When she first d at it she saw only a piece of wood ed like a T. The cross piece was painted with different bright colors. But the queer thing, when her father twirled it between his fingers, would rise in the air, dipping and hovering like a real dragon fly.

Last, of course, there was a ninghio, or doll, with a sweet face, slanting eyes, and such wonderful hair. Her name was O-Hina-San.

He told of the Feast of the Dead which he had seen in Tokio. He told of the beautiful lanterns, the Lanterns of the Dead; and the pine torches burning before each house. He told of the tiny boats made of barley straw and filled with food that are set floating away on the river, bearing two tiny lanterns to guide them to the Land of the Dead.

At last her husband handed the wife a small white box. "Tell me what you see inside," he said. She opened it and took out something round and bright.

On one side were buds and flowers of frosted silver. The other side at first looked as clear and bright as a pool of water. When she moved it a little she saw in it a most beautiful woman.

"Oh, what a beautiful picture!" she cried. "It is of a woman and she seems to be smiling and talking just as I am. She has on a blue dress just like mine, too! How strange!"

Then her husband laughed and said: "That is a mirror. It is yourself you see reflected in it. All the women in Tokio have them."

The wife was delighted with her present, and looked at it very often. She liked to see the smiling red lips, the laughing eyes, and beautiful dark hair.

After a while she said to herself: "How foolish this is of me to sit and gaze at myself in this mirror! I am not more beautiful than other women. How much better for me to enjoy others' beauty, and forget my own face. I shall only remember that it must always be happy and smiling or it will make no one else happy. I do not wish any cross or angry look of mine to make any one sad."

She put the mirror carefully away in its box. Only twice in a year she looked at it. Then it was to see if her face was still such as would make others happy.

The years passed by in their sweet and simple life until the baby had grown to be a big girl. Her ninghio, her tombo, the image of Uzume, even the cotton monkey, were put carefully away for her own children.

This girl was the very image of her mother. She was just as sweet and loving, just as kind and helpful.

One day her mother became very ill. Although the girl and her father did all they could for her, she grew worse and worse.

At last she knew that she must die, so she called her daughter to her and said: "My child, I know that I must soon leave you, but I wish to leave something with you in my place. Open this box and see what you find in it."

The girl opened the box and looked for the first time in a mirror. "Oh, mother dear!" she cried. "I see you here. Not thin and pale as you are now, but happy and smiling, as you have always been."

Then her mother said: "When I am gone, will you look in this every morning and every night? If anything troubles you, tell me about it. Always try to do right, so that you will see only happiness here."

Every morning when the sun rose and the birds began to twitter and sing, the girl rose and looked in her mirror. There she saw the bright, happy face that she remembered as her mother's.

Every evening when the shadows fell and the birds were asleep, she looked again. She told it all that had happened during the day. When it had been a happy day the face smiled back at her. When she was sad the face looked sad, too. She was very careful not to do anything unkind, for she knew how sad the face would be then.

So each day she grew more kind and loving, and more like the mother whose face she saw each day and loved.

"And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (Mark 12:31).

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). What is meant by "Give an answer to every man that asketh you a reason of the hope that is in you"?

Answer: Dr. K. S. Wuest gives a helpful discussion on this verse in his book **First Peter in the New Testament** as follows:

"Not only were these Christian Jews to find a refuge in Christ Jesus as they set Him apart as Lord of their lives, but they were to be ready to give an answer to these persecutors who attacked them and the Word of God which they believed. The words 'give an answer' are the translation of a Greek word used as a legal term in the courts. It means literally 'to talk off from,' and was used of an attorney who talked his client off from a charge preferred against him. He presented a verbal defense. The exhortation is to Christians to talk the Bible off from the charges preferred against it, thus presenting for it a verbal defense. Today, Modernism has preferred charges against the Word of God, has placed it in the dungeons of the destructive critic's inquisition, and has charged it with gross errors, and with being man-made. It is not allowed to speak for itself except through the prosecuting attorney, the destructive critic. But those who believe in a whole Bible, rather than a Bible full of holes, are admonished not to remain silent in the face of this attack by Modernism, but to defend the Bible against these false charges by presenting a verbal defense for it, refuting the statements of the destructive critic. Such a great classical Greek scholar as Professor John A. Scott, PhD., LLD., in his excellent defense of the historical accuracy of the Gospels,[1] writing in a context of the discovery of ancient manuscripts says, 'So far as I know, not a single discovery has ever confirmed the conclusions of destructive criticism either in classical or biblical literature.' This defense of the Bible, Peter cautions us, must be conducted in a spirit of meekness and fear. The Christian apologist who defends the Faith once for all delivered to the saints, must not deal with the opposition in a high-handed, domineering way. He must follow in the footsteps of the One who said of Himself, 'I am meek and lowly in heart.' He must defend the Faith with fear in his heart. 'This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to high-mindedness in the admonition, 'be not highminded but fear.' It is taking heed lest we fall; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption. It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Saviour' (Wardlaw)."

George H. Sandison gives an enlightening answer to a similar question in his book **1000 Difficult Bible Questions Answered** as follows:

"This passage in 1 Peter 3:15 is one of encouragement to the sincere but timid Christian. Fearing God, and having nothing else to fear, we should not be afraid to honor him whenever the occasion serves, by confessing him before men and by giving a testimony to the saving power of the Redeemer and the assurance of immortality. It means that we should run up the flag whenever occasion demands. This is a holy duty and one need not be afraid nor even agitated in revealing what is in the heart—in showing 'the reason of the hope' that is in us in order that others may know that we are Christ's followers."

The Jews to whom the Holy Spirit was causing Peter to write these words needed them to encourage them in their newly-found faith. Christ's ideas and teachings were quite contrary to those they had gained in attending Je synagogues since the Jewish officia that day were burdened in carrying the precepts of a decadent Judais part controlled by the Talmud, a mentary whose creation was domin by the teachers and leaders that had large way departed from the spirit o Old Testament's writings and purp The fact that the Edomites played a definite role in political and relig affairs than legitimate personnel had to do with the decadent condition o apostles' day. Idumea or Edom consisted of Esau's descendants m with the Canaanites was a facto bringing the descendants of Judea Levi into the corruption that was general among them to keep them in obedient state God required of Israel Judah.

Judas Iscariot's downfall resu from both civil and relig disobedience. When the church prey to the antichrist it will be for same reasons. God told Israel and in same passage He is telling Christend "If my people, which are called by name, shall humble themselves, pray, and seek my face, and turn f their wicked ways; then will I hear f heaven, and will forgive their sin, will heal their land. Now mine eyes s be open, and mine ears attent unto prayer that is made in this place" Chronicles 7:14, 15); "Thus saith LORD; Cursed be the man that trustet man, and maketh flesh his arm, whose heart departeth from the LORD. Blessed is the man that trusteth in LORD, and whose hope the LORD is. The heart is deceitful above all thir and desperately wicked: who can k it? I the LORD search the heart, I try reins, even to to give every man cording to his ways, and according to fruit of his doings" (Jeremiah 17:5 9, 10); "Call unto me, and I will ans thee, and shew thee great and mig things which thou knowest n (Jeremiah 33:3).

The Lord makes the facts crystal c in the Bible that when His children upon Him in sincerity He answers that He expects them to be straightforward in answering questions He has put to us in the Bi He wants all to "Study to shew thy approved unto God, a workman needeth not to be ashamed, rig dividing the word of truth" (2 Tim

are His representatives here and ants us to be like Christ in carrying ur ambassadorship. Christ fulfilled commission while here and that's ly what He wants of us. He was our ple so what we need to do is get ainted with what God the Father red of Christ and He fulfilled that ve shall by this see what is required and know how to fulfill it. Just y do it as Christ did it and as He d were He here in the flesh as we aving required of Him that which is red of us. "I beseech you therefore, ren, by the mercies of God, that ye nt your bodies a living sacrifice, acceptable unto God, which is your nable service. And be not con- d to this world: but be ye trans- d by the renewing of your mind, e may prove what is that good, and table, and perfect, will of God" ans 12:1, 2); "Therefore if any be in Christ, he is a new creature: hings are passed away; behold, all s are become new. And all things f God, who hath reconciled us to lf by Jesus Christ, reconciling the unto himself, not imputing their asses unto them; and hath com- d unto us the word of reconciliation. hen we are ambassadors for Christ, ough God did beseech you by us: ray you in Christ's stead, be ye ciled to God. For he hath made him sin for us, who knew no sin; that ight be made the righteousness of n him" (2 Corinthians 5:17-21). indeed should be so happy and siastic over the fact that Christ died s and thus paid the debt of sin g on us that He's made us joint with Himself and committed unto is ministry of reconciliation that we d all of our time here witnessing in ul joy and in deed earnestness what rious privilege that not the elite or hristians called to some particular ssadorship, but all Christians are d to reflect or imitate Christ who was s busy winning souls. "For as as are led by the Spirit of God, they e sons of God. . . . The Spirit itself th witness with our spirit, that we e children of God. And if children, heirs; heirs of God, and joint-heirs Christ; if so be that we suffer with that we may be also glorified er. . . . For whom he did now, he also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Romans 8:14, 16, 17, 29, 30). Read all of Romans 8 and if you truly want something worthwhile to think of memorize it. See and compare Psalm 119:11, 105, and compare Psalm 1:2 and 1 Thessalonians 5:17.

[1]**We Would Know Jesus,** by John A. Scott.

A RESOLUTION ON LIQUOR-BY-THE-DRINK

Whereas the citizens of North Carolina voted in a state-wide referendum on November 6, 1973, by an overwhelming majority of 676,102 to 292,397 against liquor-by-the-drink in North Carolina, and

Whereas there have been no happenings to cause a significant change in the sentiment expressed by the voters of the state at the time of that referendum, and

Whereas the travel and tourist industry continues to show a growth each year in North Carolina as evidenced by a 17 percent increase in dollar volume in 1976 over the previous year (190 million dollar increase in 1976), and

Whereas liquor-by-the-drink would relax the control over the sale of whiskey by licensing a multitude of establishments to become "pushers" of America's No. 1 drug problem, and

Whereas liquor-by-the-drink would change the state-wide concept and practice of sales by government regulated agencies only,

THEREFORE, be it resolved that the trustees of the Christian Action League in annual session at the First Baptist Church of Raleigh, N. C., on this the 28th day of April, 1977, do hereby reaffirm our opposition to any legislation that would relax the laws regulating and controlling the sale of whiskey which would allow liquor-by-the-drink sales in North Carolina. We further urge the members of the 1977 General Assembly to reject any such legislation and continue to give attention to the pressing matters that confront our state at this point in time.

Signed: Bill Wallace, President
Date: April 28, 1977

A RESOLUTION ON PORNOGRAPHY

Whereas the proliferation of pornography in this decade is alarming to many citizens of North Carolina, and

Whereas the nature of this obscene material has dropped to new all-time low levels, especially with the use of children in producing it, and

Whereas there must be a limit beyond which society will not go before applying contemporary community standards,

THEREFORE, be it resolved that the trustees of the Christian Action League assembled in annual meeting in Raleigh on this 28th day of April, 1977, do hereby endorse and express our support for Senate Bill No. 539 (House Bill No. 961) and urge its passage by the 1977 General Assembly.

Signed Bill Wallace, President
Date: April 28, 1977

SINGSPIRATION SPONSORED BY LAYMEN'S LEAGUE

Continued from Page 10

Gospelaires—Tarboro Church
King's Road Crusaders—First Greenville Church
Benediction

Plan to arrive at each church about twenty minutes early so as to be parked and seated before the services begin. For directions to Bethany church, contact the Rev. Bobby Taylor, Route 1, Box 219, Winterville, North Carolina 28590; or phone 756-2391. For directions to Tarboro church contact Mrs. Brenda Pittman, Secretary, 112 Hope Lodge Street, Tarboro, North Carolina 27886; or phone 823-4611 at day and 823-6353 at night.

NOTICE NOTICE NOTICE

ALL FREE WILL BAPTISTS ARE CORDIALLY INVITED TO ATTEND

FOUNDER'S DAY

at the

FREE WILL BAPTIST CHILDREN'S HOME
Middlesex, North Carolina

on

SATURDAY, MAY 21, 1977

****

10:30 A. M.—Worship Service, the Fred Rivenbark, Speaker
12:00 A. M.—Lunch (Bring Vegetables, Bread and Desserts)
1:00 P. M.—Gospel Singing
2:30 P. M.—Tour of Campus and Outdoor Games

****

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MOTHER'S DAY OFFERINGS

FOR THE HOME



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the free will baptist

Graduates: Choose the right field of endeavor, and enjoy a life of pleasurable work. Choose the wrong road, and prepare yourself for disappointments. . . .

DEN, NORTH CAROLINA, WEDNESDAY, MAY 18, 1977

EDITORIAL

Mrs. McLawhorn is a fourth generation Free Will Baptist. Her grandfather was the well-known and much-loved veteran minister, the Rev. Walter Nobles, who was the pastor of Rose Hill church near Winterville for many years.

Mr. Nobles impressed me, when I was a small boy, as the epitome of selflessness and devotion to Christ. As I reflect upon his memory, I am fully aware of his favorable influence on my life. Countless others were also influenced by his unexcelled humility and simple, but direct, "preaching of the gospel."

Like her grandfather and her parents before her, Mrs. McLawhorn manifests untiring dedication to her work and to the cause of her Lord. She is a member of the Winterville Free Will Baptist Church, having made her profession of faith at the age of thirteen.

Carrying on in the family tradition, she reared her only child (a daughter) in the "nurture and admonition of the Lord." Her daughter is married to Joe Best of Leland, North Carolina; they are the parents of two daughters.

Verna Hines McLawhorn is a member of the singing Hines family, whose music has blessed hundreds—perhaps thousands—for more than three generations. She has been an editorial assistant at the Press since July 20, 1976, and has proven an invaluable asset to the work.

The editorial below, written in her straightforward manner, expresses her advice to those who will soon wear the cap and gown of graduation.—The Editor

GRADUATION DAY

by Verna Hines McLawhorn

Graduates, the day you have been striving, longing, and waiting for has finally dawned. Do you feel that you are ready to go out and change the world? Or that the world is waiting for you to appear on the scene? Has your confidence been built up so much during your school years that you feel that anyone you ask about a job will hire you immediately?

Friends, don't be surprised, when you start making the rounds looking for that all-important position, if the first words you hear are, "What experience do you have?" Now, I ask you, how can an employer expect you to have experience when you are just getting out of school? I will never understand; but invariably that will be the thing they seem to set such store by.

Remember this, and don't get discouraged at the beginning. It takes perseverance. Set your goal and work toward it. "If at first you don't succeed, try, try again," as the expression goes. The advice, though it has been given for as long as many of us can remember, is still worthy of note.

Experience is great, and wisdom usually comes with age; but sometimes a fresh approach results in a profitable change for a business that is struggling on its last legs. Employers, why not think about this? Someone has to let these new graduates get that experience they so desperately need, so why not give them a chance?

Remember what the Scripture has to say about workers; "The labourer is worthy of his reward" (1 Timothy 5:18). Therefore, graduates, when you do start working, remember someone is there, willing to teach and help you when you have problems. Ask if you need to. Start right from the beginning; work diligently, accept the menial tasks with a smile, and half the battle is won.

There are so many new and interesting occupations for you to choose from that you will have to think about what course you wish your life to take, what road you wish to travel, or where you can best serve your fellowman. My friends, think deeply; pray sincerely for guidance in choosing your career—you have a lifetime ahead of you. Do your best today—when tomorrow comes, today will be gone forever.

Choose the **right** field of endeavor, and enjoy a life of pleasurable work. Choose the **wrong** road, and prepare yourself for disappointments—they will surely follow you all the way.

God bless you all, and my heartfelt congratulations to every graduate everywhere.

This is your day, graduates, make the most of it.

Cover Photo by Harold Lamber



Tommy Manning
Editor

the free will baptist

MAY 18, 1977

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OH MAN, WHY?

by
Evangelist Darnley V. Brown

saw a young child today. This is not an unusual oc- nce, for the world is full of young ren. But I saw this child, and I saw than I had expected to see.

e was about six or seven years old, slightly older than my eldest son. ace was marred by a nasty, jagged that appeared to begin somewhere e her hairline. It proceeded down orehead, ending at a badly twisted misshapened nose, where the scar e was evidently experiencing a great of difficulty attempting to heal. It a terrible sight to behold.

this moment, I could see how this y had to have a terrible impact upon ife of this child, and her parents. I d that I was not staring in a manner would make them notice. But yone else in their vicinity of the bus d not help but notice them. Yet at the that I viewed them, both she and the , that I assumed was her mother, patiently and quietly. And my heart t out to them in sincere compassion.

ly immediate reaction was, "Oh God, ?" It came out very quickly and very ly. It was almost an audible cry, ing from deep within me. Certainly, must be questioned! It's obviously easy to question God, to put Him on witness stand to offer answers for the stice that this innocent young child her parents must suffer through. I to query Him, bring Him to task if d be, for this tragedy, and all the er accidents, the inequities, the elties which so frequently and nfully we all experience within our iety. So I quickly had asked God, y?

He must have an answer, if He is all t we are trusting Him to be. If He is Creator God as the Bible and the torical church proclaim, why does He w these grotesque situations to ur, especially to an innocent young child? I wanted an answer! Oh God, why? Race, color, creed, social and educational barriers are all meaningless when we are confronted by tragedy. The susceptibility of us all to great calamity unites all mankind in a lockstep kinship that is inseparable.

I could visualize myself in that woman's place, and either of my own two sons could be that child. I wanted an answer from God that I might understand and withstand any similar tragedy that might strike at my home. I wanted to know that I might minister from the well of spiritual insight to anyone who might seek me out in their time of similar calamity. I needed an answer.

And it came. It came quickly, amazingly quickly, and with it came an insight into my own personality that had been there but submerged in my subconscious. The answer came, without thunder or lightning, in that special way that God uses to bring conviction to the heart of an erring one. It came in that same intimate manner that He uses to commune with those who have entered into that holy, born-again relationship available through the Lord Jesus Christ. The infinite mind of the universe had instantly brought understanding of a few things to my finite understanding, and I marvelled about His concern for my faith in Him.

His revealed truth asked me if God was really the one to blame? Is He the one we should question when we are confronted by the many harsh and tragic occurrences that beset the human family? Is God to blame for the many deformed thalidomide babies of a few years ago? Or were they the results of man's limited knowledge and poor drug testing and safety laws? Is God to blame for the abnormalities in birth which can be directly traced to man's reckless use of pesticides, or atomic and other nuclear testing in the atmosphere?

If this young girl received her terrible injury in an auto accident, should not my first reaction have been, "Oh Auto Manufacturers, Why?" or, "Highway Designers, Why?" or perhaps, "Oh Reckless or Drunken Drivers, Why?" Or perhaps if the truth were known to me, I might rightly say, "Oh Negligent Parents, Why?" or, "Oh Disobedient Child, Why" If the terrible accident to this child was caused by any of these things God stands absolved.

Perhaps, a major part of the human escape from reality is a program that automatically indicts God when anything goes wrong. We so quickly look elsewhere, anywhere but to ourselves as the guilty parties when confronted by unpleasant situations. And God is a handy, available scapegoat. But if we would but just consider the numbers of people who are killed or injured on our highways every year, it becomes more recognizable how unfair it is to blame or even question God when we know about cars which are continually manufactured and operated under conditions that are recognized as unsafe at any speed, or condition. Who can fault God for highways which are designed by man in a manner and with materials that predicate numerous accidents?

Isn't it totally incongruous of us to reprimand or chastise God for the carnage on our highways that result in more deaths and injuries than the many wars that this country has been engaged in, going back nearly 200 years? Doesn't God, both in the Bible and through His revealed scientific laws, clearly state that our inconsiderate and impetuous actions must eventually exact a corresponding chastisement? Or for every action, there is an equal and opposite reaction.

If, as an extension of my original supposition, the child's disfigurement can be attributed to the negligence of her parents, or her own disobedience, or any number of other possibilities not mentioned, God cannot be made to be guilty. In the tragedy of seemingly premature deaths, the disparities in individual life-styles ranging from the stark and impoverished conditions of more than half of the world's population, to the luxurious existences of a relative few. In all this, God still remains exonerated of any guilt.

But how can I say that, when I myself was so quick to question God on the

(Continued on Page 7)

A CHRISTIAN'S WAY OF LIFE

(This message was delivered on a recent Youth Sunday at Roberts Grove Free Will Baptist Church, Route 1, Dunn, by Larry Thomas Faircloth, son of Mr. and Mrs. J. T. Faircloth. Larry is fourteen years of age, and a freshman at Midway High School. He is also freshman class treasurer, and a member of the YFA and chapel choir of Roberts Grove church.)

I have chosen to speak to you on a Christian's way of life because I feel very strong in the standards set for us by Christ, when He was here on the earth. A Christian's way of life is not always an easy one, but I can tell you from experience, that it is enjoyable and rewarding.

We are living in a time when it seems that in everything we start to do, there is always temptation. Satan is always waiting and trying to show us some worthy things which are supposed to be worth more than what God is giving us. Believe me, it sure can be tempting sometimes. In Luke 4:1-4 we read, "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing, and when they were ended, he afterward hungered. And the devil said unto him, if thou be the son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God." There is no way for us to overcome temptation today without the Word of God.

The thirteenth chapter of 1 Corinthians is referred to as the love chapter. Love is a wonderful word, and it has a lot of meaning. Without love we would have nothing. In verse one and two, we read, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Real love is something we need every day of our lives. The kind of love I am speaking of is the kind God has for us. The love that makes us willing to forgive others, and always ready to ask others to forgive us.

Are we living in a time when we do not have time to stop and talk to a friend or neighbor, and listen to what they have to say and do what we can to help? No, we are not! We have lost the real love that Christ speaks about when He said, "Love thy neighbor as thyself." This is one of His commands. The **thyself** is right. We love ourself so much until we do not want to be bothered with a friend or neighbor. This is not true with the real Christian way of life. A Christian is willing and ready to help, and most of all, have the real love to forgive and understand.

A Christian's way of life can find time. Time to reach out and help the neighbor who is in need. Time to say, "Lord, here am I, take my life and use it as you see fit." Yes, you may feel as if you have already given enough time, but time belongs to the Lord. Yes, we go to church, we go visit the sick, when we find time, and after most everything else is taken care of. This is good, but there is more to it than that. A good Christian finds time to serve. This is expressed very plainly in the following poem:

Just an ordinary member
Of the church I heard him say,
But you'd always find him present
Even on a rainy day.

He had a hearty handclasp
For the stranger in the aisle,
And a friend who was in trouble
Found sunshine in his smile.

When the sermon helped him
He told the preacher so,
And when he needed comfort
He let his pastor know.

He always paid up promptly
And tried to do his share,
In all the ordinary tasks
For which some have no care.

His talents were not many
But his love for God is true,
His prayers are not in public
But he prayed for me and you.

An ordinary member?
I think that I would say,
He was an extraordinary
In an humble sort of way.

—Copied

A Christian's way of life is to take
to pray. Christ taught us to pray
model prayer which is a guide for
go by. In Matthew 6:12 we read, "
forgive us our debts, as we forgive
debtors." Our Heavenly Father will
forgive us our wrong unless we
willing to forgive others. In Matt
6:14, 15 we read," For if ye forgive
their trespasses, your heavenly Fa
will also forgive you; But if ye forgive
men their trespasses, neither will
Father forgive your trespasses."

God has time to listen to our prayer
Christian's way of life is to take tim
talk to God. In Hebrews 11:1-6 we re
great lesson on faith. Faith is
important in a Christian's way of
Without it we are nothing. We must h
faith in the beginning of our Chris
life. We must have faith that God
forgive us, and accept us as we are;
He will give us new life. We please
when we have faith. We must bel
that He is God, the Father of Je
Christ, who came to earth as you a
(except as the Son of God) and diec
the Cross, that you and I could have
way of life. I am telling you that He d
all for us.

A Christian should be joyful. In Ps
100: 1, 2 we read, "Make a joyful n
unto the LORD, all ye lands, Serve
LORD with gladness. Come before
presence with singing." It doesn't
one to smile. Surely it is not as painfu
smile and be joyful as it is to
longfaced and sorrowful. Christ want
to be happy and praise His name.
long has it been since you tried to s
at some one, and say a kind wor
them or about them? Think hard, tak
good look at yourself and your life.
smiling and being kind. Try to
something good to say about a frie
Look for some good things in a perso
life. Don't always see the bad thi
without looking for the good. If we
long and hard enough and want to
some good we can.

I would like to ask this question.
you satisfied with your life as it is?
gave us life, He can also take life
could be today, next week, a year
more. We have no guarantee of how l
our life here on earth will be. But ther
one thing certain, if we truly know
we have everlasting life—life that ne
ends. I believe it, Do you?

(Continued on Page 7)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

stion: Please explain, "And one say unto him, What are these s in thine hands? Then he shall r, Those with which I was ed in the house of my friends. , O sword, against my shepherd, gainst the man that is my fellow, the Lord of hosts: smite the erd, and the sheep shall be red: and I will turn mine hand upon le ones" (Zechariah 13:6, 7).

wer: This is Messianic prophecy ying a part that should happen to and some of the characteristic ions that at that time He must in uture experience. Much of this ecy was fulfilled in our Lord's ate life during the 33 years or so e was here in the flesh. Other Old nent Scriptures point to the life of ce and suffering His first advent o take Him through: "For dogs compassed me: the assembly of the d have inclosed me: they pierced nds and my feet" (Psalm 22:16). d all this psalm for the picture as aw it when He deemed it essential Christ should be given as the icial lamb of God before the world created. See Revelation 13:8. are John 1:29, 30; Isaiah 53:7; 1 thians 5:7; 1 Peter 1:19; Revelation 6:1; 7:9; 12:11; 13:8; 14:1; 15:3; ; 19:9; 21:22. These Scriptures nce me that the sacrificial lamb was e as an Old Testament symbol in aying Christ in His several features r sin bearer and Redeemer.

en following the symbolism in the Testament much of the meaning d be grasped with an increased and increasing degree of clarity. What Bible teaches in Isaiah 40:31 rning waiting upon the Lord and in othy 2:15 of studying the Word as salm 1:2 on meditating upon the nts of the Bible well applies here. e desired kind of knowledge as well e needed identity of the Christian with God's message to man needed by those of all generations is not acquired by a quick daily glance at the Word and a hastily repeated prayer uttered as he dresses while full of the world and weighted down emotionally as well as mentally with its cares, moods and temperments.

Jesus said "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). Paul writes, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20); "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Philippians 2:4, 5) also "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain" (Philippians 1:20, 21).

Here is what Dr. Henry J. Heydt has to say in explaining Zechariah 13:7 on page 47 in the January 27 issue of 1972 **Christian Victory:**

"The Hebrew is 'amiyth and is derived from a root meaning 'to associate; companionship. **The Berkeley Version** renders it 'My associate!' **The Oxford Annotated Bible** has 'the man who stands next to me.' The concept of equality is certainly involved. The best statement we have found on the subject is the following by Carl Friedrich Keil in the **Keil-Delitzsch Commentary on Zechariah:**

" 'The shepherd of Jehovah, whom Jehovah describes as a man who is his next one (neighbor), cannot of course be a bad shepherd, who is displeasing to Jehovah, and destroys the flock, or the foolish shepherd mentioned in chapter 11:15-17 . . . for expression man who is my nearest one implies much more than unity or community or vocation, or that he had to feed the flock like Jehovah. No owner of a flock or lord of a flock would call a hired or purchased shepherd his **amiyth.** And so God would not apply this epithet to any godly or ungodly man whom He might have appointed shepherd over a nation. The idea of nearest one (or fellow) involves not only similarity in vocation, but community of physical or spiritual descent, according to which he whom God calls His neighbor cannot be a mere man, but can only be one who participates in the divine nature, or is essentially divine. The shepherd of Jehovah, whom the sword is to smite, is therefore no other than the Messiah, who is also identified with Jehovah in 12:10; or the good shepherd, who says of Himself, "I and my Father are one" (John 10:30).' "

Jesus in describing Himself while here in His natural body said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:9-11).

He also pointed to His coming death as the fulfillment of the Old Testament prophecies concerning His pending suffering and death at the hands of His and the Father's enemies. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:16-18).

When Jesus had completely fulfilled all all the Old Testament Scriptures portrayed Him as doing He returned to the Father where He now sits at His right hand and where He shall remain until God's time for His second coming. Then no power in heaven nor upon the earth can any longer retain Him.

Family Devotions

SUNDAY, MAY 22
Scripture Reading—Proverbs 22:6

THE PARENTAL FROWN

Chief Justice William H. Waste, of the California Supreme Court, does not hesitate to say that there is a rising tide of lawlessness among the youth of today and that the criminal indifference of parents is largely responsible.

He agrees with President Coolidge that "what the youth of the country needs is not more public control through governmental action, but more home control through parental action."

"Through indifference or because of a generous but ill-considered belief in the dangerous doctrine of 'the new freedom,' parents have given over the reins of authority," says the Judge, "and now they watch with consternation and resulting runaway.

"You cannot give youth the reins and say 'Drivel' without inviting a smash. Youth—I am speaking now of immaturity—lacks judgment. It is dominated to a large extent by the physical urge. Without a guiding hand it will run amuck and smash itself. True religion and good citizenship are inseparable. Supplementing school and the church must often do, unaided, what the home should cooperate in doing."

PRAYER THOUGHT

Parents, do you run the home, or do the youth? The Scriptures tell us to train up a child in the way he should go. Without proper home training, you may expect anything from the youth of our country.

MONDAY, MAY 23
Scripture Reading—Romans 6:23

EAGLE AND WEASEL

It is said that a man one day strolling along in the country happened to see a magnificent golden eagle flying upward toward the sky. He watched it with delight and admiration as it strongly mounted upward; but presently he saw that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and presently it lay at his feet—a lifeless mass.

What could be the matter? No human hand had harmed it. No sportsman's shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it had drawn its talons near to its body for flight the little creature had wormed itself partly out of them and had drunk the lifeblood from the eagle's breast.

How like this it is with sin! It may appear a very small thing one is at first tempted to do; just one glass of wine, but presently a habit has fastened itself upon you and you have it to drag around with you the rest of your life.

PRAYER THOUGHT

The great and mighty, doomed to die by what appears to be the small and insignificant! Is some seemingly insignificant aspect of your life slowly eating away at your heart's core?

TUESDAY, MAY 24
Scripture Reading—Luke 12:31-33

"SNEAKING INTO HEAVEN!"

I was once asked to visit an old Scotchman who was dying. He was anxious about his soul, for he was unprepared to meet God. After a few visits the truth dawned upon him, and through repentance and faith he experienced the joy of forgiveness, and the assurance of eternal life. Just before he died he said to me, with obvious regrets: "I feel such a *sneak* because I've served Satan all my life and only now at the *end* of my life have I yielded my heart to God." His conscience told him it was a mean, despicable way to serve his Master and Redeemer. It is a comforting thought that God is so ready to receive and pardon us, though we have spurned Him all our day. *Salvation is all of grace,* whether we are saved in youth or in old age.

PRAYER THOUGHT

Do not put off the accepting of God until the last moments; who knows, you might not be given that last moment. Then what will be your destiny?

WEDNESDAY, MAY 25
Scripture Reading—Jeremiah 1

WORRY, A SIN AGAINST GOD AND OURSELVES

Worry is not only a sin against it is a sin against ourse Thousands have shortened their by it, and millions have made lives bitter by dropping this gall their souls everyday. Honest very seldom hurts us; it is the w that kills. I have a perfect right t God for strength equal to the day I have no right to ask Him for extra ounce of strength tomorrow's burden. When tomo comes grace will come with it, sufficient for the tasks, the trial the troubles. God never has bu Christian strong enough to stand strain of present duties and all tons of tomorrow's duties and ferings piled upon the top of them.

PRAYER THOUGHT

Did you ever think of worryin being sinful? God's Word tells u take our burdens to the Lord. Su He is able to stand the strain of all worrying.

THURSDAY, MAY 26
Scripture Reading—Psalm 139:1

THE LIGHTS OF HOME!

A fierce storm was sweeping great lakes. A steam tug towin barge began to flounder. The cap and his mates took to a small boat night long they tossed to and fro, e instant in jeopardy of their lives the morning they were rescued b passing ship. The captain afterw testified that all the long night they were beaten and tossed by tempest there was one thing w nerved their arms and kept t hearts from sinking in despair. It this—shining through the dark and the storm they saw the light home.

PRAYER THOUGHT

Seek the true Light and always Him guide you home when become lost. When the day is br and gay, we tend to forget that H there. Remember Him at all times

FRIDAY, MAY 27
Scripture Reading—Luke 17:5

HAD HE LOST ALL?

A young businessman who had severely tested, and whose heart

n and again tempted to rebellion
ng the process of trial to which he
submitted, came to a Christian
ker. His motherless babes, two
five years old, clung one to either
. Though still in his early thirties,
hair was snow white from the
s of anguish through which he
passed. An income of twenty
sand dollars a year was gone. His
tal was swept away. His home
gone; his car for sale. Stripped of
ything but the two loved children,
big, broad-shouldered young
er, towering over six feet, looked
dily at the worker, and said, "In
ing back upon my sufferings, I
that God makes no mistakes."

PRAYER THOUGHT

this young man's case, suffering strengthened rather than inished his faith in God. Can we the same? Suffering is truly the ng ground for our faith.

SATURDAY, MAY 28

ripture Reading—1 Peter 2:2

SPIRITUALLY STARVED

llowing an autopsy on a six-th-old boy, Dr. Luther Adelson, Cuyahogo County (Ohio) ologist, and Coroner Samuel er ruled that the death of the was homicide by starvation.

e coroner said, "While battered es are a seemingly more common rence, this is not so. It is only that ered babies are more easily cted. Infant starvation is rarely while it is in progress. Acts of sion whereby the child is ived of adequate nutrition are lly or more dangerous to the d's welfare and equally culpable er the law."

any newborn babies in Christ are itually starved through failure to the command.

PRAYER THOUGHT

rtainly we of the Christian munity would not willfully ive a child of the physical enance necessary for his growth. how many of us are, perhaps nowingly, depriving a child of icient spiritual nourishment?

OH MAN, WHY?

(Continued from Page 3)

lf of this young child? The answer is ly this. Because our knowledge of God reveals Him to be sovereign in all affairs, it is impossible for any person to rationally comprehend being in a position to do something to prevent tragedy, and not doing it. Therefore man questions God, as I questioned God.

But if God in turn questioned mankind, how many times would we all be found guilty of failing to aid our fellowman in a situation where we were well able to lend assistance? We need only recall the past news situations where a girl in New York City was murdered in full view of a number of witnesses who refused to become involved.

But God is perfect, and we in our imperfections admit that we fail to do the right thing at times. But God does not have this excuse. And that is generally true, although the Bible states that when we know to do good, or the right thing and don't do it, then we have sinned. But as for God, we find that His will for all mankind has not changed from creation, until now. In the plan of God, all mankind would be blessed totally and abundantly as a result of their diligent obedience to God. The original relationship of man to man was to be of unvarying love, consideration and harmonious fellowship because of their right relationship to God.

Original creation presented no ecological disparities, nor physical deficiencies. Every known departure from this original perfect standard is directly attributable to man and not to God. Thus, our polluted water and air, our continual warlike attitudes and prejudicial barriers toward each other are all creations of man, not God. God has however placed limitations upon the capacities of mankind to totally annihilate ourselves from the face of the earth, but within these broad parameters, our free will is allowed great freedom to do well or to do evil.

God has made one intervention in all of this, as He had promised, when He sent His Son, Jesus Christ, into the world. Christ is the only way to God. He is the only way to attain reality in life. He is our intervening Mediator of the salvation plan of God. He revealed to me through the tragic experience of meeting this young child, that He gladly accepts our sincere questioning. In so doing He removed an area of doubt concerning God that I was unaware had even existed. He made clear, how from even great tragedy, He is able to sustain the soul that will trust Him completely.

I saw many children today, two of them were my own. They were running, playing, laughing, and enjoying life to the fullest. And I had a greater measure of thankfulness, because I had seen one sad little girl who had brought me a little closer to God, and a lot closer to my fellowman. And my evening prayers were mixed with tears for all mankind.

A CHRISTIAN'S WAY OF LIFE

(Continued from Page 4)

In John 3:16, 17, we read, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but, have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved." This means you and I. Through Him, and only through Him we can be saved.

If you are present this morning without love, time, forgiveness, faith, and joyfulness. If you feel as if the whole Word of the Lord is against you, there is no better time to come than now. God is here. He has time to listen. Do you have time to come, kneel here at the altar and talk to God? He already knows and is waiting for you.

If you have never accepted Christ as your Saviour; if you have never experienced this faith, and you want to live this Christian way of life, won't you come? All you have to do is say, and mean it, "Lord save me, I am a sinner, have mercy on my soul." God is waiting and willing to hear your voice. Do not close your heart's door to Him. Do not put Him off, because one more day may be too late. Will you now make that choice?

Now is the time to renew your subscription.

Have you made sure that your children's friends feel welcome in your home?

NEWS & NOTES

First Church of Durham Receives New Pastor



On the 1st Sunday of March, 1977, the Rev. Jeff Scarborough accepted the pastorage of the First Free Will Baptist Church, 225 Chandler Road, Durham. He is the former pastor of Living Waters church of Pikeville. The members of the church welcome the Rev. Scarborough, his wife Ruth and daughter, Anita. They reside at 421 Idlewood Street, Durham.

Crusaders Trio to Appear At Ormondsville Church

On Sunday, May 22, 1977, at 7 p. m. there will be a special program of gospel music presented at the Ormondsville Free Will Baptist Church, Ormondsville. The program will feature the ''Crusader's Trio'' from Winterville. The group is well-known for their dedication and their willingness to use their talents for the Lord. They have sung on radio stations in Farmville and Greenville and performed in gospel singing concerts in churches, Christian camps, and school auditoriums. The group is composed of Guyla Corbett, David Hines, Emmerson Hobgood, Erwin Hines, and Shawn Carson.

The congregation and pastor of Ormondsville church invite the public to attend this special program.

Black Jack to Have Study Course

The Auxiliary of the Black Jack Free Will Baptist Church of Route 3, Greenville, is having a study course on May 25, at 7:30 p. m. The Rev. and Mrs. Wayne King, missionaries, and the Rev. Joe Ingram will have charge of the program.

The auxiliary wishes to invite the surrounding churches to make plans to attend this service.

Rev. Floyd Cherry To Conduct Revival

Victory Mission at Hope Mills will be holding a revival beginning May 23, and will continue through May 27. The guest speaker will be the Rev. Floyd Cherry. The pastor, the Rev. Joe Gerald, and the members invite all to attend.

Western Conference of Ordination to Meet

The Western Conference of Ordination will meet on Monday, May 23, at 7:30 p. m. at the Selma Free Will Baptist Church in Selma. Anyone having business with the board, please attend this meeting.

EXECUTIVE MEETING OF CENTRAL CONFERENCE TO MEET

The Executive Committee of the Central Conference would like to revive the Central Conference Minister's Fellowship. A meeting will be held on May 23, 1977, at Parker's Restaurant in Greenville to discuss this matter and to judge the interest of the conference ministers. The intended purpose is a gathering quarterly or monthly for the purpose of fellowship and fellowship only. All ministers of the Central Conference are asked to attend, May 23, 1977 at 11 a. m. at Parker's in Greenville. The meeting will be in a private meeting room and the cost meal will be $3.50 per person.

Gary M. Bailey, Moc

REMINDERS!

A reminder that at the spring vention we accepted as a project pa and carpeting the lounge at Vandemere. Each auxiliary was asl send $10. So that this project c completed for the opening of the this summer, I ask that you send money in as soon as possible. F send all funds to Miss Velma M Route 2, Box 360, Vanceboro, Carolina 28586.

Thank y
Velma M
Treasure

This is to remind all clerks c conventions to send in the minut the Yearbook for 1978. Thank you.

IN MEMORY OF MRS. MARJ STALLINGS TAYLOR

On April 17, 1977, around 9:45 p God saw fit to call one of our faithfu beloved members of Sweet Gum Free Will Baptist Church, Rout Stokes, North Carolina. She su greatly, but bore her illness with trust in the Lord. It was sad, but it relief for God to see fit to take her her suffering. Though we canno derstand why God called her home a particular time, we do know that we are Christians, can rejoice that s now enjoying the beauties of Heaver our Saviour.

Funeral services were held following Tuesday at 11 a. m. a Wilkerson Funeral Chapel by her pa the Rev. Franklin Brinson. Burial w Cedarwood Cemetery in Hertford at p. m.

She is survived by most de husband and companion, Jerry B. T Jr.; two sisters, Mrs. Earl Jacks Route 4, Elizabeth City, and Mrs. W L. Rogerson of Route 3, ford.''Blessed are the dead which the Lord . . . Yea, saith the Spirit, they may rest from their labours; their works do follow them'' (Revel 14:13).

Mount Olive College

HELPED ORGANIZE STATE AUXILIARY



Nine members from across the state attended the first meeting 50 years ago in ldsboro to organize the State Woman's Auxiliary Convention and were present to lebrate the 50th anniversary, May 5, at Mount Olive College. They are, left to right, nt row: Mrs. E. C. Morris, Mrs. S. A. Smith, Mrs. L. E. Ballard, Mrs. Gertrude ch, and Mrs. Rom Mallard. Back row: Mrs. Ruby Stevens, Mrs. Mafalda Aman, rs. S. M. Harrison, and Mrs. Lillie Mae Sasser.

PRESIDENT RAPER'S SPEAKS

President W. Burkette Raper of Mount ive College will visit Friendship Free ill Baptist Church near Middlesex on unday, May 22. At 10 a. m. he will utline the Twenty-Fifth Anniversary rogram of the College and at 11 a. m. he ill speak on the history and heritage of e Original Free Will Baptists of North arolina.

The Rev. Dwight Chapman is pastor of riendship church.

At 3 p. m. President Raper will deliver e baccalaureate sermon at Pungo hristian Academy in Belhaven.

FREE WILL BAPTIST STUDENTS RECEIVE AWARDS

Awards Day at Mount Olive College evealed the following Free Will Baptist tudents as recipients:

Miss Marie Anita Whitford from New laven church in Vanceboro received the Mathematics Department Award given to he student who has shown outstanding rogress and ability in the area of math.

Mike Dean Reynolds from Sound Side hurch in Columbia was selected to receive an Art Department Award as the student who maintained the highest academic average on all work taken in his two years as a pre-major art student.

Ashley H. Hale Jr. from First Tarboro church received an Art Department Award as the student who maintained the highest academic average on all work taken in his two years as a pre-minor art student.

Miss Sherry Jo Jones from Hopewell church in Smithfield was presented the Cora Lee Spivey Music Award as the student in the Department of Music selected by the music faculty for recognition on the basis of ability and accomplishments.

Mark Steven Hobbs also from Hopewell church in Smithfield was distinguished as the most outstanding freshman ministerial student and presented an award by the North Carolina Ministerial Association of Free Will Baptists.

Robbie Phelps from Mount Tabor church in Creswell was awarded a $25 savings bond from the Henderson Science Club for having completed and presented the best research project.

Miss Vicki Sue Cox from Oak Grove church in Vanceboro received the Jordan Award given to the graduating student who has evidenced outstanding qualities of citizenship while a student at Mount Olive College. The recipient is chosen by secret ballot of the student body and announced at the graduation ceremonies.

In athletics Larry Shepard from Mount Zion church in Richlands received a Student Athlete Award for the athlete that has accumulated the highest academic averages for the 1976-77 school year while carrying twelve or more semester hours of work. His average was 3.63.

FREE WILL BAPTIST STUDENTS AWARDED SCHOLARSHIPS

The following Free Will Baptist students were awarded Presidential Scholarships at Mount Olive College for the upcoming 1977-78 academic year.

They are Allison Jan Gay from Howell Swamp church in Walstonburg, Mary Elizabeth Magee of Croatan church in New Bern, Donna Lynn Moore from Friendship church in Walstonburg, and Cathy L. Strickland from Daniels Chapel church in Wilson.

Recipients of Presidential Scholarships must be in the top 10 percent of their graduating class or have a high school average of "A."

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ralph Aycock is now available for pastoral work. Any church desiring his services may contact him by writing to Route 1, Kenly, North Carolina 27542; or by telephoning 284-4254.

Coming Events . . .

August 1, 2—Bible Institute, Mount Olive College

Auxiliaries IN Action

HIGHLIGHTS OF THE 50TH SESSION OF THE NORTH CAROLINA STATE FREE WILL BAPTIST WOMAN'S AUXILIARY CONVENTION

The 50th session of the Woman's Auxiliary Convention held at Mount Olive College in Rodgers Chapel, Thursday, May 5, will go down in history as one of the greatest in the minds of three and four hundred visitors, delegates, and ministers who attended.

The theme was: . . . "as I was with Moses, so I will be with thee . . ." Joshua 1:5).

Mrs. Sterling Duncan, state president, called the meeting to order with a congregational hymn. Mrs. Bill Dale directed the music for the convention and Mrs. F. M. Register was organist.

Dr. W. Burkette Raper of Mount Olive College gave the Invocation. He also extended greetings from the College and invited us to use the facilities available there.

The president recognized the delegates, visitors, ministers, and state officers. In observance of the 50th anniversary, each district had prepared a historical skit or resume on the denominational institution.

Mrs. D. W. Hancock directed "Welcome to the Sewing Circle" presented by St. Mary's Free Will Baptist Auxiliary of New Bern. They represented the Eastern District where as long ago as 1898 there were women of the church who met to help the needy and to pray for the growth of the church and its outreach.

Representing the Central District were Mrs. Bruce Barrow, who in her message "Early Missionary Society," gave a brief history of that district, and Miss Leah McGlohon, who displayed pictures of the first higher schools of learning among Free Will Baptists in her talk of "Education Through the Years." Mrs. Frank Walston gave a history of the Anna Phillips Loan Fund.

The Western District, directed by Mrs. Earl Bass, emphasized programs in our denomination for "Youth and Age." Mrs. Lillie Mae Sasser read a history of superannuation. A pantomine was presented by several members in a "Ladies Aid Meeting" where they brought commodities for the Children's Home—or the orphanage as it was called then.

The group also depicted by pastor, improvements the Woman's Auxiliary had contributed to the Children's Home. With a seesaw, they stressed the point that our support of the Home must be a balanced giving—not up one month and down the next.



The Pee Dee District presented "Ways And Means" and "Jehoida's Chest" —Mrs. Hulda Kinlaw, Mrs. Hattie Bright, and Mrs. Kathleen Davis displayed various items that they had sold in earlier years to have operating funds but concluded that tithing was the best method of all. The Jehoida Chest introduced in Noth Carolina by Mrs. Lizzie McAdams of Texas, was once more put out as a challenge—the offering taken as a result of this was approximately $1290. It was divided among the denominational enterprises.

The Cape Fear District, under the direction of Mrs. Earl Glenn, presented "United For Growth" a miniature enactment of the first State Auxiliary Convention on May 11, 1927, at the Free Will Baptist Church in Goldsbor



The group attempted to dress in fashion of 1927 and with the minute a guide, members of the dis assumed the role of delegates, minist and visitors in attendance that day. Gertha Benton was narrator for program; the Rev. Earl Glenn played role of the late Elder J. C. Griffin, was pastor at Goldsboro church; M Dola Dudley acted the part of presid officer, the late Mrs. Alice Lupton; M Almond Warrick gave the devoti playing the role of Mrs. Katie Saw Jackson.

Mrs. A. B. Chandler made a report the Church Finance Association Cragmont. Her enthusiasm in promotion of these enterprises commendable. She used the subje "Helping Hands," and "I Will Lift Mine Eyes Unto the Hills.

Mrs. J. B. Starnes of Newport, behalf of the convention, presented Life Membership Award to Mrs. S Weeks. Mrs. Starnes related ma accomplishments of Mrs. Weeks cluding her work at the Children's Hon

Mrs. Katie Roper from, the Albema District spoke on "Mission Through Years." Interspered with remarks, read a historical account of mission work supported by the auxiliary in past by the Rev. L. E. Ballard.

Mrs. Lillian Langley, the second stud to register at Mount Olive College af the move to the Mount Olive Camp gave an interesting "Then" on th College. Dr. Burkette Raper projected "Now" in future hopes for the school.

Mrs. Wayne King gave a few remar in the native tongue in the area of Philippines in which they were statione She gave a brief testimony, thanking G

the convention, for prayers, and the acle in her life.

arious reports were given which will be lished in the yearbook. One in icular is most interesting: Mrs. mond T. Sasser, treasurer, stated in this our 50th year. there were r $50,000 in contributions through convention.

Mrs. Rachel Duncan, president, made arks, "Project the Future." She d biblical predictions, also scientific casts. She challenged us to watch wait the coming of our Lord. The . C. L. Patrick prayed the bene-ion.

Respectfully submitted by
Mrs. Almond Warrick,
Corresponding Secretary

MISSIONS

HAPPINESS MISSION CELEBRATES FIRST HOMECOMING

t was a joyous occasion for Happiness ssion of Fayetteville on the first nday in May. Approximately one ndred people turned out for their first nual homecoming. The mission was lorsed by the mother church stwood) and the State Mission Board. e pastor, the Rev. Taylor Hill, states, has been a blessed experience and are all very happy on our new ssion. Our attendance runs in the ties, fifties, and we have always been f-supporting." This is the second ch endeaver for the Rev. Hill, the first s the Eastwood church of Fayetteville rteen years ago. On hand for the casion were friends of Catalpa and ctory missions and the Eastwood urch.

ATTENTION

Please keep me posted on the progress of your pennies for Home Missions. We suggest the campaign run through June 1977. Happiness Mission of Fayetteville has raised forty pounds thus far.

Taylor Hill
Director-Treasurer

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural Basis: "And when he saw him, he passed by on the other side" (Luke 10:31).

CHRISTIANS ON THE "OTHER SIDE" OF THE ROAD

The churches of our day tolerate too many members among them who take the easiest side of the road. In the story of the Good Samaritan in Luke 10:30-37, two church (religious) officials avoided the real purpose of the church. The Priest passed the robbed and wounded traveler by because to stop and give aid and comfort would require too much of his time, and it would be too expensive. Many so-called Christians take the easiest side out for the same reason. As a matter of fact, the person who bears the name of Jesus Chriat is supposed to be like Him. The business of Christ was to minister to all people-binding up their wounds, administering first aid, and giving them comfort, hope, and faith. The Priest passed up all opportunities to do this. Likewise, a Levite, when he came by, looked on the poor wounded man and passed by on the other side of the road.

The other side was not only the easiest side but it was the most pleasant side. The average Christian nowadays avoids the unpleasant acts by taking the other side. There is no pleasure in binding up sores and wounds, and witnessing to suffering humanity, especially under sordid and grave situations. Our ministry to the sick, the handicapped, and widows and fatherless, and the aged is the center of Christ's ministry, and it should be our great concern. Many times this kind of interest, concern, and opportunity to witness and lead the subject to a saving knowledge of our Lord Jesus Christ is aborted because of unconcern.

This earthly and physical ministry can very easily be linked to the spiritual needs of our fellowmen. It is no secret that there are many who are burdened and confused in heart because of the laxity and the indifference of so-called **religious** people. It is very refreshing and heartwarming to be in fellowship with a person who is willing to share his most treasured spiritual beliefs and convictions with you. When you welcome the opportunity to tell others what the Lord has and is doing for you, sinners (most of them) will admire and love you because they realize that you really do love and honor the Lord in your heart-that you will do this at any cost.

The "other side" of the road was the least expensive. It costs real money to relieve suffering. The cost of physical suffering, as witnessed in our hospitals today, is very great. I presume to say that more money is spent for physical care than any other expense we have. Much of this heavy expense and suffering could be avoided if there were not so many religious folk passing their fellowmen by on the other side of the road. God's people do not get drunk, rely on high powered drugs, and abuse our society by breaking the laws of God and of men. They do not rob and kill for the sake of excitement and fun.

The other side became the ministry of the "Good Samaritan." It was the most interesting side, being more conspicious and without fanfare or publicity. It was done in apparent obsurity. So many people want their good deeds to be carried by the news media, announced through the society column or proclaimed from the pulpit. The down-to-earth sincere Christian could care less about his brotherly and godly deeds of kindness being published. The "Good Samaritan" of our day is like this one. He does what he does because it is a part of his nature—like the nature of Christ. He ministers to the needs of suffering humanity whatever be their kindred, tribe or tongue, their color or their national origin. Jesus saves everyone who comes to Him seeking the forgiviness of sins and restoration. He had compassion on all such people during His ministry on earth. He expects us to demonstrate the same kind of love and compassion for our fellowmen in all walks of life.

The spiritual ministry of all Chriatians through the church should be one of great concern and deep and awesome fear of God.

the Sunday School LESSON

St. Claire Bible Class

For May 29

AN ENDURING FAITH

Lesson Text: James 5:7-11, 13-20
Memory Verse: James 5:11

I. INTRODUCTION

This is the last of our lessons based on the Book of James; and, naturally, the printed Scripture comes from chapter five. Of course, the entire chapter could not be printed in the quarterly, but again we ask that you study the entire chapter. James holds out the Second Coming of Christ as a reason for the Christian to endure all afflictions and trials. The latter part of the chapter deals with the subject of prayer and the healing of the sick.

The doctrine of the Second Coming of Christ is a **Bible doctrine.** In the Old Testament it is often interwoven with the first coming and is easy to overlook, but it is taught throughout the messages of the prophets. In the New Testament, every one of the twenty-seven books mentions it directly except the Book of Galatians, and many feel that it is mentioned even there indirectly.

The Second Coming of Christ is a **beleaguered doctrine.** We mean by this that it has been attacked by many enemies. It seems that it is one of the doctrines that is hated by Satan, and he seeks to destroy it. Many false systems have been built upon it. Its enemies have said that it is unreasonable and have tried to spiritualize it completely out of existence. Even many good Christians have neglected it. But in the face of this, the doctrine of the Second Coming still stands.

The Second Coming of Christ is a **blessed doctrine.** The Apostle Paul calls it the "Blessed Hope" of the church, and in our lesson today James holds it out as a reason to endure afflictions and hardships. It is a great comfort to the Christian, and has a great evangelistic appeal to the unsaved.

When we come to the last part of the chapter, which we study today, and begin to deal with the matter of healing and prayer, we come face to face with much controversy. There are those who feel that if you are not healed it is because you do not have enough faith. Then there are those who feel that sickness is not a matter of prayer at all, but is to be dealt with by medical science alone. What is the Bible teaching on this matter? This question we will try to answer as we study this great chapter in the Bible.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. The genuine prayer of a righteous man avails much. Our sins separate us from God's favor. When we live and ask in God's will, we can have confidence that God will answer in our best interests.

B. We are not told to confess every sin to everybody. When we have wronged another person we need to confess that wrong to him.

C. Bitter resentments and grudges shrivel the spirit of the persons holding them. Such attitudes destroy the fellowship within the church. Further, they may drive from the church those who are considering accepting Christ as Savior.

D. The farmer confidently expects and prepares to harvest his crop, even in the face of obstacles and adverse weather. Christians also continue to labor amidst afflictions, confident of the coming of our Lord, who will reward the faithful.

E. He who created us knows the psychology of human behavior. Knowing the exact time of Jesus' return would only lead a person to become careless in his commitment to Him. It would likely cause him to think he had plenty of time to make personal preparation to meet his Maker. The Lord wants us to labor for Him, beginning now and continuing until we die or He comes again.

F. Christ is coming again! The greatest obstacle to His plan and purpose is His people's lack of faith. God can do anything but fail!

—**Standard Lesson Commen**

III. ADDITIONAL TRUTHS

A. We are not to criticize grumble against one another, for nor us is above some kind of criticism. very abuse we may heap upon ano may suddenly turn upon us to cond us. After all, Jesus is the Judge; stands close by, and He alone is wo to judge us. He alone is above reproa for there is no "guile" found in H Because He understands us so well will not misjudge, but in our frailty wisdom and judgment we may o render erroneous judgment, ther bringing unnecessary harm to brethren.

B. Those who have enduring f are happy in the Lord. Job was example. This man suffered ev possible affliction from the hand of Sa except his own death. Yet he ne sinned against God by complaining finding fault. In the end of his experie we saw how the Lord blessed him, the Lord is full of pity and compassi and His mercy is tender. He resto more to Job in the end than Job had first. His was an enduring faith wh always gives its reward.

C. Two conditions in which we m sometimes find ourselves are suggest here. When we are afflicted by troub and sorrows, or oppressed by p secutions, we are admonished to pra We should ask God to help where cannot help. There are times when should not pray to be **delivered fr** these trials, but to be given grace to be them for the glory of God.

The second condition is when we a happy over some blessing God gives u To be **merry** is not meant to be ligh headed and full of laughter, but to be f of thanksgiving for what God is doing us.

D. The Christian who wanders fro the true way is a **sinner** because he h left the truth momentarily. If we bri him back, or turn him again to the trut we will save his soul from eternal dea because he is in danger of apostasy fro which there is no redemption. bringing him back we **hide** his great sin because they are covered by the blood Jesus Christ. The psalmist sai "Blessed is he whose transgression forgiven, whose sin is covered" (Psal 32:1).—**The Advanced Quarterly (F. W.**



Special Moments

Maggie,
I am a Christian, and I have had experiences with the Lord through my prayers operations. I have always prayed and gotten over them. The last one was when I my gall bladder removed and a hernia repaired. I'm allergic to almost all icine. When the doctor asked what he could give me for pain, I said no dope. So shot was all the medicine I had for being nauseated—no pain pills at all. I have ys prayed since I can remember. I know the Lord answers prayers if we ask Him e right way. I know He listens today.
In Romans 8:28 it tells us all things work together for good to them that love

sville, N. C.

NOTICE

he Clerks and Treasurers of All Free Will Baptist Churches of the State Convention orth Carolina

Friends:
The Annual Minister's Conference at Cragmont Assembly will be on June 20-22 year. This conference, sponsored by the North Carolina Ministerial Association, he only opportunity many of our ministers have to visit together in a relaxed and itual atmosphere. We would encourage all ministers to attend this year's conce. We would also encourage all of our churches to assist their pastors financy with his expenses to the conference.

Everyone needs some time to relax and "break the routine." Your pastor is no eption. By assisting him financially you will be encouraging him to attend the ference, and you will be helping him continue his service to your church in a eshed manner.

How much will it cost your pastor to attend the conference? The cost will vary your location; however, we would suggest that each church gives its pastor at t $75 for the trip.

Please consider this seriously. Make an investment in your pastor. He should e you better after having been to our conference. May God bless you for your port.

Sincerely,
Gary M. Bailey, Secretary
North Carolina Ministerial Association

TRIBUTE TO A GREAT MAN OF GOD

It is fitting after so many years of faithful service for the Lord that something be written in behalf of Rev. C. J. Harris Sr. for being such a loyal servant to God.

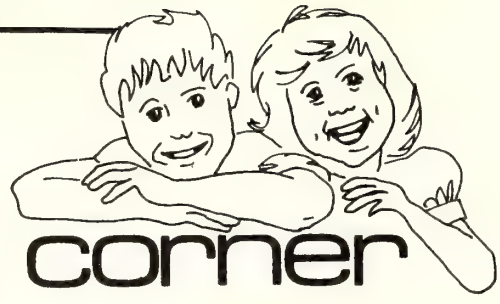


Calvin Harris was born in Pitt County in 1895. At the age of twelve he gave his life to Christ and was saved. The church in which that Brother Harris was saved was the Gum Swamp Free Will Baptist Church near Greenville. On November 1, 1914, C. J. was married to the former Louzana Bullock. In 1920 Brother Harris and his loving, devoted wife moved into Greenville and transferred their church membership to the First Free Will Baptist Church. Before becoming a minister, Brother Harris worked very hard as a layman in the First church. He served as a Sunday school teacher, Sunday school superintendant, deacon, choir member, official board member and in other places that he was called on to serve.

On September 26, 1945, Calvin J. Harris Sr. was called by God to preach the Word and was later licensed to preach. On October 27, 1946, he was ordained as a minister for the gospel of Christ. During the 30 years that he ministered to the different congregations, God blessed him and his wife with hundreds of converts. Brother Harris has recorded in one book a baptismal service where he baptized 36 people. God continued to bless the Rev. Harris family with three wonderful children: a son, C. J. Harris Jr.; and two daughters, Jessie Bell and Agnes L.

Some of the areas in which God led Brother Harris to work were Delaware, Virginia, and churches in North Carolina. Those in North Carolina were: Rose Bud, Hickory Grove, Piney Grove (Beaufort),

(Continued on Page 15)



story corner

THE EMPEROR'S NEW CLOTHES

MANY years ago there lived an Emperor who thought so much of new clothes that he spent all his money on them. He did not care for his soldiers; he did not care to go to the theater. He liked to drive out in the park only that he might show off his new clothes. He had a coat for every hour of the day. They usually say of a king, "He is in the council chamber." But of the Emperor they said, "He is in the clothes closet!"

It was a gay city in which the Emperor lived. And many strangers came to visit it every day. Among these, one day, there came two rogues who set themselves up as weavers. They said they knew how to weave the most beautiful clothes imaginable. And not only were the colors and patterns used remarkably beautiful, but clothes made from this cloth could not be seen by any one who was unfit for the office he held or was too stupid for any use.

"Those would be fine clothes!" thought the Emperor. "If I wore those I could find out what men in my empire were not fit for the places they held. I could tell the clever men from the dunces! I must have some clothes woven for me at once!"

So he gave the two rogues a great deal of money that they might begin their work at once.

The rogues immediately put up two looms and pretended to be working. But there was nothing at all on their looms. They called for the finest silks and the brightest gold, but this they put into their pockets. At the empty looms they worked steadily until late into the night.

"I should like to know how the weavers are getting on with my clothes," thought the Emperor.

But he felt a little uneasy when he thought that any one who was stupid or was not fit for his office would be unable to see the cloth. Of course he had no fears for himself; but still he thought he would send some one else first, just to see how matters stood.

"I will send my faithful old Minister to the weavers," thought the Emperor. "He can see how the stuff looks, for he is a clever man, and no one is so careful in fulfilling duties as he is!"

So the good old Minister went into the room where the two rogues sat working at the empty looms.

"Mercy on us!" thought the old Minister, opening his eyes wide, "I can't see a thing!" But he didn't care to say so.

Both the rascals begged him to be good enough to step a little nearer. They pointed to the empty looms and asked him if he did not think the pattern and the coloring wonderful. The poor old Minister stared and stared as hard as he could, but he could not see anything, for, of course, there was nothing to see!

"Mercy!" he said to himself. "Is it possible that I am a dunce? I never thought so! Certainly no one must know it. Am I unfit for office? I will never do to say that I cannot see the stuff!"

"Well, sir, why do you say nothing of it?" asked the rogue who was pretending to weave.

"Oh, it is beautiful—charming!" said the old Minister, peering through his spectacles. "What a fine pattern, and what wonderful colors! I shall tell the Emperor that I am very much pleased with it."

"Well, we are glad to hear you say so," answered the two swindlers.

Then they named all the colors of the invisible cloth upon the looms, and described the peculiar pattern. The old Minister listened intently, so that he could repeat all that was said of it to the Emperor.

The rogues now began to demand more money, more silk, and more gold thread in order to proceed with the weaving. All of this of course, wen their pockets. Not a single strand ever put on the empty looms at v they went on working.

The Emperor soon sent another fa friend to see how soon the new cl would be ready. But he fared no b than the Minister. He looked and lo and looked, but still saw nothing bu empty looms.

"Isn't that a pretty piece of stu asked both rogues, showing and plaining the handsome pattern w was not there at all.

"I am not stupid!" thought the "It must be that I am not worthy o good position. That is, indeed, stra But I must not let it be known!"

So he praised the cloth he did not and expressed his approval of the and the design that were not there the Emperor he said, "It is charming

Soon everybody in town was ta about the wonderful cloth that the rogues were weaving.

The Emperor began to think now he himself would like to see the derful cloth while it was still on looms. Accompanied by a number o friends, among whom were the two f ful officers who had already beheld imaginary stuff, he went to visit the men who were weaving, might and m without any fiber and without any thr

"Isn't it splendid!" cried the statemen who had already been th and who thought the others would something upon the empty loo "Look, your Majesty! What colors! what a design!"

"What's this?" thought the Empe "I see nothing at all! Am I a dunce? not fit to be Emperor? That would be worst thing that could happen to me, were true."

"Oh, it is very pretty!" said Emperor aloud. "It has my hig approval!"

He nodded his head happily, stared at the empty looms. Never w he say that he could see nothing!

His friends, too, gazed and gazed, saw no more than had the others. they all cried out, "It is beautiful!" advised the Emperor to wear a suit m of this cloth in a great procession was soon to take place.

"It is magnificent, gorgeous!" the cry that went from mouth to mo The Emperor gave each of the rogue royal ribbon to wear in his buttonh

called them the Imperial Court ers.

rogues were up the whole night the morning of the procession. kept more than sixteen candles ng. The people could see them hard rk, completing the new clothes of mperor. They took yards of stuff from the empty looms; they made in the air with big scissors; they with needles without thread; and, st, they said, "The clothes are !"

e Emperor himself, with his est courtiers, went to put on his uit.

ee!" said the rogues, lifting their as if holding something. "Here are ousers! Here is the coat! Here is the " and so on. "It is as light as a r's web. One might think one had ng on. But that is just the beauty of

ery nice," said the courtiers. But could see nothing; for there was ng!

Vill you Imperial Majesty be ously pleased to take off your es," asked the rogues, "so that we put on the new ones before this long r?"

e Emperor took off all his own es, and the two rogues pretended to on each new garment as it was . They wrapped him about, and tied and they buttoned. The ror turned around and round before irror.

How well his Majesty looks in his clothes!" said the people. "How ming they are! What a pattern! What s! It is a beautiful dress!"

They are waiting outside with the py which is to be carried over your sty in the procession," said the er of ceremonies.

I am ready," said the Emperor. n't the clothes fit well?" he asked, g a last glance into the mirror as gh he were looking at all his new y.

he men who were to carry the train of Emperor's cloak stooped down to the r as if picking up the train, and then held it high in the air. They did not dare let it be known that they could see nothing.

So the Emperor marched along under the bright canopy. Everybody in the streets and the windows cried out: "How beautiful the Emperor's new clothes are! What a fine train! And they fit to perfection!"

No one would let it be known that he could see nothing, for that would have proved that he was unfit for office or that he was very, very stupid. None of the Emperor's clothes had ever been as successful as these.

"But he has nothing on!" said a little child.

"Just listen to the innocent!" said its father.

But one person whispered to another what the child had said. "He has nothing on! A child says he has nothing on!" at last cried all the people.

The Emperor writhed, for he knew that this was true. But he realized that it would never do to stop the procession. So he held himself stiffer than ever, and the chamberlains carried the invisible train.

CHILDREN'S HOME

STEEPLE FOR MEMORIAL CHAPEL



There was a great amount of excitement at the Children's Home this past Thursday, May 5. Early that morning a truck came to the campus with a steeple for our church, Memorial Chapel. Within a short time a huge crane began work lifting the steeple to its place atop the church. Because of its size, the steeple had to be lifted into place by sections. A five-foot cross was placed at the top of the steeple as a reminder of God's love for the world. The steeple rises high above the treetops and can be seen from practically any spot on campus.

We are very proud of this new addition to our campus and would like for you to come visit us and view its beauty and splendor. The children and staff would like to thank all those that are helping to make this dream a reality.

TRIBUTE TO A GREAT MAN OF GOD

(Continued from Page 13)

Vanceboro, Bell Arthur, Little Creek, Howell Swamp, Maury, Grantsboro, Grifton, Rock of Zion, Harrells Chapel. The Rev. Harris continued to enjoy his work for the Lord until about two years ago, in 1975 when ill health caused him to discontinue his pastoral duties and he came home to the First church in Greenville. Due to the nature of Brother Harris's illness he resides at the Green Villa Rest Home in Greenville. He is now 81 years young and most of them have been spent in service for the Lord. Truly these are the kind of dedicated men of God the Free Will Baptist Church needs today.

Remember in your school days when having a "best friend" was so important? Have we outgrown that need—or is it slumbering somewhere, waiting to be rewakened?

Have you thanked God for this lovely spring day?

A suggestion for a rainy day: Start keeping a scrapbook of special thoughts you run across in your reading. What a treasure to pass on to your children one day!

Would a phone call help to cheer an elderly, perhaps lonely, person in your church or community?

NOTICE NOTICE NOTICE

ALL FREE WILL BAPTISTS ARE CORDIALLY INVITED TO ATTEND

FOUNDER'S DAY

at the

FREE WILL BAPTIST CHILDREN'S HOME
Middlesex, North Carolina

on

SATURDAY, MAY 21, 1977

****

10:30 A. M.—Worship Service, the Fred Rivenbark, Speaker
12:00 A. M.—Lunch (Bring Vegetables, Bread and Desserts)
1:00 P. M.—Gospel Singing
2:30 P. M.—Tour of Campus and Outdoor Games

****

BRING YOUR GIFTS AND

MOTHER'S DAY OFFERINGS

FOR THE HOME

the free will baptist

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MAY 25 ...
DURHAM, N.C.

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 26, 1977

PRAYER ACCOMPLISHES MORE THAN WORRY!



EDITORIAL

WORRY! WHAT DOES IT GET YOU?

by Verna Hines McLawhorn

"Worry is like a rocking chair, it will give you something to do, but it won't get you anywhere."

So why do you worry? Is it because someone said something to offend you! Or did you plan an interesting and exciting trip and had to cancel it at the last minute? Did you spend your time while the group was gone worrying and taking out your disappointment on your family? Did you make them feel guilty and unhappy because you had to stay home?

Do you worry because Johnny or Jane isn't as popular as you wish him or her to be? Or that their school grades are not in the top ten in the class? Or that she can't sing or speak as well as some others in the church or school?

Do you worry because your neighbor has a larger house, a bigger boat, a sports car with all the extras, or a better or a higher-paying job?

How about you farmers? When it is dry you worry that your crop will dry up; when it rains, you are afraid that it will drown.

The list of things that we can and do worry about is endless—but what does it get us? A bottle of tranquilizers, many sleepless nights, headaches, heartaches, poor circulation, a home in a mental institution?

Worry kills more people than work, because more people worry than work.

After all this worrying, are you really any better off, mentally or physically, than before? Worry is said to be no one's friend, but everyone's enemy. "Worry" is not in God's vocabulary, and it shouldn't be in ours.

What can you do about it? Give a helping hand to some one in need, praise a co-worker when he is feeling down, or visit a sick friend. These things cost very little, but mean so much when given in a spirit of friendship and love. Some things in life are still free—the respect of friends, the luxury of a quiet day in the country, or the loving smile of a child. Perhaps you know how valuable these things are in your life.

One of the most difficult things to learn is how to relax. But if we learn early in life, we can face our daily problems with self-confidence—realizing that with God's help and our efforts, we can overcome them.

Time is so costly; we ought to spend it doing worthwhile things, rather than worrying about things that may never happen. Why worry about a problem until it confronts you? Why must we worry about how to solve it before it comes to pass? There are two days we should never worry about—yesterday and tomorrow.

H. J. Andrews wrote a poem about worry; it is called "Nobody's Friend."

I'm old man Worry, and I'm nobody's friend,
Though I'm called in many a home.
When trouble comes, for me they will send,
And it matters not where they roam.

For me they will lay awake many a night,
And I pay them in shattered nerves.
But they hold me and cuddle me tight—
I'm an old man whom many a one serves.

The rich and the poor invite me in,
And I go wherever they ask.
But they should know I hurt like sin,
And unfit them for any task.

I rob them of friends, as well as health,
And things that are held most dear.
And it matters not if they have wealth,
They are not happy when I am near.

But there are two smart ones where I can't abide—
They are Faith and Hope, I declare!
Wherever they go I stay outside—
No room to crowd in there.

H. J. Andrews

Cover Photo by Ed Carlin



Tommy Manning
Editor

the free will baptist

MAY 25, 1977

Volume 92 Numb

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THE STORY OF CRAGMONT

by Loy Everette Ballard

(Part One)

I remember well the first time I saw the big sprawling lding on the hillside just off North k Road near the little town of Black untain, North Carolina, which was r to be known and loved by Free Will ptists as their summer camp and embly site. The time was a Monday in month of May, 1917.

had just graduated from Hemphill ademy, a Presbyterian school near ech, and wanted to further my ucation by going to the Free Will ptist Seminary at Ayden in the fall. I ked this over with my father, and he s agreeable and willing to help me all t he could, but with a large family to pport his help would not be sufficient make my going possible. The best he uld do at the time was to help me get a in Asheville with Mr. Canie Brown at Swannanoa Laundry, a man for om he had erected a house the year ore.

reported for work on Monday rning, and was assigned to be helper Mr. Earl Beachboard, who was in arge of making deliveries of linens and vels to hotels, hospitals, and patoriums in the vicinity. The large skets of linens were hauled on a gon pulled by a mare named onnie.'' At that time there were no tor vehicles in use by any firms in Asheville.

I remember that we left the laundry that Monday morning around eight o'clock, delivered a basket of laundry to a hotel on Biltmore Avenue, and went on to Biltmore to leave laundry for a large boarding house. Then we took the long, dirt road up the river to Oteen, Swannanoa and Black Mountain. About half way between Swannanoa and Black Mountain, we came to a spring beside the road where there was a watering trough for horses, and stopped to give ''Bonnie'' a drink. It was then about twelve o'clock, and we decided to go ahead and eat our lunches which we had brought along, for there were no eating places anywhere along the road. We hitched up the mare, and placed the bundle of ''fodder'' we had brought along for her where she could reach it, and sat down on the grass to eat our lunches.

After lunch, we went on a little ways, and turned off on North Fork Road. It was not long until we came in sight of ''Craigmont Sanatorium''- please note the spelling of the name. I recall very vividly, even though it was many years ago, the looks of the big building with its string of small cabins off around the hill to the right.

We had to carry two large baskets of linens and towels into the basement and up three flights of stairs to the linen room on the third floor. There is met one of the most cantankerous old women I have ever seen, who was in charge of the linen room. Earl had told me something about her, but after an hour during which she made us take out every piece of laundry and hold it up for her inspection, with her constantly grumbling about every little spot she found, and throwing back a number of articles into the basket to be returned because of slight or imaginary defects in the washing or ironing, I was ready to say ''the half hath not been told.'' All the time she was heaping personal abuse upon us, as though we had personally pretended to wash and iron each piece.

When we left there, I am quite sure that I had a bit of a wish that I might never have to see that place again. And this wish was to become true for many years. Before time to go back to ''Craigmont'' again, Mr. Brown decided to place me into the laundry office to work; and so from 1917 until 1946—a matter of twenty-nine years—I did not see that old sprawling building on North Fork Road again. And at no time during those years did I dream that the time would come that that despised old building would one day become one of the most cherished spots on earth to me!

(To be continued)

A NEW CHURCH IS BORN

On Tuesday Night, May 3, 1977, forty charter members and fifteen friends met with the Eastern Conference Executive Committee at 2813 Murray Hill Road in Kinston for the purpose of establishing a new Original Free Will Baptist Church. The Rev. Clifton Rice gave a very inspirational devotional.

The Rev. J. B. Starnes, chairman of the Eastern Conference Executive Committee, was moderator of the business session with the Rev. Graham Lane as acting secretary. The elected officers were accepted by the church and the Rev. James Reb Lancaster was appointed by the membership to serve the newly organized church as its first pastor.

The Rev. Lane presented the church with a pulpit Bible, which is the custom of the Eastern Conference, afterwhich, he made the motion that the Executive Committee recommend to the Eastern Conference that Westside Original Free Will Baptist Church be accepted as a member of the Eastern Conference of the Original Free Will Baptist of North Carolina. The Executive Committee extended the right hand of fellowship to the deacon board.

Mrs. Wilma Parker, church clerk, read the following history of the Westside Original Free Will Baptist Church.

''On Sunday, March 6, 1977, we met at 2813 Murray Hill Road for the purpose of organizing an Original Free Will Baptist Church that would be a shining light to Kinston and Lenoir County. There were twenty-nine people in attendance and an offering of $833.75. Mr. B. C. Ball was our first speaker.

''This church was formed on the basis of furthering God's Word. Even before we met as a church,, we had started sponsoring a missionary to India. Also we had purchased a bus for the forthcoming activities of the church.

''The church was founded on prayer. From the first meeting we have had a prayer list. And by our experiences it has been evident that our prayers have been answered. Through our prayers we **believe** God will show us a site that we may build a church to His glory. Each Wednesday night since March 9, 1977, we have held prayer meeting with 'a whole lot of prayer and a little bit of Bible study.'

''On Sunday night, April 3, 1977, Deborah and Wayne King were here. Wayne spoke on missions, reminding us that we are all missionaries. We gave them a love offering of $74.95.

''Besides Wayne King, our speakers have been Mr. Lester Dail, Mr. Charles Lancaster, and Mr. B. C. Ball. We have enjoyed the fellowship we've had here, such as at the fish stew, the spaghetti supper, and the fish fry. Many of us have gained a few pounds in the recent months from cake, coffee, coke, and **many** other goodies. Most importantly, we have gained from the love of God and of our brothers and sisters.

''Beginning tonight we are officially a church. I'd like to remind you of the sermon we had recently from Mr. Ball. To keep this church going and growing, we do not need the wisdom of man, we need the wisdom of God. Paul wrote to **us** in his first letter of the Corinthians. He said, 'And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God' (1 Corinthians 2:4, 5).

''About two months ago we began our faith in God. As long as we keep that faith in Him we will grow. But when we begin to look to ourselves we will fail.

''So tonight we officially continue what began, by the will of God, March 6, 1977.''

The church is currently holding its services in the home of one of its members with the Faith that God will provide the membership with a building in the very near future.

The temporary address is Westside Original Free Will Baptist Church, 2813 Murray Hill Road, Kinston, North Carolina 28501; or phone 523-6208.

FAMILY ENRICHMENT WEEKEN AT ST. MARY'S IN NEW BERN

Many will remember the weekend April 29 to May 1 for a long time.

It began Friday evening at 7:30 w special music by the Cherubs a Juniors of the church and a puppet sh with the ''neatest puppets you've ev seen.''

This was followed by a program special music and testimony by visiti students from Mount Olive Colleg Sharon Whitford, Jo Ann Hines, Dona Coates, and Clay Summerlin. Sher Eason, reporter for the Central Co ference and State Youth Convention, a Shelby Bradshaw, secretary for t Central Conference and State You Convention, also shared the testimonies.

The speaker for the weekend was B Fussell, youth director of the First Fr Will Baptist Church in Kinston. He did great joo, and the participants learned love him as he worked with them.

Refreshments followed the messag then the participants reassembled to s the film, ''Eighteen, No Time to Waste. The film, about a typical family situatio challenged each one to reexamine his her family commitment.

Fifteen teenagers spent Friday night the church with Dennis and Diane Ril and Johnette and Stenen Humphre When the breakfast crew arrived the ne morning, Friday night's survivo (everyone made it) quickly consumed dozen eggs, six pounds of bacon, fi gallons of juice, and two huge pots coffee.

Breakfast was prepared by Jean a Paul Burroughs, Noah and Ramo Norman, C. J. Cox, Marice DeBrul Alice Smith, and Ross Phipps. Dona Coates, speaker for the prayer breakfa managed an excellent job, despite a la of sleep or rest.

Saturday the YFA headed downtov for a bake sale that netted approximate $60 for their projects (and hard work). 4:30, it was onward to the volleyb court, prepared by Allen Smith. T youth had requested the match, but ended with the adults undefeated totally disabled). The youth have vowed rematch, when the adults ha recovered.

(Continued on Page 15)

the Sunday School LESSON

St. Claire Bible Class

For June 5

AN ENSLAVED PEOPLE

sson Text: Exodus 1:7-14; 2:11-15
mory Verse: Psalm 130:1

INTRODUCTION

This quarter traces the events in the of Israel from slavery in Egypt to the velopment of the monarchy. The study es from the call of Moses to the ointing of Saul as King. These lessons divided into three units. Unit I has r lessons and is entitled, "A People in ed of Deliverance." It views the ople's struggle for freedom from the wpoint of God's mighty acts of edom. Unit II has five lessons and is titled, "God Creates a Covenant ople." It shows how the covenant ationship makes the people of God stinctive, but faithlessness delays the fillment of the covenant promises. Unit has four lessons and is entitled, "The ruggle for Survival." It shows the ruggles of the Israelites as they came a nation.

The first eleven chapters of the Bible enesis 1-11) deal with the entire man race. It is called the Primeval riod of Bible history. It is concerned th the time of beginnings. In Genesis 2 we see God's call and covenant with raham. It was through him that God ised up the nation of Israel. This period Bible history is called the Patriarchal riod and shows the development of the tion through the patriarchs such as raham, Isaac, Jacob, and Joseph. hen the Book of Genesis closes, the raelites are not in the promised Land of anaan, but in the land of Egypt.

How the Israelites came to be in Egypt mostly the story of Joseph. His is a autiful and familiar story. He was sold his brothers, had many trials and mptations, and was finally carried to gypt. Because of God's blessings upon im, he rose to a position of prestige and ower. Because of Joseph's ability to interpret Pharaoh's dreams, he was asked to set up a grain storage program to sustain Egypt through seven years of drought. This drought had caused a famine in the Land of Canaan, and the Israelites had gone to Egypt seeking food. Because of his position there, Joseph was able to help his people.

The Israelites who moved from Canaan to Goshen in the land of Egypt numbered about seventy persons (see Genesis 46:27). The pharaoh then in power appreciated the ability of Joseph and was kind to his people. However, when this pharaoh passed off the scene, the new pharaoh treated the people quite differently.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. While the Children of Israel were in bondage in Egypt, they must have become very discouraged and wondered if God really cared for them. What they did not know was that all of this time God was preparing a leader to bring them out of bondage. Often when we are discouraged and depressed, we wonder if God really cares for us, while at that very moment He may be working things out for our good.

B. Moses was busy watching over the sheep of his father-in-law, Jethro, when God spoke to him from the burning bush. Moses was a working man. When God has a job to do, He always calls on a man who works to get the job done. Perhaps we can learn a lesson here for our churches. If we need a leader, if we have a job that is important, it is never best to look for someone who has no job. Most of the time, there is a reason why such a person does not have a job.

C. When God first called Moses, Moses did not understand why God called him. Furthermore, at first he was not willing to do what God wanted him to do. But the call of God was definite and persistent and continued until Moses yielded. If a person has doubts about the call of God, he is not apt to make a good leader. The first requisite for a good leader is that he knows that he is in the place of service where God wants him to be. An uncertain leader cannot have confident, happy followers.

D. The burning bush from which God called Moses not only served to get Moses' attention, it also serves as a type for us, and is a type of the nation of Israel. Despite the fact that Pharaoh tried to stop the growth and prosperity of the Jews, they continued to prosper. No nation in the history of the world has been able to destroy them, even though the fires of persecution have been turned on. They are like the burning bush that Moses saw. The same thing is true of God's Word, and the church.

E. After God had Moses' attention, He called him to lead the Israelites out of bondage. When Moses finally agreed to take the task, God gave him the assurance that He would be with him and make his efforts successful. To be successful, a leader must always have the assurance that he is following the will of God!

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. There is a terrible reality and awful agony in the service of Satan—more cruel than any taskmaster—regardless of the satisfaction and pleasure people think they get from doing the works of Satan. The one way of deliverance is through the redemption which is in Christ Jesus. His death on the Cross broke Satan's power. Christ offers every person who will trust in Him the freedom and fullness of a new life with power to become what man at his best aspires to be.—Clifton J. Allen

B. In a nation such as our own there are people of a diversity of racial and national backgrounds. The certain road to insecurity and defeat for all is to set one group against another, and this is what frequently happens. We see a minority people show growth and progress and are too quick to consider it a threat to ourselves. How much better that all be given the right to live peaceably and to share the rights and privileges of citizenship equally. Admittedly, there are no easy solutions to racial problems. But one truth from our lesson is obvious—the way of op-

(Continued on Page 15)

Family Devotions

SUNDAY, MAY 29
Scripture Reading—1 Thessalonians 4:9

COLLIE KEEPS EIGHT-YEAR VIGIL AT BOY'S GRAVE!

The papers over the nation carried this touching story: King was the Collie's name. How *kingly* he acted in daily visiting, for more than eight years, the grave of his master! His master, Angelo Del Plato, was killed in a motor vehicle accident. King had delighted in romping with his master. At the graveside, King stood at the outskirts of the scene, and, as the casket was lowered into the ground, the bewildered dog watched with wonderment, seemingly a chief mourner at the solemnities. Admiring friends said of King, "I can't remember a single day, in the last eight years, that he hasn't gone to the cemetery. He usually lies on Angelo's grave a little while, and then comes home. When tied, he broke ropes and pulled down posts to get away to go to the master's grave!" The faithful dog has found a way to be as close as possible to the boy he loved. Love always finds a way!

PRAYER THOUGHT

As we read the above, we become more aware of the most wonderful word in any language—love! You do know it, don't you?

MONDAY, MAY 30
Scripture Reading—1 Peter 1:15

THEY KNEW HIM

A missionary, taking up his work in a strange land, began at once to tell his listeners of Jesus. He told of the selfless love, infinite compassion and tenderness, and the healing power of Christ. He was pleased to see the interest his words awakened. He noted the nods and smiles of his audience, as he told of the Man who went about doing good. Finally he asked how many had ever heard of this Man, and the response was eager and complete. It seemed that all knew Him. Upon further inquiry, he found out they were thinking of a Christian doctor who had lived among them at one time and had ministered to them in sickness and health. "Yes," they said, "we knew Him well—that Man." Oh, so to live that even the unlearned and untaught may recognize the Christlikeness in our lives! This is what He wants, and this is what we should strive for.

PRAYER THOUGHT

Can your friends see Christlike love radiate from you? Ask God's help in your desire to follow more closely in the footsteps of His Son.

TUESDAY, MAY 31
Scripture Reading—Romans 8:30

TO WHAT KEY ARE YOU PITCHED?

A traveling man entered a store where fine glass and chinaware were sold. Addressing the proprietor he said, "I would like to purchase all the glasses that you have in your store which are pitched in the key of "A." The proprietor looked amused, and said, "My friend, I don't buy glasses here because of their musical qualities, so I am not able to select the ones which possess the proper key which you desire!" The traveling man opened his grip and took out a turning fork; when he struck it against the counter, every glass on the shelves that was pitched to the key "A" immediately responded to the tuning fork. So, in the Christian heart, the souls of all such as are born of God will respond when the voice of Jesus calls for devoted service for Him.

PRAYER THOUGHT

All Christians in one accord, all responding to Christ's call: Is it not a wonderful thought? Are you ready to join in?

WEDNESDAY, JUNE 1
Scripture Reading—Psalm 27:14

THE MINISTRY OF STORM

We were going through a great furniture factory, when our guide, the superintendent, pointed out to us a superbly grained and figured sideboard in the natural wood. "I want you to observe the beauty of this oak," he said. "It is the finest sele timber of its kind, and the secre the intricate and beautiful grain just this: that the trees from whi was taken grew in a spot where were exposed to almost cons conflict with storms."

What a suggestive fact! The sto beaten tree develops the closest finest and most intricately wo fibers. When it is cut down and saws lay bare its exquisitely figu grain, the cabinetmaker selects the material for his finest work.

So with the human life beset sorrows, tests and trials. If it sta the storm, how the wind of strengthens and beautifies it! need life's stress. Character ca be developed into its strongest most beautiful forms without it.

PRAYER THOUGHT

Is this not a thought to recall w the trials of life seem almost too h to bear? Through all our difficul may we remember that it is our titude toward suffering that is portant.

THURSDAY, JUNE 2
Scripture Reading—Acts 5:31

UNREALIZED GLORY

A story is told of the little daug of an artist who lost her eyesigh her baby-hood. For years she thought to be incurable. The successful operation gave her her sight. The mother of the child died some years before, and since, her father had been her stant companion and dearest fri While she lay in a darkened room bandaged eyes the one thought her way, "Soon I'll see my father." When the days of waiting passed, and the bandages removed, at last she looked into noble, joyfilled face she had so lon to see. She trembled for joy, cl her eyes and opened them to conv herself she was not dreaming. T as her father took her into his a she exclaimed: "And I had beautiful a father all these years did not know it!" Oh, that the b ages might be removed from eyes, that we might recognize Saviour in all the beauty of His lov

PRAYER THOUGHT

We may be physically blind but spiritually blind. It is far better t able to see our heavenly Father t our earthly father.

FRIDAY, JUNE 3
cripture Reading—Mark 1:15

THE JOCKEY'S DISCOVERY
retired jockey, whom a mission
ker was eager to win to Christ,
eared at a mission service on
m Sunday. The lesson that evening
s that of Jesus entering Jerusalem.
er the service the jockey com-
nted on the story. "What a jockey
would have made! I know what He
s riding. It was a Syrian colt. I had
rove of those beasts to break once.
us sat on one that nobody had ever
den before. And all those
ngsters were running in front and
ving palms. Yet Jesus was holding
n as meek as anything." The
key paused a moment, and then
d, "I say, if He could do that with a
of horse-flesh, I reckon He could do
nething with me."

PRAYER THOUGHT
Our world contains different kinds people and all types of rongdoings. God has proven in times st that He has the power to lead all ese people to salvation if they ask r it.

SATURDAY, JUNE 4
Scripture Reading—Deuteronomy :27

THE EVERLASTING ARMS
Have you ever tried to visualize at occurs in a plane when a crash ems inevitable? Here's a firsthand swer:

After my wife and I boarded the ane in Guatemala City for Miami, e streaked northward. As we neared e Florida coast, which sometimes is rmy, our jet suddenly began to bble crazily! Light objects in the erhead racks began to fly about in directions. The scene was one of ndemonium.

Some called audibly on God for lp. Some prayed silently. Many reamed when the plane suddenly nged downward!

Though the eastward plunge lasted ly a few seconds, it seemed like a etime. Then, as if upheld by some oyant power, the plane leveled off d shot forward. We made a safe nding.

How precious and assuring to God's ildren in times of peril is the sure omise.

PRAYER THOUGHT
When all seems black and headed for disaster, how marvelous is it that God can effect a "safe landing." Then does the marvel of His love and protecting care strengthen once again our faith in Him.

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.)

the unmitigated TRUTH

by the Rev. R. P. Harris

MAN AS GOD'S COUNTERPART

Scriptural basis: "So God created man in his own image, in the image of God created he him, . . ." (Genesis 1:27).

Man is the only creature God made in His own image. He created Satan and gave him the power of deception. He is gifted with misrepresentation, fraud, and falsehood. It is not in the nature of God to deceive. God made man to become His counterpart; and He gave Him the power of choice. This may explain why man is also capable of being deceived by Satan, whom God allows to appear as an angel of light. However, God has given man the power to resist the deceiver and to recognize the camouflaged image. We might need to know at this point that whatever God's image is, Satan's true image is opposed to it—God is **good**, Satan is evil. When we see the image of Satan appearing in our lives or in the lives of others it is time to come to grips with the problem, sort out the evil difference, and take hold of that which becomes the image of God—not a camouflaged image of Satan.

There are five ways by which God's image may be described by man; First, man as a counterpart of God, has **intelligence.** God has provided man with the faculty of perceiving and comprehending purpose and meaning—it is his inherent ability to seize the essential factors of complex matter, and to appropiate same for the benefit of man. The depraved nature of man is to fall down, or disengage himself from the grip of God upon his life. God allows this to happen, but God also reaches out to warn man of the consequences. God will allow man to go all the way down in sin and degradation—but He also declares that any man, who finds himself in the realm of departed sinners, will have no excuse, because God has given him ample warning. Even the heathen will be without excuse because God has appeared to them and appealed to them through nature, if not by His Holy Spirit.

Second. God's counterpart is made capable of absolute **holiness.** If man has to draw upon his own capabilities to be holy, he will never succeed. He can be holy only as the power of God imparts God's divine holiness to him. This can be accomplished only when man decides to "Let go and let God," because God must rule in his life. All man's sins have to go. They have to be put under the blood of Christ. When this is done, God will never see them again forever. The holiness of God will be upon the subject forever.

Third, God's image in man makes him a counterpart of His **power.** God is almighty and He is all-powerful. The Christian is an extension of God himself upon this earth. "As a man thinketh in his heart, so is he." God's power upon man is capable of performing in all great and mighty miracles attributed to God. The godly man is actually God himself at work with His own.

Man in God's image, in the fourth place, is **happiness.** The man who is blessed of God is a happy man. The blessings and honors of God are registered upon the very countenance and appearance of God's counterpart. His soul is thrilled and his actions bespeak the good news that God is on His throne and all is well!

Fifth and finally, God's counterpart is **immortal;** that is, he is not subject to death. He is eternal—as eternal as God is—he has everlasting life. The soul fixed in God is deathless. The immortal soul is divine and claims all the attributes of an eternal God!

★★★★★★★★★★★★

HAVE YOU RENEWED YOUR SUBSCRIPTION?

★★★★★★★★★★★★

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: What all does the Bible mean that we do when it compares us who are Christians with lights. It tells us "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16); "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

Answer: Christ is depicted as the light of the world. Simeon the priest officiating when Jesus was presented in the temple said of Him: "Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:28-32).

God the Father, God the Son, and God the Holy Spirit, all are set forth before us in the Bible as being light. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Israel 9:2); "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks" (Acts 9:3-5); "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12); "In him was life; and the life was the light of men" (John 1:4).

Jesus is the living word, see John 1:1, and the light of the world. The Bible is the tangible or written word by which we find and come to Jesus who is able to bring us into a perfect intimate relationship with God the Father as well as Himself. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105); "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes" (Psalm 19:8); "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14); "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness" (1 Thessalonians 5:5); "This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1:5); "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Revelation 21:23); "Take heed therefore that the light which is in thee be not darkness" (Luke 11:35); "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16).

Since we Christians were created in the image and likeness of God and fell from that lofty estate when sin was admitted by the human race, but now have been recreated in the image of God in Christ, it behooves us to be like Him in all our ways. And as Jesus made clear a candle in a room cannot serve its purpose when it is covered up, neither can we, the light of the world, serve the purpose God designed. We should serve when our lives are covered or blighted by sin.

Paul said it of us in this way: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). We serve as ambassadors: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be ma the righteousness of God in him" Corinthians 5:20, 21). We are His ligh because He the light of the world liv and moves and has His being in us. ' it not enough that a disciple be like l Lord?" was Jesus' question so we a here each born-again Christian havi Him live in us.

So He through us accomplishes wh He desires to accomplish, for rememb that the true Christian "has also t mind of Christ." That's why we have t authority and the ability to "besee men in Christ's stead" to be reconcil to Christ. When we were reconciled became the means in His hands by whi to reconcile other sinners to Him.

This morning I was reading in D Louis T. Talbot's **An Exposition on t Book of Revelation,** pages 27, 28. Wh to me beautifully illustrates the fact th in all we do we need to remember that are His ambassadors and need consciously display Him in all that we a and do:

"The business of the church in th world is not to amuse people, not to giv concerts, not to put a man in office, n to elect a president. The business of th church is to shine and reflect the light the Son of God for darkened men ar women to see. If your testimony is n honoring to the Lord, if mine is not, the we are failing to carry out His great pla for our lives.

"The story is told of a little kitche girl, whose duty it was to polish th silver. Georgia Willis was her name. On day, as she rubbed a knife vigorously she was singing the chorus familiar to u all:

" 'Jesus bids us shine
With a clear, pure light,
Like a little candle
Burning in the night:
In this world of darkness
We must shine,
You in your small corner,
And I in mine.'

" 'What do you rub at them knive forever for?' Mary said. Mary was th cook.

" 'Because they are in my corner, Georgia said brightly. 'You in your sma corner,' you know, 'And I in mine.' I' do the best I can—that's all I can do.'

" 'I wouldn't waste my strength, said Mary. 'I know no one will notice.'

(Continued on Page 14)

Mount Olive College

AWARD WINNERS



Mount Olive graduates who received awards at the Commencement Exercises congratulated by Third District Congressman Charles O. Whitley (right). The ents, left to right, are Cheryl Hinton, Anita Whitford, Colby Benton, and Sue Cox. to by G. Johnson.)

MOUNT OLIVE COLLEGE GRADUATES NINETY



iety graduates received diplomas at 1977 Mount Olive College Com- ement Exercises on Friday, May The Commencement took place on wn of Moye Library at the College.

by Benton received the Martin d for having the highest academic ge during two years of study at the e. Colby, who is from Fremont, had average.

e Perret Award for the first-year nt with the highest average went to Whitford and Cheryl Hinton. Anita m New Haven Free Will Baptist Church in Vanceboro; Cheryl is from Goldsboro. Each had a 4.0 average.

Vicki Sue Cox of Oak Grove Free Will Baptist Church in Vanceboro was selected for the Jordan Award. The recipient of this award is chosen by secret ballot of the student body. It goes to the graduating student they feel has shown outstanding qualities of leadership while at Mount Olive.

The 1977-78 Marshals were recognized during the Commencement. They are Anita Whitford, co-chief; Cheryl Hinton, co-chief; Lisa Potter of Daly's Chapel Free Will Baptist Church in Seven Springs; Jo Ann Hines of Winterville Free Will Baptist Church; Darlene Rose of Selma; Sharon Pelt, daughter of Dr. and Mrs. Michael Pelt of Mount Olive; Walter Bannerman of Wilson, and Mrs. Eleanor Carter Ezzell of Goldsboro.

The degrees were conferred by Dr. W. Burkette Raper, president, and Dr. Wayne H. Wiley, dean. Dr. Hilda F. Owens, dean of students, presented the awards. Third District Congressman Charles O. Whitely gave the Commencement address. He was introduced by the Chairman of the Board of Trustees, James B. Hunt Sr. of Wilson.

Woman's Auxiliary

AN OPPORTUNITY FOR CHRISTIAN FELLOWSHIP

The Women's Auxiliary of the General Conference will meet the Peace Free Will Baptist Church, Spartanburg, South Carolina, on June 27, 28, 1977. The convention theme will be "The Reciprocation of God's Love," John 21:14-17. The two featured speakers for the day will be Mrs. Deborah King, missionary returned from the Philippines, and the Rev. Norman Ard, a surveyor of the work in India. Mr. Ard will show slides of this work.

Please pray for the convention and plan to attend.

Mrs. Norman Ard
President

Are you a better person than you were yesterday? Have you asked God's help?

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ralph Aycock is now available for pastoral work. Any church desiring his services may contact him by writing to Route 1, Kenly, North Carolina 27542; or by telephoning 284-4254.

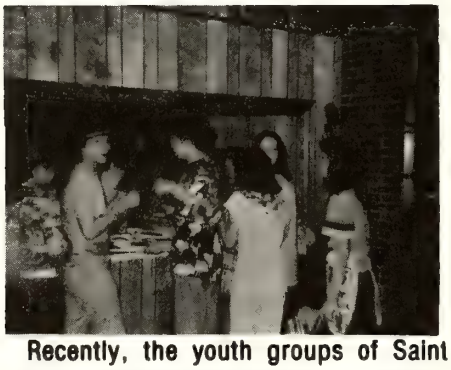
NEWS & NOTES

First Church of Tarboro
To Hold Youth Rally

The First Free Will Baptist Church of Tarboro is having a youth rally at the church on Hope Lodge Street, Tarboro, Saturday, May 28, at 7:30 p. m. The rally is being sponsored by the following churches: First church, Tarboro; Peace, Pinetops; Winterville, Winterville; Gum Swamp, Route 6, Greenville; Hugo, Grifton; and Oak Grove, Route 3, Elm City.

The supper will be served at the Tarboro church at 6:30 p. m. They wish to extend a special invitation to all other youth groups to attend this special service.

Fund Raising Project
Given by Youth



Recently, the youth groups of Saint Mary's Free Will Baptist Church of Kenly decided to sponsor a spaghetti supper as a means of raising funds for their various projects.

These kids really worked at selling tickets. The young man on the left, Kenneth Kelly, sold over one hundred tickets.

The people just seemed to come from everywhere. When the books were all tallied, the profits were in the excess of $300. What is the moral of this story? Where there's a will, there's a way. Working for the Lord can be a fun-thing.

First Union of Western
Conference to Meet

The First Union of the Western Conference will meet Saturday, May 28, 1977, with the Selma Free Will Baptist Church, Johnston County. The host pastor, the Rev. Ray Wells, and the Union extend a cordial invitation to all. Please attend and help make this meeting the best yet. The Rev. Ken Forehand, pastor of Unity Free Will Baptist Church in Durham, will bring the Union message.

Ayden Seminary—
Eureka Holds Meeting

The Ayden Seminary and Eureka College Alumni held their annual meeting on Wednesday, May 11 at the Ayden Free Will Baptist Church.

The meeting, attended by 15 members, included a memorial service for the six former Ayden Seminary students who are deceased. The oldest living alumnus is now 100 years old.

Officers of the group are the Rev. L. E. Ballard, president; Mrs. Mabel J. Stokes, secretary; and Mrs. Anna Garris Hill, treasurer.

The annual donation was given to Mount Olive College.

The Alumni group will meet next year on the first Wednesday after Mother's Day, which is their annual meeting date.

Sunday School and Union
Meeting to Be Held

The Second Union Sunday School Convention and Union Meeting of the Central Conference of Original Free Will Baptist will begin at 3 p. m. on Sunday, May 29, 1977.

Piney Grove Free Will Baptist Church, Highway 264 in Pitt County, will be the host church. The Rev. Tommy Evans is the pastor at Piney Grove.

Mr. Bruce Gray, president of the Sunday school convention, and Mr. Randolph Harris, moderator of the Union meeting, encourage members of all the area churches to attend.

Rev. King
To Hold Services

The Rev. Wayne King, Free Baptist missionary to the Philippines, hold services at the Deep Run Free Baptist Church on June 5 at 7 p. m.

Everyone is invited to attend and s this special occasion with Mr. King the members of the Deep Run church

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Union Meeting to Be
Held at Moseley's Creek

The fifth Eastern Union meeting be held at Moseley's Creek Free Baptist Church at Dover the fifth Sur in May with the program as follows:

10:00—Hymn
10:05—Devotions, the Rev. O Arther
10:15—Welcome, the Rev. Donald F
—Response, Mr. Paul Burroug
10:20—Moderator's Remarks
10:30—Reading of Minutes
—Roll Call of Ministers
—Recognition of Visiting Minis
—Receiving Church Reports
—Offering for Children's Home
—Appointment of Committees
10:45—Denominational Enterprise Reports
11:15—Business Session
Old Business
New Business
Reports from Committees
Library Book
11:30—Memorial Service
—Hymn
—Sermon, the Rev. Noah Brow
—Benediction
—Lunch and Fellowship

Fourth Central Union
District to Meet

The fourth Central Union District meet at Harrells Chapel Free Will Ba Church on May 29, 1977. The prog is as follows:

10:00—Sunday School
11:00—Hymn, "Are You Washed ir Blood"
—Welcome, Carl Sutton
—Response, Judy Moore
11:15—President's Remarks
—Mission Report
—Greetings from the Childr Home
—Mount Olive College News
11:30—Special Music, Edgewood Quartet

—Sermon, the Rev. Robert Rollins
—Appointment of Committees
5—Lunch
5—Hymn, "Count Your Blessings"
—Devotion, Billy Brice
—Special Music, Danny Braswell
—Business Period
—Program, Local Church
5—Adjournment

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n Meeting to Be
at Mount Olive

e Cape Fear Union meeting is to be at Mount Olive College at Mount , Saturday, May 28, 1977. The ram is as follows:

0—Hymn, Congregation
—Devotion, Roger Heath
—Welcome, Mount Olive College
—Response, the Rev. W. O. Lassiter
0—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes of Last Meeting
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
5—Hymn, Congregation
—Special Music
—Offering and Offertory Prayer
—Message, the Rev. Jack Scarboro
00—Report of Treasurer
—Report of Committees
—Unfinished Business
—Benediction and Adjournment
—Lunch and Christian Fellowship
—Lunch to be Catered at $2.00 per Plate.

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h Eastern District
day School Convention

he Fifth Eastern District Sunday ool Convention will be held at sley's Creek, Free Will Baptist rch, Dover, on May 29, 1977, at 10 m. The theme will be "An Enduring h." The program is as follows:

ning, Harvey Whitford, President
yer,
nn, "How Firm a Foundation"
come, Miss Allison Richardson, Host Church
ponse, Mr. Tommy French, Bridgeton Church
Roll Call
Offering
Sunday School Lesson, Mrs. Mattie Ritz Host Church
Hymn, "My Faith Looks Up to Thee"
Program
Business
Treasurer Report
Denominational Reports
Adjournment, the Rev. Donald Fader Host Church

Hickory Chapel Church
To Host Meetings

The Albemarle Union Meeting and Sunday School Convention will be held Saturday, May 28, at the Hickory Chapel Free Will Baptist Church in Ahoskie. The program is as follows:

ALBEMARLE UNION MEETING

Opening Session

10:00—Devotions, the Rev. Melvin Moore
10:10—Welcome, the Rev. Robert May
—Response, the Rev. Charles Parish
10:15—Moderator's Address, the Rev. Charlie Overton
10:20—Roll Call of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches
10:45—Offering for Denominational Enterprises
—Prayer Time

Business Session

11:05—Report of Children's Home, Via Literature
—Report of Mount Olive College, Via Literature
—Report of Missions, Via Literature
—Report of Press, Via Literature
—Report of Cragmont, Via Literature
11:20—Reading of Minutes of Last Union for Information
—Report of Treasurer
—Other Business
—Announcements of Next Union
11:30—Minutes Read and Approved

Morning Worship

11:35—Hymn
11:40—Special Music, Host Church
11:45—Message, the Rev. Robert May
12:30—Benediction
—Adjournment and Lunch

ALBEMARLE SUNDAY SCHOOL CONVENTION

Opening Session

1:45—Devotions, the Rev. L. E. Ambrose
1:55—Welcome, Sunday School Superintendent, Mr. Billie Dildav
—Response, the Rev. Stanley Buck
2:00—President's Message, the Rev. John Melancon
2:05—Enrollment of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches and Delegates
—Bringing Reports and Receiving Blanks
—Announcements
—Offering for Children's Home
—Offertory Prayer
2:10—Suggestions and Information for the Betterment of Sunday Schools

Business Session

2:30—Minutes of Last Convention Read for Information
—Treasurer's Report
—New Business
—Minutes Read and Approved

Afternoon Worship

3:00—Special Music, Host Church
3:10—Benediction and Adjournment

ALBEMARLE LEAGUE CONVENTION

7:30—Devotions, Miss Kim Oliver
7:40—President's Message, Mr. Loyd Jones Jr.
—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministers
—Announcements
—Special Music, Host Church
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banners and Picture
—Treasurer's Report
9:00—Adjournment
—Pianist, Mr. Craig Oliver

Psychologists tell us that we slowly but surely become like that which we hold to be our ideal. Have you looked high enough for yours?

Cragmont Bulletin

"The Mountaintop Experience"

Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N C

ATTENTION! CHRISTIAN CADETS'

It's time again to be planning to attend the Christian Cadets' conference at Cragmont Assembly. The date for the encampment this year is June 27—July 2. As in previous years an exciting week of spiritual enrichment and fun is planned and expected. The theme for this summer is built around the 'Spirit' and a fine staff of counsellors have been obtained. Rod Jones is again the director and we're happy to have Jack Mayo back with us after an absence of a few years. Also returning with us will be Lonnie and Janice Mann, Mrs. Dianne Riley, and Tommy Evans.

The registration fee is still $7.00 with the remaining $43.00 due upon boarding the bus. You may use the application below, or just send the registration fee along with your name, address and sex to: Rev. Rod Jones, 300 Fleet Street, New Bern, North Carolina, 28560.

APPLICATION

Name _____

Address _____ Phone No. _____

_____ Sex _____

Parents or Guardian _____

LOOKING FORWARD TO SEEING YOU AT CHRISTIAN CADETS'!

• • • • • • • • • • • •

ATTENTION MINISTERS! ACCOMODATIONS AT MINISTER'S CONFERENCE

Due to construction on campus, sleeping facilities will be limited to the dorms at Cragmont during the Minister's Conference. A limited number of motel rooms are available. These are reserved for ministers with age or health problems. Reservations for these rooms should be made by contacting the Rev. Douglas Skinner, Cragmont Manager.

MISSIONS

HOME MISSIONS—CHURCH EXTENSION PROGRAMS AVAILA

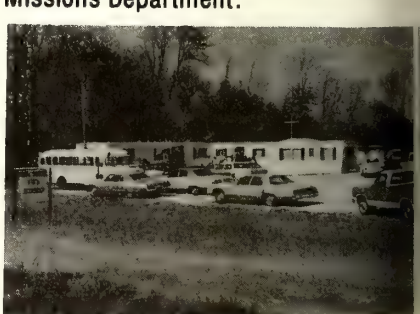


The Annual Home Missions Church Extension Department Banq was held in Fayetteville on Saturd May 14, 1977.

This beneficial and joyous occas included remarks by the ho missionaries and board members, special music by the Happiness Miss Quartet.

FREE SPIRIT GROUND BREAKING

The Free Spirit Free Will Bap Mission will be having a ground break ceremony and fund raising service a p. m. on Sunday, May 29, 1977. T service is being held at the mission. T Rev. Dale Albertson, pastor and direc of the mission, invites everyone to tend. The mission needs your suppo The letter below is an appeal for t support, written by the Rev. Taylor H secretary and treasurer of the Ho Missions Department.



Dear Brethren,

I trust you and some of your peo will be able to rally to Brother D Albertson's plea for help.

They at Free Spirit Mission are doi an outstanding job. They are worki hard to help themselves and have to down an old building in order to lumber for their new building.

They are very deserving.

The Home Mission funds are usua reserved for supporting the missionarie

MARKS OF A CHRISTIAN

by Mrs. Royce Matthews

N O I S S A P M O C S U F F I C I E N T

G E N T L E A B C F A I T H D E F U G H

D E L L I F L U F D E T A R C E S N O C

P L E A S A N T I C O M F O R T O D J K

L A B C T P O L R E J O I C E I N E A C

D E L I G H T N L U F T C A T C Y R R O

I L A R O K L O V E N O R A E A C S E M

S Y M P A T H E T I C T V H M P E T P P

T C O N S I D E R A T E G J P Y A A L L

N X I T S U J W X I L D L E E O S N E E

E C H E A A E S P E N N A S R T E D H T

M S U P P O R T L I A Y D U A X U I V E

T T H Y T I P A K O O L N S T G L N O V

N C E A D B U V E J E V E Z E N O G L E

E T R U Y T I R A H C S S E N I P P A H

T A D M I R A T I O N A S N S R G R G E

N L M R O R G O P E A C E A N A C H P I

O K I M E R C I F U L C H U R H H O P E

C P J I H G F E N O I T C A F S I T A S

S E V E R L A S T I N G L I F E D C B A

Where ever one goes nowadays one hears the statement "It's Hard to Tell a Christian From a Person of the World." Listed are words describing a Christian. How many can you find in the puzzle? How many can you find in your own life?

admiration
charity
comfort
complete
compassion
consecrated
considerate
contentment
delight
ease
everlasting life
faith
fulfilled
gentle
gladness
happiness
helper
hope
Jesus
joy
just
kind
love
merciful
peace
pleasant
rejoice
satisfaction
sharing
spiritual elevation
sufficient
support
sympathetic
tactful
temperate
understanding



story corner

PRIDE GOETH BEFORE A FALL

IN a certain village there lived ten cloth merchants, who always went about together. Once upon a time they had traveled far afield, and were returning home with a great deal of money which they had obtained by selling their wares. Now there happened to be a dense forest near their village, and this they reached early one morning. In it there lived three notorious robbers, of whose existence the traders had never heard, and while they were still in the middle of it the robbers stood before them, with swords and cudgels in their hands, and ordered them to lay down all they had. The traders had no weapons with them, and so, though they were many more in number, they had to submit themselves to the robbers, who took away everything from them, even the very clothes they wore, and gave to each only a small loin-cloth a span in breadth and a cubit in length.

The idea that they had conquered ten men and plundered all their property now took possession of the robbers' minds. They seated themselves like three monarchs before the men they had plundered, and ordered them to dance to them before returning home. The merchants now mourned their fate. They had lost all they had, except their loin-cloth, and still the robbers were not satisfied, but ordered them to dance.

There was among the ten merchants one who was very clever. He pondered over the calamity that had come upon him and his friends, the dance they would have to perform, and the magnificent manner in which the three robbers had seated themselves on the grass. At the same time he observed that these last had placed their weapons on the ground, in the assurance of having thoroughly cowed the traders, who were now commencing to dance; and, as a song is always sung by the leader on such occasions, to which the rest keep time with hands and feet, he thus began to sing:

"We are enty men,
They are erith men:
If each erith man,
Surround eno men
Eno man remains.
Ta, tai tom, tadingana."

The robbers were all uneducated, and thought that the leader was merely singing a song as usual. So it was in one sense; for the leader commenced from a distance, and had sung the song over twice before he and his companions commenced to approach the robbers. They had understood his meaning, because they had been trained in trade.

When two traders discuss the price of an article in the presence of a pruchaser, they use a riddling sort of language.

"What is the price of this cloth?" one trader will ask.

"Enty rupees," another will reply, meaning "ten rupees."

Thus there is no possibilty of the purchaser knowing what is meant unless he be acquainted with trade language. By the rules of this secret language erith means "three," enty means "ten," and eno means "one." So the leader by his song meant to hint to his fellow-traders that they were ten men, the robbers only three, that if three pounced upon each of the robbers, nine of them could hold them down, while the remaining one bound the robbers' hands and feet.

The three thieves, glorying in their victory, and little understanding the meaning of the song and the intentions of the dancers, were proudly seated chewing betel and tobacco. Meanwhile the song was sung a third time. Ta tai tim had left the lips of the singer; and, b tadingana was out of them, the trea separated into parties of three, and party pounced upon a thief. remaining one—the leader himself— up into long narrow strips a large pie cloth, six cubits long, and tied the h and feet of the robbers. These entirely humbled now, and rolled or groun like three bags of rice!

The ten treaders now took bac their property, and armed themse with the swords and cudgels of enemies; and when they reached village they often amused their fri and relatives by relating their adventu

When was the last time that you someone—anyone—"I love you"?

QUESTIONS & ANSWER

(Continued from Page 8)

" 'Jesus will,' said Georgia, and she sang again—

'You in your small corner,
And I in mine.'

" 'This steak is in my corne suppose,' said Mary to herself. 'If child must do what she can, I s'p must. If He knows about knives likely He does about steak,' and broiled it beautifully.

" 'Mary, the steak was very n done today,' said Miss Emma.

" 'That's all along of Georgia,' Mary, with a pleased red face, and she told about the knives.

"Miss Emma was ironing ruffles; was tired and warm. 'Helen will not whether they are fluted nicely or n she said, 'I'll hurry over them'; but she heard about the knives she did best.

" 'How beautifully my dress is do Helen said, and Emma, laughing, swered, 'That is owing to Georgia'; she told about the knives.

" 'No,' said Helen to her friend urged, 'I really cannot go with you evening. I am going to prayer meet my corner is there.'

" 'Your corner! What do you mea Then Helen told about the knives.

" 'Well,' said the friend, 'If you not go with me, perhaps I will go you,' and they went to the pra meeting."

1977 Camp Schedule

CRAGMONT ASSEMBLY, Inc.

Black Mountain, North Carolina

The Rev. and Mrs. Douglas Skinner, Managers

Cragmont will be opened May 16 through October 31, 1977. The scheduled rences are as follows:

E 13-18: GENERAL YOUTH CONFERENCE—The Rev. John Williams, director-egistrar, Route 2, Wilson, North Carolina 27893.
E 20-23: MINISTERS CONFERENCE—The Rev. Walter Reynolds, director, 401 lew Circle Drive, Ayden, North Carolina 28513.
E 27—JULY 2: CHRISTIAN CADETS CONFERENCE—The Rev. Rod Jones, irector-registrar, 300 Fleet Street, New Bern, North Carolina 28560.
Y 4-9: YOUTH FRONTIER CONFERENCE (YFA, ages 13 and up)—Mrs. D. W. "Ma" Hansley, director-registrar, Route 4, Box 163, LaGrange, North Carolina 8551.
Y 11-16: YOUTH FRONTIER CONFERENCE (AFC, ages 9-12)—Mrs. D. W. "Ma" lansley, director-registrar, Route 4, Box 163, LaGrange, North Carolina 28551.
UST 1-6: YOUNG PEOPLES BIBLE CONFERENCE—The Rev. J. B. Starnes, irector-registrar, Route 3, Box 123, Newport, North Carolina 28570.
UST 8-13: WOMANS AUXILIARY CONFERENCE—Mrs. Dola Dudley, director; Mrs. Lillie Mae Sasser, registrar, Route 2, Box 497, Goldsboro, North Carolina 7530.
UST 15-20: FAMILY WEEK—Rev. Douglas Skinner, director-registrar, 1233 N. ork Road, Black Mountain, North Carolina 28711. Phone: (704) 669-7677.
N PERIODS: May 16—June 12; July 17—July 31; August 21—October 31, 1977.

The open periods are ideal for church groups to assemble for a Churchwide tual Life Retreat. Many churches enjoy such retreats each summer! These times are wonderful opportunities for our church families to stop by Cragmont on vacations get to know more about the facilities we have at Cragmont and what the needs are.

The cost for youth encampments at Cragmont this summer will be $50 (unless a ge is made later). The registration fee is $7 with the remainder due upon boarding us. The Woman's Auxiliary Conference will be $50 per person including the $10 tration fee. Send your name, address, sex, age, and registration fee to the registrar e conference you desire to attend. There is no preregistration for the Ministers' erence.

Rates: Motel room rates per night: one person, $4; two persons, $6; three per-, $7.50; four or more persons, $9.

Rooms in other buildings: one person, $2; two persons, $4; three ons, $5; four or more persons, $6.

Meals: adults, breakfast, $1.50; lunch or dinner, $1.75.

FAMILY ENRICHMENT . . .

(Continued from Page 4)

According to the youth, they may have the volleyball game, but they won t place in the line for the hamburgers hot dogs Howard Lamm and Clifton yton cooked up for after the game. Nor did they lose out on the goodies that went along with it, including the onions.

After cleaning up, the participants assembled in the church to enjoy music, puppets, and a special testimony. Barbara Avery Hansen, a social worker for the Division of Services for the blind played "How Great Thou Art" on her violin and touched each heart with her testimony. Bob Fussel completed that part of the evening with another inspiring message.

Then it was down to the basement for seven freezers of homemade ice cream, prepared by Mike Miller and his committee. The evening was rounded out with more "Family Fellowship."

Despite sleepy eyes in Sunday school the next morning, the youth carried out the morning worship service. The service included special music by the youth choir, with a flute and piano duet; recognition of Teresa Mann, the District and State winner in the essay contest; and a message from Bob. He summarized the Family Weekend and challenged each individual to a deeper commitment.

The participants said it was great; they enjoyed everything (almost). Special thanks go to Bob, who came, stayed, and endured; the guests, who came, participated, and shared; the adults, who cooked, played, and prayed; and the youth, who learned, shared, and gave. Each was enriched by the other.

Others are urged to try such a program. They might be surprised by how young their "old folks" are!

SUNDAY SCHOOL LESSON

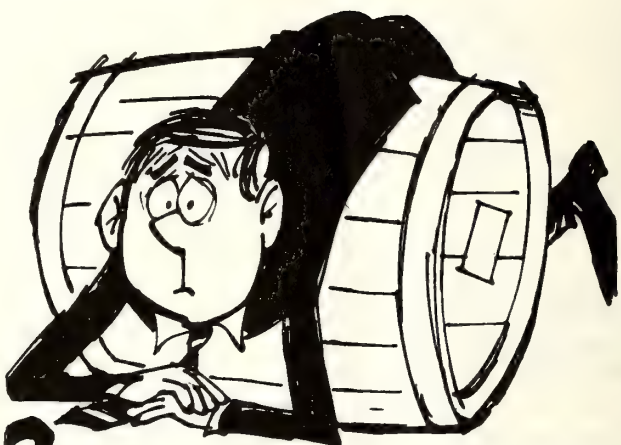
(Continued from Page 5)

pression and exploitation is not the answer. Such a course can only serve to compound the evil and is certain to lead to revolution.

C. Before a person can even desire freedom, he must know what it is that enslaves him. If we are not as free as we would like to be, why not? If our lives are constricted and we feel hemmed in, what is the reason? In your mind's eye picture a lock making fast a chain. Let it represent that which binds us so that we cannot become what God would have us to be. And what is it that binds us? Across the face of the lock each of us must write his own answer, for it differs from person to person. Let us answer the question, "From what does my life need to be set free?" That answer each of us can write across the face of the lock. Next week we shall consider how freedom may be ours.

—Selected

Teacher . . .
superintendent . . .
minister . . .
VBS director . . .
youth leader . . .
camp director . . .



OVER A BARREL?

Need help?
Need a great idea?
Need it right now?

Whether you need a hot new idea for presenting a Bible lesson or an eye-catching new idea for publicizing your Vacation Bible School, these fantastic IDEAS books will get you out of your pickle every time. So don't wait until you're over a barrel . . . check out these books at your bookstore right now!

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Forty-seven interesting ideas for using learning centers to communicate the Word of God to children from 3 to 14. Subjects include everything from Attendance to Lesson Review to Teacher Helps. **7960**

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Every day of the year brings opportunities for service at home, next door, in the church, or in the community. If you're tired of the same old projects, let this book guide your efforts with new and practical ideas for all age groups. **7962**

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Almost any question that comes to mind about the care and feeding of Vacation Bible Schools is answered in this 20-chapter handbook. Regardless of the curriculum you select, summer ministry success is yours if you incorporate some of these helpful suggestions in your plans. **7971**

Available at

AYDEN BIBLE AND BOOKSTORE
811 NORTH LEE STREET
AYDEN, NORTH CAROLINA 28513
(OTHER BRANCHES INCLUDED)



Dear God, Please Give Me One More Sunrise . . .

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JUN 1
DURHAM, N. C.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 1, 1977

EDITORIAL

Dear God, Please Give Me One More Sunrise . . .

by Joyce Proctor Beaman

I have always been fascinated by the similarity of a sunrise and a sunset. Generally, by looking at a photo, one can hardly tell the difference.

For us, the sunrise is the beginning of the day. Yet, our sunset is the beginning of a new day for people in another part of the world. So a sunset is really part of an eternal, unbroken cycle or circle of sunrises.

So it is with life. There is really no sunset, for Jesus said, "I am Alpha and Omega, the beginning and the ending" (Revelation 1:8).

Somewhere between the sunrise and the sunset, for a brief span that we call years, there is light. And in that light we learn to live, to labor, and to laugh—to cry, to care, to cure. Most of all, somewhere between the sunrise and the sunset, before the darkness, we find love—for though we speak with the tongues of men and angels and have not love, we are as sounding brass or a tinkling cymbal (1 Corinthians 13:1).

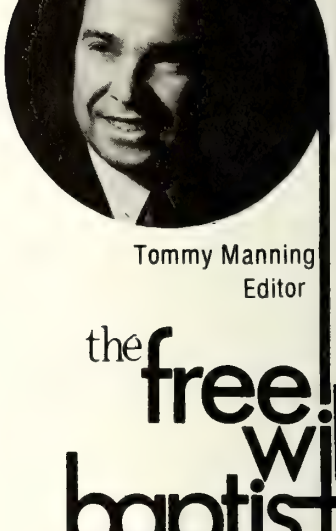
As has so often been said, every day is a new chance, a new opportunity—to begin again. Even every moment or every hour is thus! God, in His Divine plan, has given man many reminders of the blessing of starting again, of changing, of growing.

Charles DuBois wrote: "The important thing is this: to be able at any moment to sacrifice what we are for what we could become."

So often we say, "If only I had one more chance." In many things, we do not have a second chance; yet, in many things we do have another opportunity, if we would only take advantage of it. This may involve a denial of self or a casting away of false pride or burdening habits. Nevertheless, the chance is still there.

Are we not too often prone to let small, really insignificant things destroy our ability to function as a Christian and as a brother to man? Let us consider for a moment the time when that moment shall come, and we shall have one last chance to consider what is really important—when all that is left is that last prayer: "Dear God, give me one more sunrise," or even : "Let me spend my last sunset with You in that Great Eternal Sunrise."

Cover Photo Submitted by J
Proctor Beaman



Tommy Manning
Editor

the free will baptist

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YOUTH GIVES HER DECLAMATION

Ladies Auxiliaries of the Cape Fear District were in store for a nice surprise recently when the district ng was held at Shady Grove church near Dunn. Miss Cathy Denise, representing the Cape Fear District , gave a declamation titled "Freedom in Jesus." She related her personal experiences in this declamation. e is the daughter of Mr. and Mrs. Richard Denise of Gaithersburg, Maryland. She is a freshman at Mount College where she is majoring in business administration. She lives with her grandmother, Mrs. Carrie on, in Goldsboro. Denise attends the First Free Will Baptist Church in Goldsboro, where she is very active youth work and the choir.

ise had given this same declamation at the District Youth Rally at Tees Chapel church the first of April.

e also competed in the contest at the State Youth Fellowship Convention at Daniels Chapel church, and in as first runner-up.

e following is a copy of Miss Denise's declamation.

T was in February of 1973 that I decided to dedicate my Jesus Christ. Immediately the devil ed seeds of doubt in my mind and I n to wonder if God were really all had been taught to believe that He I saw so many people without Jesus in hearts that I began to wonder such a loving God would permit so unhappiness and sin in the world. sn't until the summer of 1975 that I ed for sure that He was real and The thing that changed my ing was the fact that the difference een Christian attitudes and those did not profess Christ was so great. xample is my everyday life at high ol. Those who did not have Christ in hearts seemed really not to care t life at all. They preferred to live life their way disregarding everyone If they could not have things their way, then they would not be erned with others. Those with the of Christ in their hearts were so rent, so compassionate, so loving willing to sacrifice their time for rs if there were a problem con- ing religion, schoolwork, parents, a friend, or anything. During the mer I learned a lot about Jesus. The ster of my home church in Maryland, Halverson, made Jesus sound so real alive. As he spoke, he pictured is as a miracle worker, a compassionate friend, and a wonderful Saviour.

Do you know how lonely one feels when someone he loves dies? Well, I know that feeling. When my grandfather died eleven years ago, I felt so alone. I was not sure I could handle the situation. I kept blaming God because my grandfather was gone and I wanted him back. I wanted him back so that he could see me grow up and I wanted to keep him with me until I was ready to let him go. My grandfather was something special. He loved me in a very special way. Grandparents are notoriously known for spoiling their grandchildren. And I wanted that luxury. After hearing Dr. Halverson so vividly portray the characteristics of Jesus Christ, I decided I could no longer hold on to the desire to have my grandfather and I said to God, "Lord, will you please take away the hurt?" And you know what? He did! And He filled my heart with joy and contentment. I had never felt better in my life since I was able to surrender the pain I had carried all those years. Freedom in Jesus Christ is letting go of the hurt inside you and trusting God to fill your heart with peace and happiness.

Knowing freedom in Jesus Christ can change your day-to-day living. When Jesus became a real person in my everyday living, I was eager to learn more about Him. He has done many wonderful things for me. Two years ago while I was at my church camp, I was accidentally hit in the eye while playing water polo. As expected, I got a black eye. At the end of the week when I arrived home, my mother insisted we go to the opthemologist, which we did. After the doctor examined my eye, he said that I was lucky to have only a black eye. He added that had the hit been much harder I would have completely lost the eyesight in my right eye. I have been praising God ever since for sparing my eyesight. Freedom in Jesus Christ is knowing that Jesus will take care of you.

Another occasion when the Lord blessed me was the time I had to go into the hospital for a knee operation. I had had trouble with my knee since I was a small child. In February of 1973, six years later, when I was a teenager in ninth grade, they found the cause. I had a dislocated knee cap and torn ligaments beyond repair. The orthopedic surgeon proceeded to cut the torn ligaments, reposition the knee cap and put in two bone staples in my leg, one just below my knee and one on the side of my knee to hold the ligaments in place until they could heal from the operation. For two months my leg was placed in a straight leg cast so that my knee would not move until it had time to heal from the operation. I was made aware that God was with me and everything was in my favor of never having another serious problem with my knee. Today I walk perfectly with no problem.

To be free in Jesus Christ denotes a variety of meanings. To name a few: To know that you have believed in Jesus Christ and to know that He is able to keep you against the powers of Satan. That you have communion with the heavenly Father and you are trusting Him in all situations. That in committing your life to Him, He will supply your needs according to His riches in glory.

This warm feeling of being free is not obtained overnight. It comes only after much analyzing and soul searching to know and to do the best you can, the will of your creator. It is a slow and painful process, one that possibly is never perfected and never completed. But each step upward implants a desire to reach higher and to strive harder for the promises of God that await you and that have been promised to you through His Word.

THE STORY OF CRAGMONT

(Continued from last week's issue)

by Loy E. Ballard

The story of Cragmont Assembly really began several years before the big building on North Fork Road was purchased.

I am not sure about where the story of Cragmont should really begin. I do not recall any discussion regarding an assembly for Free Will Baptists prior to the organization of the Free Will Baptist League in 1915, but soon after this we began to hear talk of the need of a summer camp for our young people, but it was sometime in the 1920's before this dream received any outstanding support. Even then it was not considered as any immediate possibility.

Around the time of the organization of the National Association in 1935, men like R. B. Spencer, Clarence Bowen, Henry Melvin, James A. Evans and R. P. Harris, began to give attention to the movement, and to look into the possibilities. At this time, there seemed but little hope for the purchase of property. But there was a possibility of renting a camp somewhere, and this possibility was looked into.

In 1939, the North Carolina Free Will Baptist League Convention, leased a camping place on the Pamlico River near Washington owned by the Episcopal Church, and known as Camp Leach. Somewhat hurridly, plans were made for a camp for young people for one week during the summer. We do not have available very many facts concerning this first camp, but we have a rather complete account of the 1940 session, held from the 4th to the 10th of August. The director for this camp was the Rev. Henry Melvin. Listed as members of the staff with Mr. Melvin, were the Revs. E. C. Morris, R. P. Spencer, James A. Evans, and the Rev. Clarence Bowen, along with Mrs. Clarence Bowen, Mrs. M. A. Woodard, Miss Janey Belle Fitzgerald, and Mrs. W. L. Moretz, who served as camp nurse. Quite an extensive program of instruction, inspiration, and recreation featured the camp. We have several interesting pictures of groups attending, and of the buildings.

The interest in an assembly or camping place of our own picked up right much in 1940, when the State Sunday School Convention was organized, and in the organization meeting, endorsed the idea of raising money for the purchase of property. In a meeting of the Executive Board of this convention, held soon after the organization, a decision was made to ask each Sunday school to bring a specified amount to each annual session for a ''camp fund,'' and ''camp banks'' were purchased and distributed among the schools in which interested individuals could place money from Sunday to Sunday. While there were still some who entertained some fears regarding youth camps, the people in general rallied to the support of the new project. The League Convention and the Woman's Auxiliary Convention followed right along by setting up plans for the raising of funds for the purchase of property.

''Camp Leach'' continued to flourish up until 1945. Because of an expansion of their own summer activities, the Episcopal Church could not make their facilities available for 1945, and the committee, after looking into a number of possibilities, rented a building at Blue Ridge Assembly, Black Mountain, for the 1945 camp. Perhaps this was a move guided by providence, since it was during this camp period that it was learned that the ''Craigmont Sanatorium'' property, which had been renovated and used for several months as a housing project for workers building Oteen Hospital, was up for sale, and the special committee of the interested conventions to whom had been committed the responsibility for securing a site for an assembly, looked into the matter, along with several others in attendance at Blue Ridge, and their impression of the possibilities was good. Right away, a deal was made, a cont was drawn up, and, for the first tim its history, Original Free Will Bap had a place for summer assemblies youth camps.

At once plans were set in orde begin use of the property for t camps.

BLESSED ASSURANCE

by the Rev. Emmanuel M. Lall

The Bible teaches profes Christians to examine themselves to if they really have been saved Corinthians 13:15). You cannot gro grace unless you are in grace (2 P 3:18). You cannot work out your salvation, until you have that salvatio work out (Philippians 2:12). You ca live the Christian life if you do not h that life to live (John 15:5).

Satan usually gives young Christia hard time at this point. To those who not Christians, he gives false assura making them think that they are children of God. If they are a chil God, he fills their minds with dou Your salvation does not depend on s particular kinds of religious experie it does not depend upon your feelin One day you may feel like you are sa the next day you may feel like you are saved. An old Quaker put it this way.

''Frames and feelings fluctuate,
These can ne'r the Saviour be;
Learn thyself in Christ to see,
Then thy feelings what they wil
Jesus is thy Saviour still.''

Perhaps my own experience will you. As a young Christian I was torn the doubts of my salvation. God sent of His faithful servants my way taught me to rest on the Word of rather than on my feelings or on experience. This man of God give me verse, ''But as many as received Hi them give He power to become the of God, even to them who believe on name'' (John 1:12). Here the states that if you will receive Jesus C into your heart you will become a chi God.

You can do one of these three thi You can listen to Satan's whisper and doubt God and His Word; you doubt your own experience; or you believe God and have the assuranc your salvation. It has been well

(Continued on Page 16)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

estion: Please explain "These are in your feasts of charity, when they with you, feeding themselves ut fear: clouds they are without , carried about of winds; trees e fruit withereth, without fruit, dead, plucked up by the roots" 12). How can these people in "the days" be twice dead?.

swer: They can be dead physically they cease to breathe and function er ways in the body such as having hearts beat, tongue talk and when no longer feel and act through their s. Then those who have not exnced the new birth (See John 3:3-5) spiritually dead even though they be expert in carrying on in the cal realm. The second death is set in the Bible as a punishment and as separated from God. "Who shall inished with everlasting destruction the presence of the Lord, and from lory of his power" (2 Thessalonians

h and lust are depicted as the lums to bring about spiritual death. every man is tempted, when he is n away of his own lust, and enticed. when lust hath conceived, it geth forth sin: and sin, when it is ned, bringeth forth death" (James , 15). Those who are the victims of second death are symbolized by e beasts: "But these, as natural e beasts, made to be taken and royed, speak evil of the things that understand not; and shall utterly sh in their own corruption; and shall ve the reward of unrighteousness, ey that count it pleasure to riot in the time. Spots they are and blemishes, ting themselves with their own ivings while they feast with you" (2 r 2:12, 13).

he final place for the second death rding to the Bible is the lake of fire. d death and hell were cast into the of fire. This is the second death. whosoever was not found written in book of life was cast into the lake of " (Revelation 20:14, 15). This will t those twice dead people ughout all eternity.

Those whose names were not written in God's book of life by complying with John 3:36 and 3:3-5; Acts 16:31; Matthew 11:28-30; John 3:14-17; Revelation 20:15; "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1) "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

The following is a discussion given by Dr. Louis T. Talbot in answering a similar question that has merit for one seeking such an answer:

"In the first place, this passage is highly figurative. Apostates are likened unto 'hidden rocks . . . shepherds without fear . . . clouds without water . . . autumn trees without fruit, twice dead, plucked up by the roots . . . wild waves of the sea . . . wandering stars.' Therefore, on the face of it, one does not need to attempt to give a literal meaning to these words. Such is never the case in any literature. Yet the meaning is unmistakable, and all the more impressive by those comparisons.

"However, there is a two-fold description of the man who is unregenerated; that is, he is 'twice dead,' as it were, for these two reasons, either one of which would mean that his is a lost soul: (1) He is 'dead in trespasses and sins,' never having been regenerated (Ephesians 2:1); and (2) he is dead in a false religion, trusting in a false sense of security. Such a condition is described in Revelation 3:1, 'Thou hast a name that thou livest, and art dead.' John here is speaking of unregenerate church members. It is sad to see people who think that a certain ritualism, or church attendance, or almsgiving, or self-righteousness can make them fit for the presence of a holy God. 'Nothing but the blood of Jesus' can take away the sins of the unregenerate heart!"

There is a contrast that the Bible points out as existing between those who are born twice but die only once with those who are twice born and die twice in the resurrection. The bodies of the twice born are raised a thousand years before the bodies of the twice dead. Read Revelation 20:1-10. In verse 4 we are told that those in the first resurrection reigned with Christ and one of the reasons given is that they did not receive the mark of the beast in their foreheads nor in their hands. Then we are told "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:5, 6).

When Jesus sent out the 70 on their commission as forerunners to Him in His kingdom and they returned being elated over the power He had endowed them with. He told them to not rejoice because the evil spirits were subject to them, but because their names were written in heaven. Read Luke 10:17-20. "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk" (Revelation 9:20).

The devil takes over all the power the church relinquishes to him. In the days when some of the events described in Revelation become current and visible or the professed church will be so much in line with evil that great and unusual power will be manifested through the forces of evil.

Terrible days are ahead for the church and probably are nearer than we would like to think. We are warned by Jesus "Therefore be ye also ready: for insuch an hour as ye think not the Son of man cometh," (Matthew 24:44). For those who have names written in heaven are safe in the controlling power of Jesus our Lord.

Those who fail to commit their way unto Christ the Saviour are left eternally in the power of everlasting judgment in a place called outer darkness where there will be wailing and gnashing of teeth, where the fire is never quenched and the one so consigned never ceases to function in that way and place. The Bible says, "Come now."



SUNDAY, JUNE 5
Scripture Reading—Matthew 6:2
SAID DR. WILL MAYO:

"I have seen patients that were dead by all standards. We knew they could not live. But I have seen a minister come to the bedside and do something for him that I could not do, although I have done everything in my professional power. But something touched some immortal spark in him and in defiance of medical knowledge and materialistic common sense, that patient LIVED!"

The Mayo Brothers, Doctors Will and Charles, were founders of the world-famed Mayo Clinics. "We're making more money than two people have a right to," said Dr. Charles to his brother. Then they began to disperse, with a generous hand, much of their earnings in cooperating with the great Physician, Jesus, in wiping away tears of sorrow and suffering from tear-dimmed eyes!

PRAYER THOUGHT

How wonderful to realize the power of God above all professional powers! Thank God for our Christian doctors the world over.

MONDAY, JUNE 6
Scripture Reading—Proverbs 25:27
NO NEED TO MENTION THE NAME!

One day, crossing a New York City street, a woman became confused, and stepped directly in front of an approaching streetcar. People on both curbs were sick with horror at her sure fate, when a powerful man rushed forward and not only rescued her from the streetcar, but carried her to safety on the sidewalk. It was a miracle of bravery and quick thinking. A policeman said to the hero, "I'll have to report this incident, sir, and I ought to mention your name for valor."

"There will be no necessity for mentioning my name."

"But I must put down something, sir," the policeman insisted.

"Then," smiled the hero, "just put down that a black man did it," and with that he disappeared in the crowd. A ripple of admiration went softly through the crowd. "A black man did it." What modesty! What quiet dignity! What an honor to the whole race of black men! And the man was Dr. Robert R. Morton, President of Tuskegee Institute.

PRAYER THOUGHT

Would you have wanted to receive personal credit for doing such a deed? If a little part of you says "yes," is this little part called "pride"?

TUESDAY, JUNE 7
Scripture Reading—Acts 16:5
SCORN FOR HIS SAKE

A missionary tells of a poor girl in Ceylon who had received a little patrimony as her marriage portion, because without her dowry she could not hope to be wedded. But when the Lord saved her soul, and the little native church wanted to build a chapel, she brought her entire fortune and handed it over to purchase the site for the chapel, and so she not only gave her all, but all the prospects of her future marriage and home, and went back to her life of lonely toil and the scorn of her people because of her love for Him who had given His life and all His earthly honors and comforts for her salvation.

PRAYER THOUGHT

A sincere Christian should possess a complete list of good attributes, including unselfishness. Would we be willing to give up great wealth to help God in His work? Most of us cannot truly say we give our share.

WEDNESDAY, JUNE 8
Scripture Reading—Proverbs 27:1
THE FALSE GOSPEL OF DELAY

A minister of the gospel determined on one occasion to preach on the text, "Now is the accepted time; behold, now is the day of salvation" (see 2 Corinthians 6:2). While in his study thinking, he fell asleep and dreamed that he was carried into hell and set down in the midst of a conclave of lost spirits. They were assembled to devise means whereby they might get at the souls of men. One rose and said, "I will go to the earth and tell men that the Bible is a fable, that it is not divinely appointed of God." No, that will not do. Another said, "Let me go: I will tell men that there is not a God, not a Saviour, no heaven, no hell."

"No, that will not do; we cannot make men believe that." Suddenly arose and with a wise mien sugges "No, I will journey to the worl men, and tell them that there is a that there is a Saviour, that there heaven—yes, and a hell, too; but tell them there is NO HURI tomorrow will do." And they him.

PRAYER THOUGHT

The old adage, "Procrastinatio the thief of time," certainly app here. We have no promise tomorrow, so do not put off ano day the acceptance of the Lord.

THURSDAY, JUNE 9
Scripture Reading—Psalm 18:2
WHEN WE CEASE TO STRUGG

A drowning boy was strugglin the water. On the shore stood mother in agony of fright and g By her side stood a strong seemingly indifferent to the b fate. Again and again did the fering mother appeal to him to s her boy, but he made no move. By by the desperate struggles of the began to abate. He was lo strength. Presently he arose to surface weak and helpless. At the man leaped into the stream brought the boy in safely to the sh "Why did you not save my sooner?" asked the now grat mother. "Madam, I could not as as he struggled. He could h dragged us both to certain death. when he grew weak and ceased struggle, then it was easy to s him." It is when cease from own works and depend helple upon Him that we realize how fectly able He is to save without aid from us.

PRAYER THOUGHT

It is not when we are weak broken that we turn in comp submission to God, asking His drous help? And does He not alw respond?

FRIDAY, JUNE 10
Scripture Reading—Isaiah 6:5
SHE THREW IT AWAY

An old woman was converte Korea. The visiting missionary the Bible woman taught her as m as they could and then passed on. missionary came back many mo later.

The old lady told her the follo story:

"After you left, I sat in my hut i evening, puffing at my dear old and thinking of the wonderful go

and of the love of the Saviour to
As I thought of Him, I felt that I
not sit here with Him (you said
romised to be with me) selfishly
ing my pipe alone.
I held the pipe out to Him and
Him to share it.
fter some evenings, it came to
hat the pipe was very old and
and He is so very pure and holy.
s not fit to offer Him. So again I
ed alone. This went on for some
Then the thought came: 'If it is
ld and dirty to offer to Him, then
y it is not fit either for me, His
wer.' " So she threw away the
with the explanation, "If it is not
r Him, it is not fit for me either! I
smoke now."

PRAYER THOUGHT

t's examine our own lives. Do we
anything in our lives that is not fit
ur Lord?

SATURDAY, JUNE 11

ripture Reading—Ephesians 2:8

"JESUS SAID HE WOULD"

evangelist was holding special
tings for boys and girls. One day
the children's meeting, little
n came home, rushed into her
er's study, threw her arms
nd his neck, and said, "Daddy, I
Christian."

Vell, Helen," said her father, "I
o glad to hear that. When did you
me a Christian?"

This afternoon," she said.

e asked her to tell him what had
urred.

Oh," she said, "Mr.—, the
ngelist, said that Jesus Christ was
e in the room, and that if we
ld receive Him, He would come in
live in our lives and make us His
; that He would receive us."

Well," he said, "go on; tell me
t else happened."

Why," she said, "I received Him
ny Saviour and Jesus took me in."

Well, Helen," he said, "that is all
y interesting, but how do you know
when you received Jesus as your
iour, He took you in?"

nd he said he would not forget the
on the face of his little girl as she
w herself up, and said, "Why,
dy, because He said He would!"

PRAYER THOUGHT

h, the faith of a little child! Do we
e that beautiful faith? If not, we
not living our lives to the fullest.
you?

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ght's Master Book of New
strations, Eerdmans Press.

the unmitigated TRUTH

by the Rev. R. P. Harris

CAN A MAN HIDE FROM GOD

Scriptural basis: ". . . and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the Garden" (Genesis 3:8).

A study of Psalm 139:112 should convince the most unwary person that it is impossible for any man to **hide from God.** A man cannot hide things, thoughts, or feelings from Almighty God. It is preposterous for a man to think that he can keep any secret or make one little jesture without the full knowledge of God. And yet men still try to hide from God.

Some men use the act of trying to forget God. They become so absorbed in earthly pursuits that their minds become empty and void of spiritual realities. Because one cannot see the invisible does not mean that it is not there, or that it is non-existent. The wind cannot be seen but you know it is there. Electricity cannot be seen and yet it is the source of the greatest power on earth. It is the most efficient and the most dependable of all earthly utilities used by man. The invisible church of Jesus Christ is the one institution on earth that influences more men for good than any other things in the world. Don't think for a moment that just because you cannot see God that He is not there. God is in Heaven and He is in the uttermost parts of the universe.

Other men think they can hide from God because He is far away. In considering distances, you must know that that is for earthbound creatures. God is not bound by distance, presence, or understanding. God is not governed by man's knowledge, ignorance, or wisdom. "The darkness and the light are both alike to thee" (Psalm 139:12). To ignore God or to think Him afar off is foolishness.

Still other men try to hide from God by professing agnosticism and infidelity. They seek all the mysteries, unexplained objects or philosophies and put them in the place of God. Many Christians still do this—or they have earthly idols. God cannot and will never tolerate idolatry. "The doctrine of nescience; especially, the philosophical theory that man cannot know first fruits, ultimate causes, or anything beyond material phenomena." **—The Reader's Digest Dictionary.** Professing something is one thing, making it stick is something else.

God is sure to find men right where they are. He does not need help from the CIA, the FBI, or any other agency, human or otherwise. Detectives, troubleshooters and law enforcement of human origin can make no difference. When God made man He gave him a built-in conscience and no boggling of the mind can disect or cut this God-given device. Satan can and does ram useless products down the throats of fabricaters and fictious subjects. God finds men through the church—or rather men find God through the church. God uses the church to recruit members. Christians are the only people in the world who have found the Lord. When men recognize God and accept Him they are accepted in the beloved and become children of the Most High.

God uses the Holy Spirit to find men. The Holy Spirit is God and knows all that God knows about men. He knows why men are lost, why they try to hide from God, and He is aware of those who have no power either to find God or to hide from Him. One thing is sure "The eyes of God are in every place" and you may "Be sure your sins will find you out."

God has searched everyone of us. He knows all about us: all the evil things, and all the good things. He knows why we are evil, and He knows why we are good. He is able to take the evil from us and lose them forever. This happens when YOU HAVE FOUND GOD!

Are you seeming to lose touch with your children as they grow older? Reflect on how much the world has changed since you grew up. It may not held much to recall your past and make comparisons. A little toleration—of the right, Christian sort—goes a long way.



Your time is the most valuable gift you can ever offer to your child.

Mount Olive College

COMMENCEMENT AT MOUNT OLIVE COLLEGE



The following men were present at the Graduation Exercises for the 1977 Graduating Class at Mount Olive College. Left to right, Dr. Wayne Wiley, dean of the College; Dr. W. Burkette Raper, president; Eddie Morris of Raleigh, current Mount Olive College Alumni Association president; James B. Hunt Sr., chairman of the Board of Trustees; Third Congressional Congressman Charles O. Whitley, main speaker for the event; and Lynwood Stewart of New Bern, current Student Government Association president.

1977 FREE WILL BAPTIST GRADUATES

The following students received diplomas at the 1977 Commencement Exercises held on the Moye Library lawn of Mount Olive College May 13, 1977.

They are Randall Patrick Beaman, son of Mr. and Mrs. H. P. Beaman of Snow Hill and Free Union church; Joseph Benjamin Benton III, son of Mr. and Mrs. Joseph B. Benton Jr. of Conway, South Carolina and Mount Ariel church; the Rev. Gene Bowman Britt, pastor of Johnston Union church in Smithfield; Mrs. Stephanie Jo Barwick Brown, wife of William C. Brown of Goldsboro and Northeast church in Mount Olive; Garry Dean Bunn, son of Mr. and Mrs. Marvin Bunn of Pikeville and Pleasant Hill church.

Also, Donald Albert Coates, son of Mrs. Albert Coates of Smithfield and First Smithfield church; Vicki Sue Cox, daughter of Mr. and Mrs. J. H. Cox of Vanceboro and Oak Grove church; Jenny Diane Daughtry, daughter of Mr. and Mrs. R. L. Daughtry of Princeton and Riverside church; Russell Edward Elmore, son of Mr. and Mrs. E. H. Elmore of Kinston and Deep Run church; Edna Carol Farmer, daughter of Mr. and Mrs. M. B. Farmer of Middlesex and Rock Springs church.

And, Jan Arlene Glenn, daughter of the Rev. and Mrs. Earl Glenn of Goldsboro and First Goldsboro church; Deborah Ann Gonzalez, daughter of the Rev. and Mrs. Ed Gonzalez of Smithfield and Hopewell church; Wesley Glen Griffin, son of Mr. and Mrs. Odell Griffin of Deep Run and Deep Run church; Melanie Jane Haire, daughter of Mr. Mrs. P. S. Haire of Creswell and M Tabor church; Ashley Hilliard Hale son of Mr. and Mrs. A. H. Hale Sr Tarboro and First Tarboro church.

Also, James Daryl Hardee, son o Rev. and Mrs. James Hardee Elizabethtown and Oak Grove chu Ronnie Albert Harrison, son of the and Mrs. Ray Harrison Jr. of Grifton Hugo church; the Rev. Calvin Ar Heath of Cove City and Core C church; Teresa Lynne Holland, daug of Mr. and Mrs. C. E. Holland of Kin and First Kinston church; Sh Josephine Jones, daughter of Mr. Mrs. M. R. Jones of Smithfield Hopewell church.

And, Randy Lane Keech, son of and Mrs. R. J. Keech of Pinetown Free Union church; Kimberlee McKinney, daughter of Mr. and Mr A. McKinney of Greenville and G church; Jeffery Lynn McPherson, s Mr. and Mrs. J. H. McPherso Clarendon and Beaverdam chu Rebecca Nan Middlebrooks, daught Mrs. Albert Middlebrooks of Bea and Welcome Home church; Ter Gayle Oliver, daughter of Mr. and Stan Oliver of Creswell and Mount T church; Wanda Lee Peele, daught Mr. and Mrs. R. L. Peele of Middl and Stancil's Chapel.

Also, Robert Wayne Phelps, son o and Mrs. R. C. Phelps of Creswell Mount Tabor church; Pamela Eliza Prescott, daughter of Mr. and Matthew Prescott of Grantsboro Rock of Zion church; the Rev. Ch Lynwood Renfrow, pastor of Fre church in Fremont; Michael Reynolds, son of Mrs. J. W. Reynol Columbia and Sound Side church; E Sasser, daughter of Mr. and Mrs. M Sasser of Kenly and Piney Grove chu

And, Johnny Michael Skinner, s Mr. and Mrs. L. L. Skinner of W and Little Rock church; Susan D Still, daughter of Mr. and Mrs. J. L of Blakely, Georgia and Mount church; Connie Pierce Strick daughter of Mr. and Mrs. S. H. Jac of Dunn and Robert's Grove ch Clayton Kent Summerlin, son of Mr Mrs. J. D. Summerlin of Kenansville Sarecta church; the Rev. Bobby Taylor, pastor of Winterville churc Winterville; John Wesley Taylor, s Mr. and Mrs. J. W. Taylor of Deep and Smith's New Home; Stuart

/son, son of Mrs. Agnes Wilson of /son and Saint Mary's church; and erie Joan Wood, daughter of Mr. and . Hyman Wood of Ayden and nsley church.

EW MARSHALS ANNOUNCED



he following students were named as 7-78 marshals for their academic ellence. First row, left to right, lene Rose of Selma; Sharon Pelt, ghter of Professor Dr. Michael Pelt Mrs. Pelt of Mount Olive; and Jo Ann es, daughter of Mr. and Mrs. Clyde es of Winterville. Back row, left to nt, Lisa Potter, daughter of Mr. and s. Milo Potter of Seven Springs and y's Chapel; Anita Marie Whitford, ghter of Mr. and Mrs. Harvey itford of Vanceboro and Oak Grove rch; and Cheryl Hinton of Goldsboro. shown are Walter Bannerman of lard and Mrs. Eleanor Carter Ezzell of dsboro.

NEWS NOTES

lly Springs Church
nounces Homecoming

Homecoming will be held at Holly rings Church, Route 2, Kenly, on nday, June 5, 1977. Services will gin at 10 a. m. with Sunday school rship service at 11 a. m. and lunch at noon. Special services will be held in afternoon including special singing. The pastor, the Rev. W. Royster artin, and the church membership ite everyone to come and worship.

ount Zion Church
nounces Revival

Revival services will begin at the ount Zion Free Will Baptist Church, per, beginning June 6, and will ntinue through Saturday, June 11. The Rev. Frances Garner will be the guest speaker. Special singing will be featured each evening by local churches and also from the host church.

The pastor, the Rev. Charlie Overton, and members extend a special invitation to everyone to worship during these services which will begin each evening at 7:30 p. m.

License Granted
To Ray Williamson

The Ormondsville Free Will Baptist Church has granted Ray Williamson of Grantsboro a license to preach the gospel for one year. The license was granted on May 8, 1977.



Brother Williamson, 27, is serving at the Rock of Zion Free Will Baptist Church in Grantsboro under the leadership of the Rev. Graham Lane. Ray is a graduate of State College in Raleigh, and his previous experience includes working with young people as a youth and 4-H camp counselor.

Originally from Tarboro, Ray is the son of Mr. and Mrs. Melvin Williamson of that city. He is married to the former Evelyn Alford; they have one child, a one-year-old son, Brad. The family is living at the parsonage, Route 1, Box 3, Grantsboro.

The membership of the Ormondsville church is pleased to have Ray answer God's call. They commend Ray's humility and love and ask everyone to pray God's blessing on his ministry. They are sure he will be an asset to the Free Will Baptist Denomination.

Deep Run Church
Postpones Service

The Rev. Wayne King's service at Deep Run Free Will Baptist Church, originally scheduled for June 5, has been postponed. The service has not yet been rescheduled. The Baptist will publish the new day and time when they are available.

Laymen's League Singspiration
Proves Successful

The laymen's weekend singspiration on May 20 and 21 proved a tremendous success and was attended by an estimated average of 200 people at each service. Everyone was blessed with good gospel singing by participating musicians from area churches. An offering totaling $402.45 was received for the Children's Home. The Laymen's League of the Central Conference extends a special thanks to everyone who contributed to the singspiration.

BETHANY'S OLDEST MEMBER LEWIS SPEIGHT HONORED BY CHURCH

Sunday afternoon, May 22th, from three until five p. m., members of the Bethany Free Will Baptist Church, entertained at a reception to honor Mr. Lewis Speight on his ninty-third birthday. Mr. Speights' birthday was on May 25. The reception was held in the educational building at the church.

From a lovely oppointed table refreshments were served. Mr. Speight lighted the candles on the cake. The church presented him an engraved watch as a gift.

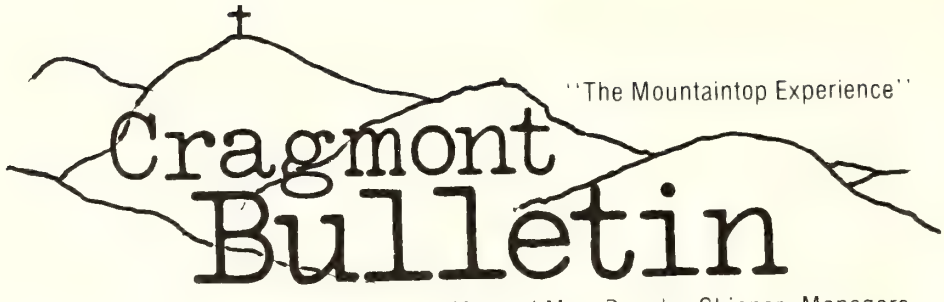
Approximately a hundred guests were in attendance for the occasion.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ray Harrison Jr. announces that he is now available for pastoral work for any church that desires his services. He may be contacted at Route 2, Box 340, Grifton, North Carolina.

HAVE YOU RENEWED YOUR SUBSCRIPTION?



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain N C

ATTENTION YOUTH CHAIRMAN AND YOUNG PEOPLE

The time is fast approaching for the Youth Frontier Conference Camp at Cragmont Assembly, Black Mountain. A good program has been planned with a big surprise for our youth. If you have not registered for camp, please do so at once. Below is a registration blank. Registration fee is $7.

APPLICATION

Name _____

Age _____

Sex _____

Address _____

Phone No. _____

Parents or Guardian _____

Church _____

I would like to attend camp: YFA Week, July 4-9. (ages 13-up) _____

AFC Week, July 11-16. _____

Enclosed is $_____ for registration fee.

Mail to Mrs. David W. Hansley, Route 4, Box 163, LaGrange, North Carolina 28551.

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CRAGMONT NEWS

Cragmont has officially opened for the 1977 camping season. Things are gradually falling into place, and Cragmont is beginning to look like a campground again. We are eagerly anticipating our first campers, which will be a church weekend retreat group during the first weekend in June.

When you visit Cragmont now, expect a lump to come into your throat as you round the curve at the camp. The old Main Building has been torn down. On Monday, May 9, the demolition crew arrived and began their job. It took until Wednesday to completely knock down the building. On Friday, the crew returned to begin the dusty, dirty task of hauling away the debris. On Tuesday, May 17, the crew finished their job. We here at the camp have become used to the large, empty spot in front of the cafeteria. But passers-by seem to be taken aback when they see the Main Building gone. However we have already begun to visualize the brand new Main Building sitting there on the hill. It is a beautiful dream about to become a reality!

Remember June is Cragmont month. At the present time, there is a little o $50,000 in the Main Building Fund; a by the end of June, we hope to h $100,000 in this fund. Let us encour you churches to donate your Bible sch offerings or for the church to give special financial gift to the Building Fu during June.

As we begin this camping sea without a main building, we desperat need the prayer support of everyone. should be able to handle the norm sized conferences, but we will still operating under a handicap. This require the cooperation of every camp Although the old Main Building will gone this summer, the same Spirit be present. Camp at Cragmont in 19 should be no different than in years pa Continue to pray for us and for success of God's work at Cragmont.

In His Service,
Rev. Douglas Skinner
Manager-Promotion Secret

GENERAL YOUTH CONFERENCE NOTES

Mrs. Phyllis Harrison (Ne. Phy Harris) recently went home to be with L Lord from her home in Greenville, So Carolina. As Phyllis Harris of Enfie North Carolina, she was the first pers registered for the first session of t General Youth Conference at Cragm Assembly in 1953. This conference w the first youth conference sponsored Cragmont by one of the owners conventions—The North Carolina St Sunday School Convention. Prior to th time, the Board of Directors of t Assembly had designated certain wee for young people, and had chos persons to direct the activities for tho weeks.

Our first youth conference camp Phyllis, attended two of the three you conferences for that year. During the fi conference, we got out a lit mimeographed daily paper, edited Phyllis. The "Daily Tell-It" for the four day was in the form of an eight pa booklet, for which Phyllis, who was very good artist, prepared a special fro page design. This booklet gave a f account of the conference, listing t faculty and containing the names of t superlatives chosen for the conferenc along with their testimonials.

(Continued on Page 15)

the Sunday School LESSON

St. Claire Bible Class

For June 12

A LEADER CALLED

son Text: Exodus 3:1-12
mory Verse: Exodus 3:7

INTRODUCTION

n our lesson last Sunday, we saw the dren of Israel in bondage. We also how the hand of God was upon ses from the very beginning in order he might later be the leader that God ted him to be. In this lesson we go a o further and see how God called ses to lead the Israelites.

t must have appeared many times to Children of Israel that God was doing hing. They cried and cried to God (see dus 2:24, 25). Had they only known Word in Genesis 15, they would have wn that 400 years had to elapse. ing these years God was preparing people, and He was waiting in rcy, giving the wicked nations of naan time to repent (see Genesis 16). God is never in a hurry. He ays takes time to prepare His leader the task.

t is interesting to note some of the ys that God was preparing Moses for job that he was to do. We are told that men of old acted in faith (see brews 11). Therefore, we may nclude that Moses had godly parents. ink of the unique way in which God ved in order that Moses might have education that would be needed for ding the Israelites. He was reared by daughter of Pharaoh, and we may be re that he received the best education ailable at that time. Moses was not are in his youth that God had a special k for him, but God knew. And He was eparing Moses for the task.

When he was about forty years of age, ses went out one day and saw an yptian mistreating one of his Israelite ethren. In anger Moses slew the yptian and buried him in the sand. w we do not feel that God wanted ses to murder this man, but God used even this sin to cause Moses to flee from Egypt into Midian where he stayed for forty years. These years on the edge of the desert, watching over sheep, gave Moses time to mature and think. Here the gaps in his education were filled in as he learned through actual experience about nature, animals, and men.

Moses' life is divided into three equal periods of forty years each. First, there are the forty years spent in Egypt as a prince. Second, there are the forty years he spent in Midian as a shepherd. The third forty years Moses spent leading the Children of Israel. Today we will study Moses' call to lead God's people out of bondage.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. God is concerned about human suffering! For better reasons than we understand, He does not work according to man's timetable, but He does constantly respond to man's pleas for help. He provides a way of deliverance.

B. God's work is done by hands of man; His word is spoken by human tongues. God's leadership was exercised through a human leader. God always takes man into partnership. It is not different today; He needs persons.

C. Moses, a shepherd, became a great leader for God. But his first step to leadership was to answer God's call.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. There is little doubt that everyone of us has had his burning bush experience. The doubt may be in whether we have listened to the voice of God from within that experience. Too many times we simply let the bush keep burning while we close our ears to God's voice. Just as many times, perhaps, we have witnessed the bush die and all we have to show for the experience are the dead ashes of a neglected call from our Lord. Can it be that this accounts for the spiritual impoverishment of so many Christians today as well as the powerlessness with which our churches approach their tasks?

B. Moses could not deny the fact that a need existed. The oppression of Israel continued day after long day. No person is likely to be challenged to do anything for God unless he sees a vital need. And if needs do not cry out to us on every hand, it is because our ears are stopped and our hearts hardened. To draw near to God in worship on Sunday and to fail to hear the cry of those who are in need of deliverance is a travesty on religion. It must have been a tremendous experience at the burning bush, but the only reason God appeared there to Moses was to challenge him with a need and to call on him to become God's man to meet that need.

C. Moses was to be God's leader, but God himself would give deliverance to Israel. Many today wonder if there is any help for our generation. Somehow the solutions men propose for our problems do not solve them. But God is ever willing to **deliver,** or to set free, such as wish to be delivered. For this purpose, God came down to earth in the Person of Jesus Christ, offering deliverance from sin and new life to all mankind. But today, as long ago, God needs messengers, leaders, through whom His purposes of love and blessing may be realized.

A land flowing with milk and honey; that is, a productive land. Moses had not seen the land of promise, so God described it for him and mentioned the names of some of the tribes there.

D. In the making of a nation to become the people of God, the Lord does not labor alone. He uses human instrumentality. We have seen that Moses, alone, failed to free Israel. But Moses, with God's help, was to become the one who would lead God's people to the land of promise. God did call Moses to become a leader. And He calls for leaders today.

E. When any person receives a call from God, he needs at the outset to be aware of his own limitations. Only thus will he be ready to trust God to supply the help he will need. This is true humility, the nature of which was defined years ago by William Law when he wrote, "Humility is nothing else but a right judgment of ourselves." Obviously, this judgment of ourselves makes us most humble when we are nearest to the magnificence and the perfection of God.

—Selected

Auxiliaries IN Action



REPORT BLANK
WOMAN'S AUXILIARY CONVENTION
of the
GENERAL CONFERENCE OF FREE WILL BAPTIST

Date _____

Name of Auxiliary or Convention _____

Address _____

President _____ Address _____

Delegate or Letter _____ Address _____

_____ Address _____

Pastor _____ Address _____

(Representation: Auxiliaries—One delegate for each ten members or fraction thereof; denominational organizations or conventions—one delegate for each fifty members or fraction thereof.)

Registration fees sent to this session. $____(Please note that each auxiliary or convention is requested to represent with $5.00.)

Contribution to General Conference Woman's Auxiliary Convention Mission Fund $_____

Organization	No. on Roll
Auxiliary _____	_____
Youth _____	_____
Convention _____	_____

Please underline any of the following areas in which your auxiliary would like information: Programs, Projects Organizational, Youth, etc.

If you cannot represent by delegation, please return this blank along with your contributions to Mrs. R. H. Jackson, 1010 Raleigh Road, Clinton, North Carolina 28328.

Dear Auxiliary Members,

The 13th Reorganized Annual Sess of the Woman's Auxiliary of the Gene Conference will convene with the Pe Free Will Baptist Church, Spartanbu South Carolina, on June 27, 28. T theme of the convention will be "T Reciprocation of God's Love" from Jo 21:14-17.

Due to the lack of facilities, lunch w not be served by the host chur therefore, the convention will begin at a. m. and proceed until closing (a proximately 1:30 p. m.).

The convention program will centered entirely around missions over the world. The officers w represent different parts of the coun with native dress, posters, etc. Our t featured speakers for the day will Mrs. Deborah King, returned missiona from the Philippines, and the Re Norman Ard, a surveyer of the work India who will also show slides of th work.

As I write, I can feel God's Spirit mo within me. I am praying and I know th God has a great time of spiritu blessings in store for us. I can hard wait for the convention. Won't you pl to come? Christians, let us not forget th the things we place importance upo our children will follow our example. why not include the General Conferen in our summer vacations?

Remember:

1. Pray for the convention.
2. Monday night—June 27, 7: P. M.
3. Tuesday Morning—June 28, A. M. Woman's Auxili Convention.
4. General Mission Fund—Contin to give over and above the $5. registration fee in order that might reach others for Christ and h work. (Example—two of our offic held a week of workshops for so churches in West Virginia.)

May God bless and be with you!

In His Service,
Mrs. Norman A
President

"Go ye into all the world, and preach the gospel"

mission work . . .

home and abroad.

eph Ingram
eign Missions
ector-Treasurer
O. Box 979
dsboro. N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville. N C 28305

LDREN CONTRIBUTE PENNIES TO HOME MISSIONS



$142.62 in mostly pennies were sented to Home Missions by these dren on our Children's Home nders Day, May 21. Our Middlesex dren emptied their piggy banks and d all other means possible to raise nies for Home Missions. The boys sed $87.58, and the girls raised 5.04. As a result of the girls losing the test to the boys, Director Sam Weeks s appointed to hit Mrs. Weeks in the e with a pie: It hardly seemed fair due the campaign being directed by Mrs. eks.

t was a joyous day; there were games fun time in the afternoon that ryone seemed to enjoy. Our hats are to Mr. and Mrs. Weeks, the staff, and ecially those loving and thoughtful dren.

ATTENTION PASTORS AND BIBLE SCHOOL DIRECTORS

May we suggest that you let your Bible ool's offerings go to Home Missions year. It might also be a good time to uaint your children with the Home ssions and church extension program.

HOME MISSIONS AND CHURCH EXTENSION GUIDE

This guide was prepared and adopted by the North Carolina State Convention of Original Free Will Baptist Home Missions and Church Extension Department at a regular business session May 14, 1977.

Step I: **FOR THE MISSIONARY:** Due to the vast duties and responsibilities of a Home Missionary, it is imperative that there should be no doubt on the missionary's part that he is called of God to enter into this field of service.

The missionary must be a person that is not looking for an easy position: he must be willing and able to work hard in business administration, purchasing land and building houses as well as evangelizing and pastoring his flock. He must be a builder and a good organizer.

Step II: **FOR THE MISSIONARY:** Once he is confident that God has called him to this field of service, he should proceed to get a written recommendation from his pastor and church and then notify his conference mission board and the North Carolina State Mission Board. It is imperative that the missionary be a member in good standing with an Original Free Will Baptist Church that is affiliated with the North Carolina State Convention of Original Free Will Baptists.

Step III: **FOR THE MISSIONARY:** Once all the arrangements have been made between this department and all the parties involved, the missionary will operate under the auspices of this department.

Step IV: **SELECTING AND PURCHASING PROPERTY:** All mission properties must be titled jointly between selected mission members and the trustees of this department, or in a way that assures its protection that meets the approval of this department. There may be some exceptions to this rule in cases where the mission point has never, or ever expects to receive any financial support from the state or conference mission departments.

Step V: **THE MISSIONARY'S AUTHORITY:** The missionary shall have the full responsibility of leading his flock: he should always give the members a voice in their mission affairs, but only as a matter of courtesy. The missionary is to direct in all things and has the final say in any controversial matter with his congregation. All teachers and administrative workers may be appointed by the missionary according to their qualifications. Elective offices are not to be held until the mission becomes an organized church.

Step VI: **MISSION MEMBERSHIP:** The mission can receive members but its members are not privileged to operate as a church until they become a duly organized Free Will Baptist Church of the North Carolina State Convention of Original Free Will Baptists and the conference in which it is located.

Step VII: **RESPONSIBILITY OF THIS DEPARTMENT:** It shall be the responsibility of the State Home Missions and Church Extension Department to represent and promote the common cause of its mission sponsorships and the total program of the Original Free Will Baptists of North Carolina.

Step VIII: **FIVE-YEAR PHASE OUT PROGRAM:** It shall be the aim of this department to follow our five-year phase out program as closely as possible as follows: Our support to all home missionaries:

First Year - 100 percent.
Second Year - 80 percent.
Third Year - 60 percent.
Fourth Year - 40 percent.
Fifth Year - 20 percent.

However, this will not be the rule in all cases because many of our missionaries provide all or a part of their own income, and there will be some that will become totally self-supporting before the end of a five-year period.

Your church can find out more about the Home Missions and Church Extension Department program.

All you have to do is ask, says the Rev. Taylor Hill, secretary and treasurer of the department. The Home Missions

(Continued on Page 15)



RELIGIOUS CONTRIBUTIONS APRIL, 1977

Total—$9,502.01

Albemarle Conference

Corinth	$ 10.00
Gum Neck	150.00
Hickory Chapel	250.00
Malachi's Chapel	150.00
Mt. Tabor	69.66
Total	$ 629.66

Blue Ridge Association

Cedar Hill	$ 20.24

Cape Fear Conference

Goldsboro	$ 50.00
Happiness	25.00
Hopewell	94.06
Johnston Union	14.01
Lee's Chapel	60.00
Palmer Memorial	302.44
Victory Mission	26.38
Yelverton's Grove	39.94
Total	$ 611.83

Central Conference

Aspen Grove	$ 386.50
Ayden	55.00
Community	73.00
Edgewood	80.00
Free Union	232.51
Friendship	560.80
Greenville	10.00
Gum Swamp	265.00
Hickory Grove	25.00
King's Cross Roads	95.00
Otter's Creek	62.89
Owen's Chapel	67.00
Peace	10.00
Piney Grove (Pitt)	110.00
Reedy Branch	55.00
Rocky Mount	75.00
Spring Branch	43.00
Tarboro	112.00
Winterville	381.12
Total	$2,698.82

Eastern Conference

Antioch	$ 100.00
Arapahoe	200.00
Bethel	50.00
Core Creek	104.68
Crab Point	15.00
Dublin Grove	100.00
Folkstone	40.00
Friendship	29.22
Gethsemane	120.00
Hillsberry	10.00
Grant's Chapel	50.00
Jackson Heights	141.35
Kinston	10.00
Lanier's Chapel	10.00
Carteret Union	35.00
Third Sunday School Convention	30.00
Eula Jones	5.00
Auxiliary District Fund	214.80
New Bethlehem	177.50
New Haven	31.10
Northeast	54.19
Oak Grove	5.00
Pearsall's Chapel	100.00
Piney Grove	20.00
Rock of Zion	97.07
St. Mary's	325.00
Total	$2,074.91

Pee Dee Association

Mt. Calvary	$ 75.00
White Oak	125.00
Total	$ 200.00

Toe River Association

Roaring Creek	$ 47.60

Western Conference

Calvary	$ 70.00
Everett's Chapel	87.82
Fellowship	85.77
Fremont	120.00
Friendship	15.00
Kenly	430.00
Little Rock	5.00
Marsh Swamp	60.00
Milbournie	96.00
New Sandy Hill	50.00
People's Chapel	94.00
Pine Level	5.00
Pleasant Grove	15.00
Pleasant Hill	60.36
Pleasant Plain	100
Rosebud	5
Trinity	50
Sherron Acres	150
Union Chapel	82
Union Grove	62
Unity	10
West Hillsborough	115
Wilson	1,250
Total	$3,018

Other States

Bim, West Virginia	$ 10
Flint, Michigan	60
Boone County, West Virginia	50
Cazy, West Virginia	80
Total	$ 200

MEMORIAL GIFTS FOR APRIL, 1977

Gifts have been presented to the F Will Baptist Children's Home to memory and honor of those listed bele Total is $35.

Wade Lucas by Mr. and Mrs. W. Tyndall, Bryson Class, Pleasant Gr church (Western)

Retha Reardon by Mr. and Mrs. W. Tyndall

Jimmie Deans by Young Adult Cla King's Cross Roads church

Willey Tripp by Young Adult Cla King's Cross Roads church

Nannie Dunn by Young Adult Cla King's Cross Roads church

In Honor Of

Georgia Crumpler by Bryson Cla Pleasant Grove church (Western)

IT'S A SCANDAL

A scandal it would be, indeed, if y minister were invited to your home fo dinner, and if after eating his soup, first course of the meal, he would get and go home, leaving you who worked hard to make the best meal possible.

That is just what some persons do Sunday mornings. They eat the f course in the Bible-school class; a before the main course is served in worship hour, they get their hats and for home—or someplace else—leav the preacher to wonder what is wr with the food. It's a scandal! It happe right here! —Copied



Special Moments

r Maggie,

How do you put into words those moments and experiences in which one ex-iences the mighty reality of the living and resurrected Lord? Are there words that adequately describe the cleansing and renewing presence of God? Not really! The te can never fully describe or comprehend the Infinite. The temporary cannot fully w the Eternal.

Such was the experience that occurred on Wednesday night, April 5, 1977, in gers Chapel as some students and faculty came together for a Pre-Easter Worship Communion Service led by the College Chaplain. The service opened with the ging of hymns and some choruses led by a ministerial student. The sermon was vered using the Theme "Something New for Easter," and text of 2 Corinthians 7, "Therefore if any man be in Christ, he is a new creature: old things are passed y; behold, all things are become new "

Hearts were blessed as the bread of life was broken through the sermon, nting to the new life in the risen and resurrected Lord. Following the sermon was a iod of meditation and prayer as the invitation was given for anyone who wished to ne to the alter for prayer. How wonderful and gracious was the presence of the y Spirit!

A celebration meditation was delivered on the meaning of the Lord's Supper as rts were prepared for participation of Holy Communion. Following the meditation elements were received and each person was asked to share their bread with neone in the congreation. A spirit of fellowship filled every heart as the elements re received and shared.

After the celebration of the Lord's Table, everyone joined hands in a circle and g "Amazing Grace." There were tears of joy and unity in the Spirit of God as the vice concluded with prayer by the Dean of the College.

". . . Worthy is the Lamb that was slain to receive power, and riches, and dom, and strength, and honour, and glory, and blessing" (Revelation 5:12).

aplain
C

CRAGMONT

(Continued from Page 10)

Later on, Phyllis returned to Cragmont at least twice as a counselor. This writer, who served as director for the first several sessions of the General Youth Conference, remembers Phyllis as one of the best workers serving Cragmont conferences over the years. In 1975, Phyllis and her husband made a special visit to Cragmont, and made quite an impression upon those who were in attendance at that time. We intend to suggest to our director for this year's General Youth Conference that in some way our "first camper" be memoralized.

The Rev. John Williams will direct the General Youth Conference this year, which is scheduled for the week of June 13 through 18. We want to urge our young people from all areas of the state to register and attend the conference.

Respectfully submitted,
The Rev. L. E. Ballard

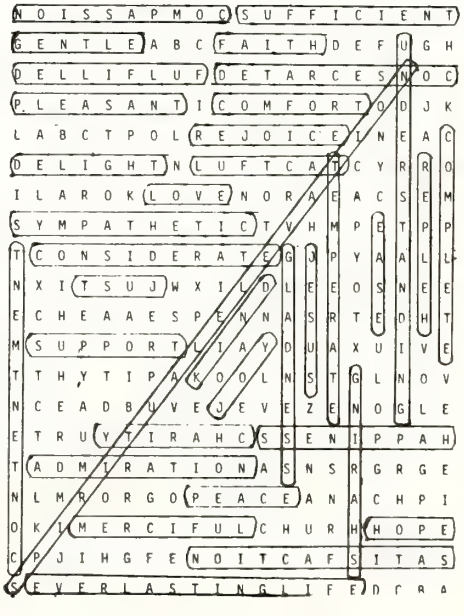
MISSIONS

(Continued from Page 13)

and Church Extension Department will gladly present its program to any church which makes a request.

Write Mr. Hill at 1207 Arsenal Avenue, Fayetteville, North Carolina 28305; or call him at 485-3980. You may also call Mr. Dean Kennedy at 323-4128.

Answers to last week's puzzle.



BLESSED ASSURANCE

(Continued from Page 4)

"Never believe your doubts, and never doubt your beliefs." And I like this, "God said this, I believe it, and that settles it!"

In my own case I had recently settled the battle concerning the Word of God. My faith in the Bible had been severely shaken by infidel college professors, but now I was standing firm on the Rock as far as the Work of God was concerned . . . My problem was doubting whether or not I was saved. When I had these doubts, the man of God taught me to pray something like this, "Dear Lord Jesus, if I have never been saved before, I here and now receive you as my Lord and Saviour. I thank you for saving me. For thy name's sake, Amen." I prayed a prayer like this a number of times in the early weeks of my salvation, but I have not prayed that prayer for nearly thirty years, for as I began to walk with God, He gave me a wonderful assurance of my salvation. He will do the same for you.

ATTENTION ALL YOUTH AND YOUTH LEADERS

The new Bible Bowl Quiz for 1977-78 is ready. We will be studying "What We Believe as Original Free Will Baptists" and most of the questions were taken from the **Statement of Faith and Discipline of Original Free Will Baptists.** This is a different type of study from what we have used in the past. This is something that all Free Will Baptists need, not just the youth.

All questions and rules can be purchased through the General Conference Youth Chairman and the **Statement of Faith and Discipline of Original Free Will Baptists** can be purchased through the bookstore.

In the meantime, preparations are being made for the 1977 Convention at Spartanburg, South Carolina. We are fortunate to have many youth from North Carolina participating and I am proud of the youth, not only from North Carolina but the other states as well. I was privileged to be at the North Carolina State Youth Convention in April at which time the Bible Bowl Quiz run-offs were held. There were two AFC teams and two YFA teams participating. All four teams will represent to the General Conference. North Carolina was allotted three teams for each group. If your church or district did not participate, you could have possibly been a winner if you had tried. For the AFC teams, Gum Swamp of the Central District and Beaverdam of the Pee Dee Association and Winterville of the Central District were the 1st and 2nd place winners. During the youth meeting of the General Conference these teams, along with the teams from other states will be competing for the 1st and 2nd and 3rd places.

Joe Ard, the North Carolina State Financial Secretary will be the Master of Ceremonies and the Rev. Keith Wilson, the Western Conference Youth Presid will be the featured speaker for evening. There will be special m from the host church in South Carolin well as from the Stancil's Chapel ch of North Carolina.

Make your plans now to attend General Conference Youth Night vices. This will be June 27 at Peace F Will Baptist Church in Spartanbu South Carolina.

If you have questions or would lik take up the Bible Bowl Quiz for next y get a head start. Contact Mrs. Charl Griffin, 3207 Wake Forest Rd Durham, North Carolina 27703. She all the rules, the questions for 1977 study. She will be happy to come to y district and explain Bible Bowl anytime other than Wednesday night on Sunday.

A FINAL REMINDER

General Youth Conference
June 13-18

We have a good number registered for the General Youth Conference, but still have room for you. A seven dollar ($7.00) registration fee is required, with remaining forty-two ($42.00) required before you board the bus. You will need ex money for snacks and a side trip.

A delightful spirit-filled week is planned for you.

APPLICATION

Name _____

Age _____

Address _____

Parents or Guardian _____

Church _____

Send form to Jimmy Webster, Route 1, Box 181, Beulaville, North Carolin 28518; or phone 298-4104. Make checks payable to GENERAL YOUTH CO FERENCE.

NOTE* Bus schedule will be in THE FREE WILL BAPTIST soon.

A medical form will be mailed to you for your parents to fill out and return to us.

The editor again probes the illegal duplicating of music by church groups and discusses the moral question involved.



...SITY LIBRARY
JUN 8
DURHAM, N. C.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 8, 1977

EDITORIAL

STOLEN MUSIC STILL BEING USED!

How do church choirs and singing groups justify praising God with stolen music? No matter how lofty the sound of the anthem, no matter how sweet the strain of the haunting melody, no matter how gloriously soul-thrilling the rendition, the music can never be offered to God when sung, played, or performed from multicopied sheets of stolen music!

It is shameful for the church and its administration to sing, "I Would Be True," and in the next breath have the choir launch forth with a grand arrangement of some sophisticated hymn that is read, sung, and played from photocopies of *copyrighted* material. Perhaps heading the list of all the commandments the church breaks most often is the eighth one, "Thou shalt not steal."

Yes, the *church* steals. The church! The institution the Lord established to deter people from sinning, to save the lost, to provide a haven for troubled souls, to nourish the spiritually weak, and to supply a dwelling for God Almighty—the church—actually *steals*. How does it propose to glorify the Lord of Heaven with sinful practices? To clean dirty hands with more dirt would be an easier task—and lest you think it's a matter of grasping for straws, stop for a moment and consider the implications involved.

Church officials, ministers, deacons, music directors—the whole lot—have closed their eyes to the crime. *Yes, it is a crime to photocopy copyrighted music.* And most of the contemporary music carries the warning: "Reproductions of any kind of this music, or any arrangement thereof, in whole or in any part, for any purpose, is dishonest and is strictly prohibited by law."

Christian people, who would never consider cheating on their income tax, taking even a penny that doesn't belong to them, or eating an apple from someone else's tree, think nothing of permitting, yea, even *advocating* reproducing mass quantities of sheets (and books) of music for choir, group, or individual use. We warned against this wrongdoing a year or so back, but word has it that the practice is more widespread than ever.

Unless we have turned our faces completely from the truth of the matter, all of us have seen gray-toned sheets used by the score. The photocopying machine, intended to be a convenience, has become *such* a convenience that it has made *sinning* convenient. It is a sin to take that which doesn't belong to one; and when a choir director, organist, or anyone, (however well-intentioned) duplicates even one extra copy of music, he or she has sinned.

"Blessed be the name of the Lord" indeed! From the pages of an illegally obtained sheet of music? Never! Regardless of how low the music budget and how strong the argument thereof!

Certainly there are other wrongs that need righting. There are other errors that need to be brought to the forefront of awareness and corrected. But, when a church openly practices something contrary to its teachings—and more especially the teachings of the Bible—somebody had better take a long, hard look at what's happening.

Corruption cannot take on incorruption. As the Word advises, there is a distinct difference between that which is earthly and that which is heavenly. And just as "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (see 1 Corinthians 15:50).

Is *corruption* too strong a word to use here? Not if sin is sin. And sin *is* sin, because *God is God*. The church, above all, should never strain at a gnat and swallow a camel—and that is exactly what it's doing when it tries to teach total, absolute honesty in all dealings with one's neighbor to the clicking rhythm of the photocopier. Even *counterfeiting* is no more despicable! God's praise cannot and *will* not be "bought" with the most awe-inspiring rendition of a hymn secured thusly.

Caution: Photocopying of music may be hazardous to your spiritual health. Every church which subscribes to the seemingly innocent practice of duplicating music should remember that Christ is indeed the fulfillment of the law, and He would never have us break any portion of it.

Take heed: God will not accept stolen money. Neither will He accept stolen music. The next time you sing for Him, look at what you're holding in your hands. Your beautiful voice may reach the multitudes, but it may never reach Heaven!

Photo by John Taylor



Tommy Manning
Editor

the free will baptist

JUNE 8, 1977

Volume 92 Numb

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Every Family Plan: A 25 percent di given when local churches send the "Bap the home of every member; names a dresses to be provided by churches. Ch are billed quarterly.

Bundle Plan: Lots of 25 or more "Ba are sent to one individual who in turn dist these. A 50 percent discount is offered this plan.

The contents herein do not necessarily the beliefs or policies of the editor or **Free Will Baptist.** The responsibility fo article is given the person whose name a under the title or to the person submittir article.

Items for publication should be addres the Editor, **The Free Will Baptist,** P. O. B Ayden, North Carolina 28513.

Bookstore Hours: Ayden, 8:30 a. m. m., Monday—Friday; 9 a. m.—5 Saturday.

Smithfield, New Bern, and **Wilson,** 9: —5 p. m., Monday—Saturday.

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"ISRAEL'S INDEPENDENCE"

by the Rev. Graham Faucette

)ME nations get their indepen-dence through revolution, but got theirs through the fulfillment of Word. Israel had waited for nearly) years and then their chance came. had been scattered all over the of the earth, then the time was ed that they should return to the that God gave their fathers before . All through these years their seed kept multiplying. Nineteen centuries had hope that soon they would be ned.

ur thousand years ago, God called nam from among the Chaldees g, ". . . Get thee out of thy country from thy kindred, and from thy rs house unto a land that I will shew And I will make of thee a great n, and I will bless thee, and make name great; and thou shalt be a sing" (Genesis 12:1, 2). "In the e day the LORD made a covenant Abram, saying, Unto thy seed have I this land from the river of Egypt the great river, the river Euphrates" esis 15:18). Yes, God gave to ham and his seed a title deed to the of Palestine, for their very own, ver. They had been driven to the four ers of the earth because of disobedience, but there was always the promise that one day they would return and become a nation again.

I suppose the first scattering came in the Book of Genesis. "And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And He said, I am God, the God of thy father: Fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again . . ." (Genesis 46:2-4). It was about 400 years later that God kept His promise to Abraham's seed, by bringing them back to the Promised Land. It was one of God's miracles that brought them out of the land of Egypt and back to the Promised Land.

The next scattering was probably when Nebuchadnezzar, king of Babylon came and captured their city and led them away captives into Babylon. "They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; Then will I bring them up, and restore them to this place" (Jeremiah 27:22). "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered will gather him, and keep him, as a shepherd doth his flock" (Jeremiah 31:8, 10). God never took the title of that land away from Israel. He gave it to them forever. "Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD" (Jeremiah 31:37).

The third and last scattering came about 70 A. D. Jesus told about this in Luke's gospel before it came to pass. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:20-24). Notice that this says they shall be led away captives into all nations. Over 700 years before Christ, Jeremiah told of this scattering and also the regathering.

"Therefore, behold the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel from the land of Egypt; But, the LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers" (Jeremiah 16:14, 15). Both of these prophecies were partly fulfilled in 70 A. D. when Titus and his Roman army took Jerusalem, and thousands of Jews died. Thousands were sold into slavery. The temple, the schools, and the Sanhedrin were all lost. But, they still had that promise that they would return. Jesus set the time, ". . . until the times of the Gentiles be fulfilled" (Luke 21:24).

The fact that there are Jews in the world today is proof that the Word of God is true. According to sociological law the Jews should have perished many years ago. But, they survived throughout the nearly 2,000 years of exile, and, they never forgot. Three times a day they would turn to the east, and look with hope of the time when the land and the people would be united again. The Bible makes it plain that the land and the people would be united again. The Bible makes it plain that the land and the people go together. "So that the generation to come of your children that shall rise after you, and the stranger that shall come from afar land shall say, when they see the plagues of that land, and the sickness which the LORD hath laid upon it; And that whole land thereof is brimstone, and salt, and burning that which is not sown, nor beareth, nor any grass groweth therein, like the over throw of Sodom, and Gomorrah, Admah and Zeboim, which the LORD over threw in His anger, and in his wrath: Even all nations shall say, Wherefore hath the LORD done thus unto the land? what meaneth the heat of this great anger? Then men shall say because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and whom He had not given unto them: And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day" (Deuteronomy 29:22-28). God had put a curse upon their land when He scattered Israel. All through the centuries it lay barron, refusing to produce. But now the wandering Jews were returning, and with the return of the Jews, only a trickle at first, the land begin to prosper under the hand of the people that it belonged to. In the 1940s thousands were fleeing the Nazi persecutions. It looked as though the land and people was again only a hope. Then on May 14, 1948, it was proclaimed a state and called "Israel." A nation was born in a day. The long awaited prophecies were being fulfilled. He that had scattered Israel was surely gathering her in the land that He had promised them. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee and thy shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good . . ." (Deuteronomy 30:1-3, 9). A nation had been born under great odds. The 1948 victory opened the way for the gathering of the exiles. Three times in two decades her armies have had to go to war. Three times that army has been successful over great odds, and now their land is beginning to blossom like a flower.

The June war of 1967 fulfilled the prophecy of our Lord concerning the Holy City. In May, 1967, not one Jew was allowed in the city. It was a city trodden under foot of the Gentiles for nearly 2,000 years. In 1968 every house flew the flag of David. For the first time in over 2,000 years the, "Holy City," was under Jewish government. The times of the Gentiles had been fulfilled.

What is going to happen next? Time is running out for the church on this earth. With Jerusalem in the hands of the Israelites, we know that God is c more dealing with Israel. The home g for the Church must be very near.

The world is moving into the tim Jacob's trouble or Daniel's miss week. This period will see the rising reign of the antichrist. The middle will be the center of the bloodiest wa the history of the world.

Ezekiel, Chapters 38 and describes exactly what is taking plac the land at this very moment. Chapte has to do with "Gog," the princ Meshech and they will come from north parts. If you look at a map you see that Russia is about as far nort you can get. God tells us that they s invade His land in the latter days an destroyed. God says it will be in mountains of Israel that Russia wil destroyed. When the smoke of that clears Israel will still be a nation. E day we are being conditioned for man of sin. The antichrist will pre himself as a man. The world as a w will accept him. "Because they belie not the truth, God will give them a lie they might be damned."

There are indeed dark days ahead those who are outside of Christ.

HELP ME

by Mrs. Luther Tugwell

Help me dear God
To walk closer in thy way
As down life's road I travel.

Hold me safe and secure God
I can't do it alone.
Take care of me Lord
Until I reach your throne.

I'll be happy there I know
Please help me understand
That I will be safe from harm
Oh, Lord hold me, in the
Palm of your hand.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

estion: Why is it that the Lord s so far away and so unreal at times hen at other times since I was saved ear and so real?

swer: There is one sure thing that an be certain of at all times which tells us in His precious word. bmit yourselves therefore to God. st the devil, and he will flee from Draw nigh to God, and he will draw to you. Cleanse your hands, ye ers; and purify your hearts, ye le minded." (James 4:7, 8); "Seek e LORD while he may be found, call pon him while he is near: let the ed forsake his way, and the ghteous man his thoughts: and let return unto the LORD, and he will mercy upon him; and to our God, e will abundantly pardon" (Isaiah , 7).

heard a preacher, a dear saint of say many years ago "Every step take toward God, He will take two rd you." He invites us "Come now, let us reason together, saith the D: though your sins be as scarlet, shall be as white as snow; though be red like crimson, they shall be as " (Isaiah 1:18).

e are told in God's Word that the thing which separates us from God ur sin. "But your iniquities have rated between you and your God, your sins have hid his face from you, he will not hear" (Isaiah 59:2). l more verses in this Chapter and may find a better description of you your spiritual problem. God's Word ys has the answer when we seek ently enough in its pages to find that wer.

'e should remember that God has y ways to test His saints. In the one days the most sophisticated pment to do large engineering jobs rather crude compared to our ern equipment; then, I have read, tested each beam and piece of porting material to be used in the construction of the more important bridges several times. First they tested it in this crude way to see if it would sustain one thousand pounds; repeating the process again and again as they doubled the pressure each time until they were sure the material was substantial enough to support the maximum load the bridge would need to accommodate. In a sense that's what the Bible teaches us God does with Christians whom He is preparing in this life on earth with all its experiences.

Jesus took upon Himself a body of flesh, a body formed like ours, being subject to all the rigors of this life. Note that the Bible says of Him: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (1 Corinthians 10:13); "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrew 4:15); "For verily he took not on him the nature of angels; but he took on him and the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrew 2:16-18); "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

God never departs nor withdraws from us. He tells the people of the Laodicean church one that's departing from Him "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). Jesus calls to us in "Come unto me, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

We depart from Him when we allow either Satan or one of his angels to influence us to cease communing with Christ "Pray without ceasing" (1 Thessalonians 5:17). Then the blessed man which is the saint that's in tune with Christ meditates on the word day and night. "But his delight is in the law of the LORD; and in his law doth he meditate day and night" (Psalm 1:2). Compare "Thy word have I hid in mine heart, that I might not sin against thee . . . Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:11, 105); "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15); "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

George H. Sandison answers a similar question in his book **1000 Difficult Bible Questions Answered** as followed:

"Even perfect Christians are sometimes 'in heaviness through manifold temptations' or trials. The human brain is such a delicate organ, and the human body so imperfect, that many times the things we are surest about become obscure; in sleep, for instance, or in extreme fatigue, or suffering, or even nervousness. Our chief concern must be to keep free from sin. We may be cleansed and kept clean by the blood of Christ; and while we are trusting him for cleansing, we shall be, under normal conditions, conscious of his presence."

We need to make personal use of the Word of God the way it instructs the Christian to. One does not go very far in the study and obeying of the Scriptures making personal application of its precepts until he becomes keenly aware of the fact that being an obedient Christian requires a dedicated full-time life of activities.

Coming Events . . .

June 27—Youth Convention, 7:30 P. M.
June 28—Woman's Auxiliary, 10 A. M.



SUNDAY, JUNE 12
Scripture Reading—Matthew 28:19

"ONLY ONE BOY"

One of our missionaries to China tells of a boy who "prepared the way" for Jesus in a certain village. The missionary had never visited this village before. "Are there any Christians in your village?" he asked a man. "Only one boy," was the answer. The missionary walked on, and stopping at a house asked for some water. "Have you ever heard of Jesus Christ?" he asked as he took the water. "Oh, yes," was the answer, "there's a boy here who is always talking about Him. He wants me to give up idols, but I dare not do that. But I sometimes think he is right. He is so changed. He used to be selfish and bad-tempered. Now he is unselfish and good-natured, and it is Christ who has made the change." This woman and many others afterward became Christians because of the boy. Like John, he turned many to the Lord God.

PRAYER THOUGHT

We in America surely have the way of salvation prepared for us. It is our missionary duty to help prepare the way for those who have never heard.

MONDAY, JUNE 13
Scripture Reading—Proverbs 3:5

ABSOLUTE SUBMISSION

In a home for deaf mutes, a distinguished visitor was watching a class, when he suddenly requested that he might be permitted to ask a question and have the children answer it on the blackboard. And so he had the question translated into their sign language: "Could any of you children tell why it is that God has permitted you to be so strangely and sadly afflicted by the loss of your natural organs of speech and hearing?"

There was a great silence. The principal was much embarrassed. The teachers, feeling that it was a strange and perhaps improper question to ask, hung their heads.

But one little lad raised his hand, and stepping to the blackboard, wrote: "Even so, Father; for so it seemed good in thy sight."

Tears fell from the eyes of the stranger, and the lesson was never forgotten. This is the foundation of all character and all morals: absolute submission of the will of man to the will of our Father in heaven.

PRAYER THOUGHT

Isn't it wonderful to be able to accept our afflictions as being the will of God! May we ever be submissive to God's will.

TUESDAY, JUNE 14
Scripture Reading—Galatians 2:16

DO FAITH AND SCIENCE MIX?

Some smart assistant professor said to his students, "If you have science and faith in your mind, you had better keep them in watertight compartments, for if by any chance they should intermingle, faith would disappear in the precipitation that would take place."

Pasteur, the greatest of French scientists, said that it is but a question of the size of the mind. If you have only a little bucket of a mind and get a lot of science into it, the little faith that you may have comes up floating out at the top and may be lost; but if you have a good sized bucket of a mind there will be plenty of room for both science and faith."

PRAYER THOUGHT

Unfortunately, science and religion are often viewed as being contradictory to one another. But such is not the case, as the testimony of countless scientists who are Christians reveals. They declare that the wonders of the natural world, revealed to them, serves to strengthen, not lessen, their faith in an overall Harmony—God himself.

WEDNESDAY, JUNE 15
Scripture Reading—Romans 2:10

"I WATCH FACES"

Joe Baronci is a taxicab driver in New York City. As a fare enters his cab, Joe genially says, "My name's Joe Baronci. Where to, Sir?" When the passenger leaves his cab asks, "Would you mind if I gave copy of God's Word?"

One day a fare asked, "Why d do this?"

Joe replied, "Because the g has brought new joy and hope in life!"

The glove compartment of cab is always filled with Scri portions and gospel tracts. He places tracts on the rear seat cab. Said he, "From my mir watch faces. Most people troubled and in a hurry. Some of are so tense they can't relax they are seated." Often Joe tracts to distraught ones and "Slow down, friend, and take al share of God's comfort."

PRAYER THOUGHT

Joe Baronci carries out God's Commission daily through vocation. How might you d same?

THURSDAY, JUNE 16
Scripture Reading—Ephesians

ROLY-POLY PIGS BECOM LEAN PIGS

A farmer's herd of swine was spoken of admiringly by neighb farmers. They were sleek and poly. In feeding his pigs, the fa would go to the edge of the pas knock sharply with a stick o trough which was filled with grai over the pasture, the pigs, hearin farmer's knock, would lift swinish snouts. Then they woul squalingly in the direction of the filled trough. All was well wit pigs until some wood-peckers b to make their homes in the dead scattered over the pasture. The mistook the pecking on the dead for the farmer's knock on the tr They ran from one dead tre another. Rapidly, they became and scrawny.

How many of God's dear chil become spiritually lean-rur hither, thither, and yon, "Ca about with every kind of doctr sampling this speaker and that Unanchored, and unsettled, the never able to say, "My heart is f trusting in the Lord!"

PRAYER THOUGHT

We are often misled by false trines. May we not be tossed to fro, but keep our heart and mind and anchored in God's love.

FRIDAY, JUNE 17
ipture Reading—Luke 13:5

IT BROKE HIM DOWN

Evans, when a student at y Bible Institute, began talking man at the Pacific Garden on about his soul. The man d: "I do not believe the Bible. I n atheist." Evans repeated one , ". . . except ye repent, ye shall kewise perish" (Luke 13:5). The scoffed, "I told you I didn't ve it." Again Evans quoted, ". . . t ye repent, ye shall all likewise h." The man exasperatingly ed, "You disgusting fellow, what use of telling me that?" Again s repeated the verse. In anger, nan struck Dr. Evans between yes with his fist, sending the one way and Evans the other. gave him grace. He got up and "My friend, God loves you, and pt ye repent, ye shall all likewise h.' " The next night that man n the mission before the meeting n. He confessed: "I could not . All over the wall I read '. . . pt ye repent, ye shall all likewise h.' I saw it on my pillow. When I p I saw 'Except you repent' at reakfast table, and all through ay it was before me. I have come to settle it."

PRAYER THOUGHT

ve we settled our account with st through repentance? No one do it for us. Only God's grace and y can erase the stains of sin.

SATURDAY, JUNE 18
ipture Reading—Acts 20:35

CHILD'S UNDERSTANDING GIFT

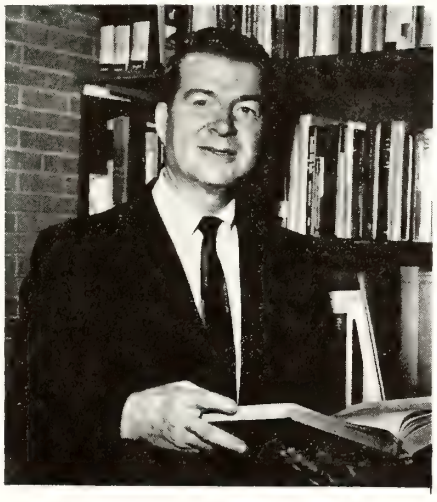
large church needed a new ing. They all agreed about that, whenever they began to plan to , the members got into all sorts sagreements about how and what ild. The minister was at his wit's and appointed a day of prayer, to h very few members came. But devout woman took her little five- old girl, as she had no one with m to leave her. As they prayed, child began to understand that it about building a new church. n they went home, she asked y questions about it, and then she very quiet. The next morning her ner missed her, and in a frenzy t to find her. It was not hard to w her little foot tracks to the minister's house, and there in the front yard was little Mary with her wheelbarrow, a toy one, and in it were two bricks. She was talking to the minister, and the tears were running down his cheeks. She had brought the two bricks to start the new church. He told the story in the morning service on the following Sunday. God touched hearts, and multiplied Mary's two bricks into a beautiful new church building.

PRAYER THOUGHT

In her simple little way the child accomplished what the older ones had discussed for years. This should prove to us that a child needs to be heard when he speaks.

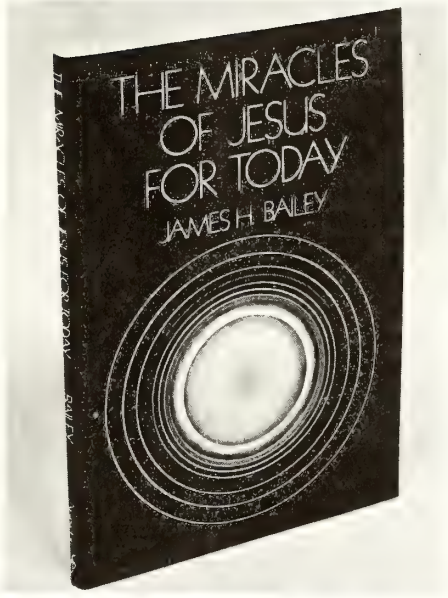
AUTOGRAPH PARTY

YOU are invited to an autograph party, June 16, 1977 from 2 p. m. to 4 p. m. The Rev. James H. Bailey will be at the Press to autograph copies of his new book, **The Miracles of Jesus for Today.**



Mr. Bailey is senior minister at Jarvis Memorial United Methodist Church in Greenville, North Carolina. He has delivered lectures on miracles at North Carolina Wesleyan College and given the Staley Lectures at Columbia College, Columbia, South Carolina. He is a graduate of Wofford College, South Carolina BA, and Duke Divinity School, North Carolina BD.

In **The Miracles of Jesus for Today**, Mr. Bailey examines ten of the most familiar miracles Jesus performed. Included are miracles of healing and nature, and those pertaining to the souls of men. He shows how they become liberating events. The book retails for $3.95 and offers limitless hope as well as needed encouragement for coping with our frustrating, computerized world.



The Free Will Baptist Press is fortunate to have such a distinguished guest to visit with us on that day, and we are looking forward to seeing many of our Free Will Baptist friends at the Party.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ray Harrison Jr. announces that he is now available for pastoral work for any church that desires his services. He may be contacted at Route 2, Box 340, Grifton, North Carolina.

CORRECTION

In regard to the article in the Baptist on reminders regarding the Camp Vandemere project, to avoid confusion with the other districts, the project was for the Eastern District and not a state project.

Thank you,
Velma Morris

Mount Olive College

TEACHERS CERTIFICATE RENEWAL AVAILABLE AT MOUNT OLIVE COLLEGE

Summer school courses are available at Mount Olive College for teachers needing certificate renewal announced Russell W. Duncan, Director of Admissions.

Classes covering all basic liberal arts subjects from English, math and science to religion, sociology and philosophy will be offered in the first summer session beginning Monday, June 13.

Information concerning specific courses and course schedules may be obtained by writing or calling the Admissions Office, Mount Olive College, Mount Olive, North Carolina; or phone 658-2502.

FREE WILL BAPTIST STUDENTS RECEIVE PRESIDENTIAL SCHOLARSHIPS

Gregory Harold Brown and Kenneth David Hines were awarded Presidential Scholarships at Mount Olive College for the upcoming 1977-78 academic year.

Gregory is the son of Mr. and Mrs. James Harold Brown of Pikeville and Antioch church.

David is the son of Mr. and Mrs. Melvin K. Hines of Winterville and Winterville church.

FREE WILL BAPTIST STUDENTS RECEIVE FACULTY SCHOLARSHIPS

Lynn Marie Richardson, Wanda Joy Russell, and Linda Faye Williams were awarded Faculty Scholarships at Mount Olive College for the upcoming 1977-78 academic year.

Lynn is the daughter of the Rev. and Mrs. Charles L. Richardson of New Bern and Faith church.

Wanda is the daughter of Mr. and Mrs. Fredrick M. Hunter of Newport and Sound View church.

Linda is the daughter of Mr. and Mrs. Robert Williams Jr. of Merritt and Trent church.

FREE WILL BAPTIST STUDENTS NAMED TO DEAN'S LIST

The following students have been named to the Dean's List for the spring semester, 1977, at Mount Olive College.

Randall Patrick Beaman of Free Union church in Snow Hill; Karen Elaine Bowen of May's Chapel near Goldsboro; Shelby Ray Bradshaw of Marlboro church in Farmville; the Rev. Gene Bowman Britt, pastor of Johnston Union church in Smithfield; Mrs. Stephanie Jo Barwick Brown of Northeast church outside Mount Olive.

Also, Teresa Gail Caroon of Mount Zion church near Lowland; Mrs. Marilyn Louise Carter of Rooty Branch church outside Mount Olive; Donald Albert Coates of First Smithfield church in Smithfield; Jan Arlene Glenn of First Goldsboro church in Goldsboro.

And, Amy Sue Griffin and Wesley Glenn Griffin of Deep Run church in Deep Run; Timothy Wade Guffey of Friendship church in Middlesex; Melanie Jane Haire of Mount Tabor church in Creswell; Ashley Hilliard Hale of First Tarboro church in Tarboro.

Also, JoAnn Hines of Winterville church in Winterville; Kimberlee Jo McKinney of Grace church in Greenville; Jeffery Lynn McPherson of Beaverdam church in Claredon.

And, Daniel Eric Mitchell of Bridgeton church in Bridgeton; Wanda Lee Peele of Stancil's Chapel in Middlesex; Robert Wayne Phelps of Mount Tabor church in Creswell; Lisa Yvonne Potter of Daly's Chapel near Seven Springs; Michael Dean Reynolds of Sound Side church in Columbia.

Also, Ralph Douglas Seymour of Living Waters church outside Goldsboro; Susan Denise Still of Zion church in Blakely, Georgia; John Wesley Taylor Jr. of Smith's New Home in Deep Run; Marie Anita Whitford of New Haven church in Vanceboro; and Stuart Keith Wilson of Saint Mary's church in Wilson.

A REMINDER

The Eagles Nest Calendar filling up fast. If your church gro would like to hold a retreat Eagles Nest, please cont Charles Harrell at 658-4933 a reserve a date.

CHURCH DISEASES

by the Rev. Beverly Ballard

"Confess your faults one to anc and pray one for another, that ye m healed. The effectual fervent praye righteous man availeth much" (J 5:16).

Many pastors can identify cas their respective churches with c diseases that strike our churches, members of our churches.

When I was a boy, we had a r strange situation come up in H Heights Free Will Baptist Church, Asheville, North Carolina, of whic father, the Rev. L. E. Ballard, pastor. It was this situation motivated my thoughts in writing article.

Since my ordination as a g minister in the early 1950s and d the time I pastored churches i Eastern Conference, "pitch-hit" pastors of others, and later held full pastoral work in South Carolina, I come across some church diseases.

The very word "disease" is on like to shun. We may have an ail but we don't want to call it a diseas most Christians, a disease is more plague, or is identified with sin leprosy was likened to sin in the ti Christ.

We have church members who to contract a disease we call "forg itus"—they never remember the of church meetings, dates of ch conferences, where the various ch conventions are to be held and ofte there is such a thing as Sunday s each Sunday morning in most o churches.

Some church members we have seem to be afflicted with a diseas call "not-my-duty-virus." This dreaded type of enfluenza, or somet It usually strikes when it is time some work on the church, the ch grounds; or about time for a

mecoming, a revival or some other ecial church occasion.

The verse of Scripture quoted above, if lied as urged by its writer, can heal st of these common diseases in our irches.

But, to get back to the incident at rney Heights church. Having accepted all to return to eastern North Carolina d pastor the First Free Will Baptist urch in Greenville late in 1939, my her and I were delayed until December making the move eastward. My ther and brother had already moved to enville to await our arrival.

At the time, the Horney Heights urch had no parsonage available to its stor. The church had rented a house or artment, where we lived. Then, when ther and Jerry left for Greenville, Dad, ways ready to help a church save a nny in those days, suggested he and I ght take up temporary residence in the urch basement.

Well, we did. A couple of Sunday hool rooms were made liveable with ds and a place to fix meals. On ndays, we would get things out of the ay so classes could be held in the oms.

One bright snowy day, I came home m school and, with some other kids in e neighborhood, got into a snowball ht. We were having a big time when a ly member of the church, who lived ross the street, but on the side of the urch, called us in for some hot ocolate.

When she got to me, she sat down my p and said, ''Beverly, open your uth wide and stick out your tongue.''

She contacted my father and soon I as ''put into seclusion'' in a bed in a rkened room in the church basement. I d the measles.

Fortunately, the word didn't get too despread or perhaps, as was the case most diseases considered contagious en, the church may have been quarantined.''

This incident came back to me earlier is spring when Dad and I drove by the d Horney Heights Church—oh yes, it ll is a church—but some kind of sease must have struck it and took the Free Will'' out of it. It is now known as orney Heights Baptist Church.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ''But God . . . hath quickened us together with Christ . . . And hath raised us up together, and made us sit together in heavenly places in Christ Jesus'' (Ephesians 2:4-6).

BEFORE AND AFTER GRACE

God's Holy Word declares that all men are dead in trespasses and in sins before they are saved. Before God's grace saves a man he walks according to the course of the world. Satan, the prince of the power of the air, is in control of the children of disobedience, because his spirit rules over them. Every person that has ever lived upon this earth to reach the age of accountability had a way of life like Satan could impose upon him. Men, in their sinful state, lust after the flesh and of the mind. This is why it is so easy to walk after the desires of the flesh and of the mind. The sinner does not know the difference, and so his philosophy is to do what comes naturally. That is also why ungodly doctors advise parents to let their children be free and do as they please. They have not been saved by God's grace, and they have no idea that they are dead in their trespasses and sins. Does a dead man know that he is dead? The next time you see a dead body, why don't you ask him if he knows he's dead?

There are three very distinct and wonderful things that happen to a person when he is **saved by God's Grace.** First, he is **quickened** together with Christ. Every body who is not in Christ is spiritually dead. The word **quicken** means to give or restore life—to make alive. Paul, the apostle, knew that the ungodly people were not physically dead, but he knew that they had none of the Spirit of Christ, and because of this, Paul knew they were dead. The idea of a dead person has to relate to both the physical and the spiritual. Jesus Christ is the only one who can enter the spirit of man, quicken him, and give to him eternal life. This is something that comes only by faith, faith that Jesus Christ can and will save when we accept His terms of the Gospel.

Not only will a person who is saved by God's Grace be **quickened** but he will also be **raised up** from the dead. If a person be in Christ he is a new creature—all earthly attachments will be broken. He will leave off all sinful habits and will initiate a new and holy way of life. When a person is raised up in Christ, he has a desire to perform in the holy life. He will find the Bible to be the most precious Book in the world to read. He will love going to church, Sunday school, prayer meetings, and other Christian type services such as revival meetings, rallies and conventions. He will praise God and rejoice as the Holy Spirit teaches him and moves upon his life in witnessing and ministering to his fellowmen.

A person who is **quickened** and **raised up** by God's grace will also **sit together** with Christ and the brethren. This means that he has an established place in the household of God—he is a part of the family—blood of His blood and bone of His bone. The family of God is the Royal Family, the Family that shall share His Majesty, King Jesus's heavenly home and His entire and everlasting kingdom. All the riches of God in glory will be at the full use and privilege of His people. There will be no more separations by death. There will be no sickness or sorrow in that place, and everyone shall be happy. Everyone will join in singing the songs of Zion, especially the one whose lyric reads, ''Unto Him that loved us and saved us from our sins by washing us in His own Precious Blood.'' All of this and more will surely happen when the saints of God go marching home. We will sit together in heavenly places with Christ forever. Even now we sit together in heavenly places in Christ and enjoy witnessing to the unsaved and preaching Christ unto them!

CHANGE OF ADDRESS

As of July 1, 1977, the Rev. J. Stewart Humphrey will assume duties as Executive Director of the Children's Home. His new address will be the Rev. J. Stewart Humphrey, Route 2, Box 38—E, Middlesex, North Carolina 27557.

NEWS & NOTES

Youth Revival Planned
At Mount Zion Church

A youth revival at Mount Zion Free Will Baptist Church, Vandemere, (Pamlico County) for the benefit of Camp Vandemere, is to begin June 13, and will continue through June 18, 1977. Services will begin each night at 8 p. m. All collections for the week will go to Camp Vandemere. Dinner will be served on the grounds Sunday, June 19, 1977. All groups and friends are invited to attend. The scheduled programs are as follows:

Monday, June 13—The Rev. Jack Mayo, Ayden, Special Music
Tuesday, June 14—The Prescott Family, Grantsboro
Wednesday, June 15—Young in Christ, Beaulahville
Thursday, June 16—The Rev. Donald Fader, Kinston, Special Music
—The Chuck Richardson Family
Friday, June 17—The Rev. Buddy Sasser, Pastor, Special Music
—Mount Zion Choir and Williams Family, Trent,
Saturday, June 18—Four in Christ, Bridgeton
Sunday, June 19—Regular Church Services, Dinner on the Grounds

Services will be led each night by host pastor, the Rev. Buddy Sasser.

State Youth Convention
Held at Daniels Chapel Church

About a month ago, one of the high points of the year for Free Will Baptist young people took place. On April 23, 1977, the Daniels Chapel church near Black Creek hosted the State Youth Convention.

President James Cahoon led the events of the day which were enjoyed by all. Music came from all areas of the state including the Daniels Chapel Choir and the Crusaders from the Central District, Jeff Daughtry from the Cape Fear District, and the Cashwell's from the Pee Dee District. The Eastern District presented a puppet show featuring Father Abraham, and the Western District provided several thought-provoking skits on contemporary problems of young people. Joey Crumpler brought greetings from the Children's Home, and Dianne Riley with help from some of her students presented: ''The Mount Olive College Attack—We Do It All for You!''

The day also included competition in the form of declamations and Bible Bowl Quiz. Declamation winners were as follows: First place YFA, Penelope Boyette from Sandy Plains church; second place YFA, Kathy Denise from the First Free Will Baptist Church of Goldsboro; and first place AFC, Doronda Stroud from Smith's New Home church.

Bible winners were as follows: First place YFA, Beaver Dam church; second place YFA, Winterville church; first place AFC, Gum Swamp church; and second place AFC, Beaver Dam church.

The day ended with a Cragmont Rally by the Rev. Doug Skinner including slides of past summers at Cragmont. Offerings brought by YFAs and AFCs for Cragmont totaled over $2,000.

The day was one of Christian joy and fellowship for all who attended and those who weren't there missed a great day in the Lord.

Another major event for Free Will Baptist young people is coming up soon—CRAGMONT! If you missed out on the State Youth Convention, please don't miss out on Cragmont! YFA week is July 4-9, AFC week is July 11-16. Send in your registrations as soon as possible to Mrs. D. W. Hansley, Route 4, Box 163, LaGrange, North Carolina 28551. See you at Cragmont!

Revival and Homecoming
At Oak Grove Church

Oak Grove Free Will Baptist Church will hold revival services beginning Monday, June 6, and will continue through Saturday, June 11. Services will begin each evening at 7:30 p. m. The Rev. Amos Mashburn of High Point be the guest speaker.

Homecoming service will be Sund June 12, with lunch served on grounds, and a singspiration afterwar The message will be delivered by pastor, the Rev. Don Kivett.

The pastor and members of Oak Gr invite all to attend these services.

Fifth Eastern Youth Rally
Announces Special Program

The Youth for Christ Rally of the F Eastern District will convene w Smyrna Free Will Baptist Church, n Cox's Crossroads, in Beaufort County June 11, at 7:30 p. m.

The Rev. and Mrs. Wayne Ki missionaries to the Philippines, present the program.

Each of the 30 churches in the distr is asked to be represented.

Cape Fear Youth
Fellowship to Meet

The Cape Fear Youth Fellowship meet at Eagles Nest on June 11 at 4 m. for their annual singspiration. Ea church is encouraged to be present w their youth. A picnic for all will follow singspiration. Each church gro prepares a picnic basket and beverage

Everyone is invited to participate a enjoy God's blessings.

Mount Zion Church
Presents ''The Great Reaper''

Mount Zion Free Will Baptist Chur will present a film entitled ''The Gr Reaper'' Sunday, June 12, 1977, a p. m.

Everyone is invited to attend.

We would like to ask any of the ministers' wives who plan to attend the Ministerial Conference at Cragmont in June, and who will, to help refinish some of the fine old oak furniture from the Main Building. You will need to take old clothes and rubber gloves.

You have been wanting to preserve as much from the Main Building as possible. Now is your opportunity to help.

Respectfully,
Mrs. A. B. Chandler

''A Christian Home
for Boys and Girls''

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

SCENES OF FOUNDER'S DAY 1977



he Rev. and Mrs. J. Stewart
nphrey and son stop in the shade to
after a good dinner served in the
hen.

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The Rev. Weeks presents the Rev. Taylor Hill with the ''Pennies for Home Missions'' which the children here at the Home raised.

(Pictures taken by Benny Weeks)



Everyone wanted to get a shot of the
st exciting event of the day. The Rev.
eks smashes a pie into the face of
s. Weeks. In the ''Pennies for Home
ssions'' drive the Rev. Weeks was the
der for the boys and Mrs. Weeks was
leader for the girls. The leader of the
ing team got the pie. The boys won!



Mrs. Thick presented a silver lazy Susan to the Rev. and Mrs. Weeks. The gift was from the staff as a token of appreciation for their years of service here at the Home.

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MUSIC PROGRAM

The music program at the Free Will Baptist Children's Home is being expanded to include three groups—the Junior Choir, ages 9-13; the Primary Choir, ages 7-10; and a Chorale with ages 14 and up. The Primary Choir and Chorale are now being formed.

The Junior Choir has been in existence for a year. They have participated in many services of our Free Will Baptist churches. We would like to continue to serve God through music by singing at your church.

If your church is interested in having one of our singing groups to come and present special music or conduct an entire service for you, please contact Donna Glisson, music director, at P. O. Box 249, Middlesex, North Carolina 27557; or call either 235-4541 or 235-4079.

At present we have these dates available:

June 29	July 24	August 17
July 3	July 27	August 21
July 6	August 3	August 24
July 13	August 7	August 31
July 20	August 10	

(Should you choose a Sunday for our visit, please specify whether we are to come for the morning or evening worship service.)

Other dates can possibly be arranged. We are looking forward to having one of our groups singing in your church real soon!

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Out of a cloud of dust and with the cheers of the crowd came Jeff Eason to win the pony race on Founder's Day.

the Sunday School LESSON

St. Claire Bible Class

For June 19

LET MY PEOPLE GO

Lesson Text: Exodus 11:1-6; 13:17-22
Memory Verse: Exodus 14:13

I. INTRODUCTION

Our lesson last Sunday closed with the call of Moses. Even though God had promised to be with him, Moses did not want to accept the call at first. Moses made two great excuses. First, he said, ''. . . But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee'' (Exodus 4:1). God overcame these two objections by telling Moses to cast the rod which he had in his hand to the ground. Immediately when he cast it down, it became a serpent. Moses was afraid of the serpent and ran. God then told him to take it by the tail. When Moses obeyed, the serpent became a rod in his hand again.

The Lord then told Moses to put his hand in his bosom. When he took it out, it was leprous. Then the Lord told him to repeat the act of putting his hand in his bosom, and when he removed it from his bosom the second time, ''. . . it was turned again as his other flesh'' (Exodus 4:7). Then the Lord told Moses, ''. . . if they will not believe these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land'' (Exodus 4:9). This should have given Moses assurance that the people would follow him.

Then Moses made another excuse. ''And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue'' (Exodus 4:10). God answered this by giving Moses assurance that He would be with him and help him. Moses wanted to know by whom the help would be sent. It was then that the Lord became angry and told him that he would give him his brother Aaron as a mouthpiece. Now all of Moses' excuses were wiped away and he had no further reason not to accept the call of God as the leader of the Hebrew people.

Moses returned to Egypt from Midian, and he and Aaron went in and said to Pharaoh, ''. . . Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness'' (Exodus 5:1). Instead of letting the people go, Pharaoh made their task even more difficult than before. This greatly upset Moses and he went to the Lord in prayer. God heard Moses and confirmed all that He had previously told him.

After Moses' talk with God, he and Aaron returned to Pharaoh and demanded that he permit the Children of Israel to leave Egypt. Pharaoh refused, and the ''Game'' that Pharaoh seemed to be playing with God's people started. God sent nine plagues, or judgments, upon the land. Each time Pharaoh would pretend that he was going to let the people go, but each time he refused. The stories of these plagues are recorded in Exodus 7-10. We suggest that you read these chapters from your Bible in preparation for this lesson.

Our lesson today is mostly concerned with the last of the ten plagues that came upon Egypt as a result of Pharaoh's refusal to let the Israelites go. The events of this lesson are important in the history of the Hebrew people. They are also important to Christians today, not only as history, but as an example of the way the Lord saves.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. A study of the plagues that God sent upon Egypt will show that God had devastated that once proud land. Moreover, each of the plagues were designed to show the utter powerlessness of the false gods of Egypt in the face of the one true God. T bears out what has been said over a over—God will be first in your life or will not have a part in it at all. The peo who do not put Him first in their lives not really have Him at all. Do you beli that the United States does this?

B. God permitted Pharaoh to go sinful way for a long time. He allow him to bring destruction upon hims and his country. But the time fin came when God said it is enough a stopped Pharaoh and his cohorts. men today are allowed to go their me way, but there will come a time wh God will stop them.

C. The death sentence came upon the land—God said that the death an would strike the firstborn in each ho in Egypt. Then God separated Israelites by telling them that they w to take the blood of a lamb and sprinkl on the doorposts. The blood of the La is the one thing that separates the peo of God from the people of the world.

D. When God led the Children Israel, He did not lead them by way of shortest route to the Promised Land. led them a longer way for vari reasons.

E. Even though God did not lead Children of Israel the shortest route, did lead them. Sometimes when we discouraged we forget this, but it blessedly true that He does lead people. He gave the Israelites a pilla cloud to lead them by day and a pilla fire to lead them by night. God gives the Holy Spirit and His Word to guide today. How important it is that we willing to follow that leadership!

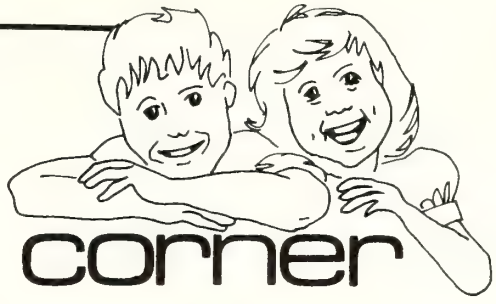
—**The Bible Teacher (F. W.**

III. ADDITIONAL TRUTHS

A. God never leads His people unknown paths; they may be unknow them but He knows the way through ''wilderness,'' whatever that experie may be to them. They could be assu that He would not forsake them.

B. The bondage in Egypt represe the bondage of sin. Moses represe Christ, the great Deliverer. Throu Christ, God brings the sinner out of sins into a new life of freedom. From t point on God wants the sinner, n saved by grace, to continue to trust keeping power of the One who redeem him.

—**The Advanced Quarterly (F. W.**



story corner

RUMPELSTILTSKIN

ONCE there was a miller who was poor, but who had a beautiful ughter. Now it happened that he had go and speak to the King, and in order make himself appear important he said him, "I have a daughter who can spin aw into gold."

The King said to the miller, "That is art which pleases me well. If your ughter is as clever as you say, bring tomorrow to my palace, and I will try at she can do."

And when the girl was brought to him took her into a room which was quite of straw, gave her a spinning-wheel d a reel, and said, "Now set to work, d if by tomorrow morning early you ve not spun this straw into gold during night, you must die." Thereupon he nself locked up the room, and left her t alone. So there sat the poor miller's ughter, and for her life could not tell at to do. She had no idea how straw uld be spun into gold, and she grew re and more miserable, until at last began to weep.

But all at once the door opened, and in me a little man, and said, "Good ening, Mistress Miller; why are you ing so?"

"Alas!" answered the girl, "I have spin straw into gold, and I do not ow how to do it."

"What will you give me," said the nikin, "if I do it for you?"

"My necklace," said the girl. The e man took the necklace, seated nself in front of the wheel, and "whir, ir, whir," three turns, and the reel s full; then he put another on, and hir, whir, whir," three times round, d the second was full, too. And so it nt on until the morning, when all the aw was spun, and all the reels were of gold. By daybreak the King was eady there, and when he saw the gold was astonished and delighted, but his art became only more greedy. He had miller's daughter taken into another room full of straw, which was much larger, and commanded her to spin that also in one night if she valued her life. The girl knew not how to help herself, and was crying, when the door again opened, and the little man appeared, and said, "What will you give me if I spin the straw into gold for you?"

"The ring on my finger," answered the girl.

The little man took the ring, again began to turn the wheel, and by morning had spun all the straw into glittering gold.

The King rejoiced beyond measure at the sight, but still he had not gold enough; and he had the miller's daughter taken tnto a still larger room full of straw, and said, "You must spin this, too, in the course of this night; but if you succeed, you shall be my wife." "Even if she be a miller's daughter," thought her, "I could not find a richer wife in the whole world."

When the girl was alone the manikin came again for the third time, and said, "What will you give me if I spin the straw for you this time also?"

"I have nothing left that I could give," answered the girl.

"Then promise me, if you should become Queen, your first child."

"Who knows whether that will ever happen?" thought the miller's daughter; and, not knowing how else to help herself in this strait, she promised the manikin what he wanted, and for that he once more spun the straw into gold.

And when the King came in the morning, and found all as he had wished, he took her in marriage, and the pretty miller's daughter became a Queen.

A year after, she had a beautiful child, and she never gave a thought to the manikin. But suddenly he came into her room, and said, "Now give me what you promised."

The Queen was horror-struck, and offered the manikin all the riches of the kingdom if he would leave her the child. But the manikin said, "No, something that is living is dearer to me than all the treasures in the world."

Then the Queen began to weep and cry, so that the manikin pitied her. "I will give you three days' time," said he; "if by that time for find out my name, then shall you keep your child."

So the Queen thought the whole night of all the names that she had ever heard, and she sent a messenger over the country to inquire, far and wide, for any other names that there might be. When the manikin came the next day, she began with Caspar, Melchior, Balthazar, and said all the names she knew, one after another; but to every one the little man said, "that is not my name." On the second day she had inquiries made in the neighborhood as to the names of the people there, and she repeated to the manikin the most uncommon and curious. "Perhaps your name is Shortribs, or Sheepshanks, or Laceleg?" but he always answered, "That is not my name."

On the third day the messenger came back again, and said, "I have not been able to find a single new name, but as I came to a high mountain at the end of the forest, where the fox and the hare bid each other good-night, there I saw a little house, and before the house a fire was burning, and round abnout the fire quite a ridiculous little man was jumping; he hopped upon one leg, and shouted:

" 'To-day I bake, to-morrow brew,
The next I'll have the young Queen's child.
Ha! glad am I that no one knew
That Rumpelstiltskin I.am styled.' "

You may think how glad the Queen was when she heard the name! And when soon afterwards the little man came in, and asked, "Now, Mistress Queen, what is my name?"

At first she said, "Is your name Conrad?"

"No."

"Is your name Harry?"

"No."

"Perhaps your name is Rumpelstiltskin?"

"The devil has told you that! the devil has told you that!" cried the little man, and in his anger he plunged his right foot so deep into the earth that his whole leg went in; and then in rage he pulled at his left leg so hard with both hands that he tore himself in two.

Auxiliaries IN Action

EASTERN DISTRICT AUXILIARIES!

If you have not elected your "Woman of the Year," do so now! Be sure to award her a trip to the Camp Vandemere Woman's Conference held June 20-24. Send your registration fee, $5, to Camp Director, Mrs. John W. Taylor, Route 1, Box 187, Deep Run, North Carolina 28525.

EASTERN DISTRICT WOMAN'S AUXILIARY CONFERENCE CAMP VANDEMERE

The Eastern District Woman's Auxiliary will hold their second conference at Camp Vandemere June 20-24. District President, Mrs. John W. Taylor, will serve as camp director with Mrs. Fred Register, State Study Course Chairman, assisting.

Each day will include devotional talks, Bible studies, music classes, crafts, and recreation. On Wednesday afternoon a trip on the Pamlico River Ferry is planned.

All churches are invited to come and help make the night services a week of revival by adding their congregations and choirs to the campers. There will be special services and singing each night beginning at 7:30 p. m. Supper will be served at 5:45 p. m. Come and join us but let us know when you plan to come.

On Monday night, the Rev. Buddy Sasser, pastor of Mount Zion church, will speak, with choirs from Mount Zion and Trent Free Will Baptist churches singing.

Tuesday will be a very special day. Youth from all our churches are invited to come to entertain the campers throughout the day with singing, crafts, plays, puppet shows, etc. They may bring their swimsuits. If your youth would like to come, please contact the camp director, Mrs. Taylor, and let her know how many to expect and what your group plan to to do. We want youth groups to come to the night services for special music with the Rev. Andrew Hill, pastor of Whaley's Chapel Free Will Baptist Church, and a teacher at South Lenior High School, bringing a special message for our youth.



On Wednesday night the Dixie Melody Boys will present a concert of gospel music. This group has appeared in many churches throughout North Carolina and has toured many other states. We are looking forward to a wonderful night inspiration and fellowship.



Throughout the day on Thursda District Mission Chairman, Adaline Gra will present programs and films on o mission program. At the night servi our missionaries to the Philippine Wayne and Deborah King will spea Choirs from Arapahoe and Westside Fr Will Baptist churches will sing. Spec guest for supper and the services will the members of the Camp Vandeme Board of Directories and their families.

The registration fee is $5 with t remaining $30 due upon arrival at t camp. You may use the application bel and send the registration fee to M Taylor, Route 1, Box 187, Deep Ru North Carolina 28525.

If you cannot spend the entire we and plan to visit during the day, se only the registration form with the da you plan to come. Use this same form your youth groups planning to come Tuesday.

Registration Blank

Name of Camper _____

Address _____

City _____ State _____

Age _____

For Day Campers: _____

Days planning to attend _____

Number of meals _____

We invite the people of our churches to visit us at Camp Vandemere during c conference. Come and see what your camp is really like. We are anxious to serve denomination. Continue to pray for the success of God's work at Camp Vandemere.

CRAGMONT

MINISTER'S CONFERENCE

Cragmont Assembly
June 20-23, 1977

MONDAY

0 P. M.—Supper
0 P. M.—Conference called into Session —Communion Service Bruce Barrow, Presiding)

TUESDAY

0 A. M.—Breakfast
0 - 10:30 A. M.—Worship Service O. B. Jones, Speaker)
5 - 11:45 A. M.—Worship Service J. B. Narron, Speaker)
0 Noon—Lunch
0 P. M.—Dinner
0 P. M.—Memorial Service —Annual Business Session (Walter Reynolds, Presiding)

WEDNESDAY

0 A. M.—Breakfast
0 - 10:30—Worship Service (J. B. Narron, Speaker)
5 - 11:45—Worship Service (Gene Britt, Speaker)
0 Noon—Lunch
0 P. M.—Dinner
0 P. M.—Group Discussion (Lead by Fred Rivenbark)
—Topic; "The Image Projected by the Minister"

MISSIONS

CATALPA FREE WILL BAPTIST MISSION



he Catalpa Free Will Baptist Mission
l its homecoming service on May 29
he new sanctuary that was built by
people of the mission. The pastor,
Rev. Alton Howard, brought the
ssage. A young lady was saved in our
service and joined the mission.
fter service, lunch was spread in the
owship hall. Catalpa was joined by
Happiness Mission, the pastor, the Rev. Taylor Hill, the Home Mission director, Victory Mission, the Rev. Joe Gerald, pastor, and Eastwood church. Visitors from Kinston, Rockingham, and Irwin were present.

After lunch, we held a dedication service for our new building. We placed emphasis on the fact that a Bible was placed in plastic and covered in cement underneath the pulpit, and that the reason for this was that the church was built on the Word of God and that any minister preaching there will be standing on the Word of God. Then we had a singspiration and testimonial service. We all had a wonderful time. Services closed at 4 p. m. Continue to pray for us at Catalpa mission.

We plan to have a revival the week of June 20-24, the Rev. Lewis Sprouse, pastor of the Lumberton Mission, will be our evangelist, assisted by the pastor, the Rev. Alton Howard. Prayer room services will start at 7 p. m. and services at 7:30 p. m. The public is cordially invited. We plan to have a nursery and special singing each night.

WHO WROTE THE SONGS?

by Mrs. Royce Matthews

We sing our songs like we eat our steaks—thinking of the goodness, never giving a thought to the people who used their energy to produce it. Though I'm thankful for my steak, I'm really not very interested on whose farm it was grown. In songs though, it is interesting to note who wrote them. Do you know who wrote your favorite song? Match the title with the song writer. (Answers will appear in next week's issue.)

1. Victory in Jesus
2. Just a Closer Walk with Thee
3. Whispering Hope
4. He'll Understand and Say Welldone
5. Follow Me
6. Precious Memories
7. Near to the Heart of God
8. Near the Cross
9. My Faith Looks Up to Thee
10. What a Friend We Have in Jesus
11. Battle Hymn of the Republic
12. I'll Fly Away
13. Ten Thousand Years
14. Amazing Grace
15. Why Me
16. How Long Has It Been
17. I've Been to Calvary
18. Someone to Care
19. If That Isn't Love
20. Wasted Years
21. Reach Out to Jesus
22. The Old Rugged Cross
23. Love Lifted Me
24. Sweet, Sweet Spirit
25. Each Step I Take
26. Jesus Is Coming Soon
27. Nearer, My God, to Thee
28. Kneel at the Cross
29. Peace in the Valley
30. Almost Persuaded
31. Silent Night, Holynight
32. The Love of God

A. J. B. F. Wright
B. Julia Ward Howe/William Stiffe
C. William J. Gaither
D. Chas. E. Moody
E. Alice Hawthorne
F. F. M. Lehman
G. Dottie Rambo
H. Elmer Cole
I. George Bennard
J. Sarah F. Adams/Lowell Mason
K. John Newton/Wm. Walker
L. W. Elmo Mercer
M. Unknown
N. Joseph Mohr/Franz Gruber
O. Jimmie Davis
P. Fanny J. Crosby/W. H. Doane
Q. Thomas A. Dorsey
R. Ralph Carmichael
S. Unknown
T. James Rowe/Howard E. Smith
U. Ray Palmer/Lowell Mason
V. Kris Kristofferson
W. R. E. Winsett
X. Ira F. Stanphill
Y. Mosie Lister
Z. Wally Fowler
AA. Joseph Scriven/Charles C. Converse
BB. P. P. Bliss
CC. Doris Akers
DD. Eugene M. Bartlett
EE. Albert E. Brumley
FF. Cleland B. McAfee

NEWS RELEASE OF THE GENERAL CONFERENCE OF ORIGINAL FREE WILL BAPTI

The General Conference of Original Free Will Baptists will meet with the Peace Free Will Baptist Church, Spartanburg, South Carolina, on June 27—29, 1977 with the Rev. Johnnie Bullman serving as host pastor.

We encourage all Free Will Baptists of our nation to attend this annual session. Please don't forget your local church report to be either handed in by delegates or by mailing same to the conference secretary whose address appears at the closing of this notice.

General directions to the Peace church are as follows: Going sough on I-85 north of Spartanburg, take Exit 79 (this is Road 57); go to stop sign on Road 57, turn left going back over I-85 to top of first hill, then turn left, and the church will be on your right (about one-half mile from last left turn). There will be a schoolhouse on your right just before reaching the church.

Mr. Bullman's address and phone number are as follows: P. O. Box 4203, Spartanburg, South Carolina 29303; (803) 578-8019.

Hope to see you on June 27—29, 1977. DRIVE CAREFUL NOW!

Sincerely,
Harry A. Jones, Conference Secretary
Route 1, Box 430
Dover, North Carolina 28526
Phone (919) 527-3262

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The first step to finding joy in the morning involves a personal evaluation of oneself and one's motives, and an identification of who or what one really is.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 15, 1977

EDITORIAL

JOY IN THE MORNING

Although it may sound like a song oversung, it is usually true that things, however bad, seem better when struck by the light of day. At night, or under the cover of dismal darkness, everything bad seems worse; and even that which is good seems overshadowed with indecision or questionings.

There is nothing so discontenting as wanting to know something and not being able to find the answer. For some people, ignorance is bliss (as the expression has it); for most, it is torment. Few intelligent persons can sit passively by when knowledge is at their fingertips. Their brains crave the additive factor.

Just like minds, hearts, too, yearn. They yearn for understanding, love, and an infilling of that which can provide wholeness, completeness. Hearts ache when they are toyed with, when they are ignored, or when they are abused.

An empty heart (if any such heart exists) is perhaps the saddest of all. A heart full of tears is better than one which cannot feel. And though the idea is debatable, there at least *seem* to be those hearts that feel to such a small degree that many persons are led to term the possessors as "heartless."

But, no one is *really* heartless, despite the seeming absence in some of genuine feeling for their fellowman. Every heart knows pain; every heart knows suffering. No one is so insensitive that he is *absolutely* uncaring.

Even under the guise of "I don't give a____," the person voicing such an adamant statement would never utter such if he did not indeed care. His very negative response contradicts his proposed indifference. He *does* care, and he cares a lot; otherwise, he'd keep quiet. Another great paradox!

The would-be tough guys (or girls) and the boisterous, always attention-seeking individuals are usually the most insecure. They are more often the ones who need understanding (more than tolerance), however difficult it is for the so-called "stable" members of society to grant such consideration. A big voice (or a loud mouth) often attempts to cover up a feeling of inadequacy or fear. A brave lion may actually be a scared kitten, inside.

Just as a tough guy may be wearing a disguise, so might a happy fellow be cowering behind a smiling mask. His soul may be saturated with tears of frustration or disappointment. He doesn't want anyone to discern his true feeling, so he feigns bliss at the tune of "I haven't a worry in the world." To his *real* way of thinking—and to his chagrin—he believes that *all* the worries of the world have been dumped on him, full load!

There is a solution to all the struggles and perplexities of human life. The first step involves a personal evaluation of oneself, one's motives, or as contemporary people term it, to identify just what it is that makes one "tick." Objectivity is difficult to exercise in this situation, for most of us are more prone to be *subjective* when it comes to estimation of our own worth, actions, reactions, and purposes. While we may be our own worst critic or enemy (in a few isolated cases), we more often try to make ourselves look good—even to ourselves. Excuses for wrongdoing are as common as cane in Cuba.

One might wonder what this editorial is all about, and, admittedly, no closure has been suggested as yet. The title may be a little misleading, for it is really a play on words. "Morning" does not really mean "daybreak," as one might think. Here, it actually means "a new beginning—a new awareness." Spelled differently, *morning* becomes *mourning;* and one might wonder how in the world one can find *joy* in *mourning*.

My answer: One can never appreciate real happiness until he knows what it means to be really sad.

The Bible says it this way in Psalm 30:5, "... weeping may endure for a night, but joy cometh in the morning." And with our faces pressed toward the Light, we can find that joy—that happiness in the Lord. He is still the answer to every question and the solution to every problem.

Cover Photo by Ed Carlin



Tommy Manning
Editor

the free will baptist

JUNE 15, 1977

Volume 92 Numb

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DISCOVERING GOD'S PURPOSE FOR YOUR LIFE

The following address was delivered by the Rev. Wayne King, Free Will Baptist Missionary, at the Mount Olive College Commencement Worship Service in May, 1977. Wayne and his wife, the former Deborah Hines, a 1971 Mount Olive College graduate, have served the Free Will Baptist denomination in the Philippines in two years.

attention was particularly rrested the other day as my ame across some of the words of recorded in Verse 37 of the enth chapter of John's Gospel. were words spoken to Pilate, the governor, during the time when was on trial for His life and just before His crucifixion on the of Calvary. Pilate had asked Him, you a king?'' And Jesus had red, ''Yes, I am, but not in the of the word to which you are omed. I **am** a king. **To this end born and for this cause came I into rld.**''

se are the words of a very positive dual—one who knew who He was here He was going and what He oing here on this earth. His life as a as short, yet it held great purpose eaning. It was something that He lready begun to discover, even at ge of 12, as He talked and asked ons of the learned men in the e at Jerusalem. He was finding and ng the will of God for His life, and why some 21 years later He could ently assert His purpose and on on earth, even as He was nted with the cross: ''To this end born, and for this cause came I into rld.''

ve **you** ever asked **yourself** the ion, ''Why am I here and what was e for?'' Dear people, it is a question ill need to decide, if you have not ly. For the One who created you, o for a very special reason and He special purpose and place for your nd life will never be at its best for ntil you discover what this place urpose are. There is only one way cide this question and that is by ling to the only Person in the rse who is competent enough to you—the Lord Almighty. It is not thing your parents can tell you or your pastor or guidance counsellor or friends. There is only One who can show you this and that is God. And do you know the reason why? Because He is the One who made you and He knows all about you and understands you. He is the only one who can take all things that pertain to you into consideration, because He knows your strengths and weaknesses, your inclinations and abilities.

Life is so short that we have no time to experiment with occupations and professions. The reason there are so many failures is because decisions are often based on some whim or fancy and are made without any consideration of divine guidance. There are many today who, like Elijah while hiding in the cave from Jezebel, are in the wrong place and are doing the wrong thing. And God asks, ''Elijah, what are you doing **here**?'' Obviously, he belonged someplace else. And so do many others.

When I was eleven years old, I made the most important decision that I have ever made or will make in my life: I decided to follow Jesus and I received Him as the Lord and Saviour of my life. But years later, I almost made a tragic mistake in choosing my vocation of life, because I followed my own desires and inclinations, rather than consulting God in the matter. And it cost me much pain and frustration until I finally submitted to His will and discovered that He wanted me to be a minister of His Gospel and not a mathematician, as I'd planned to be. So I encourage you: Ask the Lord to guide you into the profession or business or calling which is right for you. Consult Him in the matter until you are so positive that you can prepare that legal brief, or perform that delicate surgery, or sit behind that tractor, or stand before that blackboard, or play that piano, or rattle off the boss's letters on the typewriter, or make that house more of a home for the family, or share the gospel in some pulpit or in some faraway land—or whatever you do, you can say assertively and confidently: ''This is where I belong and this is what I am supposed to do. To this end was I born and for this cause came I into the world.''

One of the most interesting individuals in the Bible is the Old Testament figure, Jacob. We have all heard the story of how he gained by cunning craftiness the birthright and blessing that his father had meant for his brother Esau. Jacob is the epitome of the man who will lie, steal, cheat, and deceive in order to accomplish his own plans and purposes, with no thought of the divine will for his life. Yet in the story of his birth, life, and death, we see one of the best examples of a man becoming what he ought to be. The tragedy is that it took him so long to find it out and as a result, it cost him many painful experience.

After stealing the birthright and blessing and incurring the wrath of his brother Esau, Jacob fled for his life to his Uncle Laban's. It was during this flight that he would have one of the most significant experiences of his life—a dream so beautiful that it has become immortal in literature. The 28th Chapter of Genesis records the story. The day's journey had been hard and Jacob was very tired. The sun was setting; night was coming on. So Jacob gathered together a few stones which would serve as a place to rest his head. As he lay down and slept, he dreamed—of a long ladder which reached all the way from earth to heaven. And the angels of God were going up and down on it. It was significant that at the very top of that ladder was God himself. Jacob named that place Bethel, which means ''the house of God.''

Some 20 years later, Jacob would have another great experience which

would completely turn his life around. Returning to this homeland with his wives and children and possessions, he faced the fearful encounter with his brother who years before had threatened his life. After praying a very touching prayer and sending his family across the Jordan river, he returned to the camp alone. And the Bible says that a Man wrestled with him there until dawn. And when the Man saw that he couldn't win the match, he struck Jacob's hip and knocked it out of joint at the socket. Then the Man said, "Let me go for it is dawn." And Jacob said, "I will not let you go until you bless me." So the Man blessed Jacob there, at the place which Jacob named Peniel. But he would limp away, a cripple for the rest of his life. Jacob's experience at Peniel has been considered by some as the time in which he was "born again" and by others as simply a "deepening of a spiritual experience" which he already possessed. But however one describes it, it was the time when Jacob yielded his life whole-heartedly to God, when he surrendered his all to the Lord. Such a commitment, need we all to make.

In these two experiences of Jacob, we can find some message for our own lives. The first experience was a **dream**; the second one was a **struggle.** If our lives, yours and mine, are going to be what they ought, there will be dreams but there must also be some struggles. There at Bethel, Jacob the schemer had become Jacob the dreamer. For the first real time in his life, he established communion with God and out of that deep personal spiritual experience came this vision—of his life's place and labor. And anyone who proposes to take his place in life must have what Jacob had—not a fantastic vision, but a well-founded revelation of God's will and plan. First, there must come the vision. "Where there is no vision, the people perish."

Yet before Jacob can materialize his dream and fulfill his vision, he needs preparation. After Bethel comes Peniel. After the dream comes the struggle. After the vision of what God wants us to be, come the hard work and discipline of seeing it materialize. The preparation of Jacob came at a place called Peniel. Yours may come at Mount Olive College or a thousand other places along the way. It will mean study and labor and difficulties; it will mean perhaps some pain and hardships and trials. Do not shrink from the struggle. Work hard; do your best. It is only through the struggle that the dreams find fulfillment.

In your struggles however, make sure that you are working in cooperation with God and not against Him, like Jacob. The wrestling match at Peniel is a picture of what Jacob had been doing all along: resisting the will of God for his life. However, as soon as he received the injury to his hip, he realized his own helplessness. It was then that he stopped wrestling and started holding on. This is evident from his dialogue with the Man. "Let me go," the Man cried. "I will not let you go, unless you bless me," declared Jacob. His resisting was over; now he was simply clinging, holding on. And so must we all learn as Jacob did, not to resist the Lord and wrestle against Him but rather to draw close to Him, to cling to Him so that He might bless us.

Jesus said, "I am the way . . ." He still is. I point you to Him. Follow Him and you'll never need fear the direction your life is taking. May God help you to find and fill your rightful place. And whatever you do, may you be able to assuredly say, "This is God's will for me, this is where I belong; to this end was I born and for this cause came I into the world."

THE CRAGMONT STORY

by Loy Everette Ballard

(Part 3)

The following official actions regarding Cragmont Assembly are recorded in minutes of 1945-46.

The Executive Board of the "State Association of Churches" (later named State Convention) was called into special meeting at Ayden on January 2, 1946, the purpose of the meeting being "to get an expression from the members as to whether they would approve the incorporation of the 'Cragmont Assembly Grounds.' " After "much discussion," a motion was made and carried "that this board go on record as opposing the incorporation of the Assembly at the present time."

At this same meeting it was moved and carried that the Executive Board sponsor a Minister's Conference at Cragmont in June of that year, and that the secretary petition the Board of Directors for use of the property at time.

At a special called meeting of Board on January 18, 1946, an atto was present representing the Cragn Assembly Ground Committee, explained the proposed articles of corporation, after which the actio January 2 was rescended and a mo approving the incorporation was pass

An "Assembly Grounds Committ had been set up in 1945 to represent four state-wide conventions of Free Baptists (State Association, S Sunday School Convention, S Auxiliary Convention and State Free Baptist League Convention) in promo the Assembly. The first members of special committee were the Revs. R Harris, D. W. Alexander, R. N. Hinn W. A. Hales, S. A. Smith, and Br Barrow. We have a copy of a report m by this committee to the State Sun School Convention meeting at Hope church (Smithfield) in April of 19 Here is a summary of that report:

They reported that they had foun piece of property consisting of 115 a of land, a 36 room hotel building, a room cottage and four one-room cab two and one-half miles from Bl Mountain; that they had negotiated w the owner and made an offer of $10,(with a down payment of $500 for option, and had launched a campa under the management of the F James A. Evans to raise the balar that the Assembly had been charte under the name "Cragmont Assem Inc." and that Mr. and Mrs. W. Willoughby of Ahoskie had been secu as the first managers.

At this same session of the S Sunday School Convention, it was vo to donate $100 to be used in furnish one of the rooms at Cragmont. constitution of the convention amended to provide that each mem Sunday school should send as ann dues to the convention $5 for each sch with less than 75 pupils and $10 for e school of over 75 pupils designated "the support of the operation and pansion of Cragmont Assembly."

In its 1946 session, the Woma Auxiliary Convention approved somew similar plans for supporting Assembly.

At an Executive Board meeting Cragmont on June 25, 1946, the bo approved a proposed organization c

te Ministerial Association,'' and this new organization be privileged ster an annual ''Ministers Institute'' agmont.

e North Carolina Woman's Auxiliary ention sponsored its first Woman's erence at Cragmont the week of ust 25-31, under the direction of Gertrude Ballard, who directed e annual onferences for the first ral years.

vo weeks were set apart for youth os at Cragmont during 1946 by the mont Board in cooperation with the day Convention Executive Board, the Rev. R. P. Harris as director. We not have available dates or details rding these camps. As we recall, were very well attended.

nus 1946 goes down in history as the of vital decisions which guaranteed permanent place for summer mblies for Original Free Will Bap-

the unmitigated TRUTH

he Rev. R. P. Harris

criptural Basis: ''God . . . made us to ogether in heavenly places in Christ s'' (Ephesians 2:4, 6).

SITTING IN THE SAINT'S SEAT

od's program in Christ is to make ation available to all men on earth, to them by the Holy Spirit, and to gn them an heavenly seat in Christ s. This revealed plan was in the l of God before the foundation of the d, but came into full view after the rrection of Jesus Christ from the l. Jesus did die—it was our sins that d Him. And now sanctification of the Spirit and the sprinkling of the d of Christ identifies all who may Sit e Saint's Seat. We are quickened by s grace. We are raised up together. are now sitting in the Saint's Seat. do not need to die, and go to Heaven, t in this seat. God's saints sit now at right hand of God in Heaven. This is e possible from the fact that we are **in Christ,** Christ is in Heaven, and the Holy Spirit seals us in the seat with Christ.

The saint's seat provides him with all the benefits of the heavenly Kingdom. He is saved, sanctified and holy—this, of course, rests in the faithfulness of Jesus Christ and not ours. Please do not misunderstand me to say that the saint's faith makes no difference; it does. James, in his epistle, declares that ''Faith without works is dead.'' The Apostle Paul declares the same thing. But, even so, the saint's faith is made possible by the faith of Christ. Whatever reason we have for being in the saint's seat does not in any way deprive us of the benefits we have to enjoy. The fact that God, in His divine mercy, places us there should be sufficient.

At this point we need to recognize certain evidences: God has chosen us for spiritual blessings in heavenly places in Christ, as well as to save us from eternal destruction, and to make us happy in Heaven forever. Besides this, we are adopted through predestination. This means that God provided salvation to all who ''Through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ,'' would automatically become a child of God. This is how it happens no matter what influence or earthly happening is used of God to trigger it. God uses the ordinary elements of nature—He uses the death of a loved one. He uses natural disasters and He uses great and marvelous blessings and great riches. He also uses great poverty and destitution. God is there in all these things. He gives us the intelligence to recognize them and to be moved by them.

Because He bought us at such tremendous price, the price of His own precious life makes our redemption and eternal life absolutely secure. The law says that all who sin must pay with his life, but God agreed to accept the death of His Son in the place of ours. God made us for himself. When He lost us because of sin, He bought us back with the sacrifice of His Son at Calvary. The curse for sin was placed upon Jesus and through this act of God, we receive the forgiviness of our sins.

So, Sitting in the Saint's Seat, we have a blessed home because we are quickened together with Christ, raised up together in Him, and now we sit in heavenly places in Christ Jesus.

MOUNT OLIVE

MEMORIAL GIFTS

The following memorial gifts to Mount Olive College during the month of May totaled $963.35. These gifts are in addition to those made to Moye Library.

In Memory Of

Charles L. Cox by Mrs. Gertrude Edwards, Clinton.

The Rev. Ivy J. Wall Jr. by Mr. and Mrs. D. H. Hooker, Bayboro.

Sandra Everington Aldridge and Kristen Aldridge by Heber C. Aldridge, Kinston.

James Henry and Lula Inez Harris by Christian Book and Music Center, Rocky Mount.

Mrs. Celia Hart Garris by Mr. and Mrs. J. A. Hart, Kinston.

Mrs. Myrtle Jones Nobles by Mrs. Ida Branch and family, Wright Nobles Sr., Ayden, Staff of Sampson County Health Department, Clinton and Mrs. Zilphia N. Powell, Dover.

Mrs. J. C. Griffin by Mrs. Zilphia N. Powell, Dover.

Mrs. Janie Williams by Mrs. Zilphia N. Powell, Dover.

Mr. and Mrs. E. M. Buck by Mrs. Lethea G. Sawyer, Hillsborough.

CHILDREN'S HOME

THANK YOU NOTE

Dear Mr. Weeks:

I wish to express my sincerest appreciation for your help throughout my undergraduate years. Your thoughtfulness and help shall never be forgotten.

Please convey my gratitude to the Board of Trustees and the Free Will Baptist churches statewide.

Sincerely,
Claudius Elmore

The above was received from Claudius after his graduation from Appalachian State this past May. He plans to enter Optometry School in the fall.

Claudius is a fine young man who is deserving and very appreciative of all that the Free Will Baptists have done for him during his stay with us.

Your prayers for his future will certainly be appreciated also.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table" (Psalm 128:3). Would this not conflict with the modern notion that the constitution of the United States needs to be changed so that the laws hindering or limiting abortion should be changed?

Answer: It might be helpful in interpreting this verse to pay attention to the two that precede it. "Blessed is every one that feareth the LORD; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee" (Psalm 128:1, 2). The first verse would quite definitely establish the fact that we are dealing with a born-again person here which is altogether different from dealing with an unsaved person.

The saved person according to the Bible is limited in what he does. The saved person described in the first Psalm is one that walks uprightly here in this sinful world before God and before a lost world happily obeying both the spirit of the law and the precepts there-of. The only happy life for one to live is that portrayed in the 128th Psalm, Psalm 1 and all other Scriptures that describe the godly in their upright manner of life when they please the God of our Lord Jesus Christ. This is a beautiful, a happy, and a rewarding life—one that pays great dividends both now and in the life that follows through all eternity. There is a verse that says: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

The true Christian abounds in God's gifts and most especially in "the gift" for there is none other like Him. "God so loved that He gave" (see John 3:14-17). He gave what or whom? The answer is both. Jesus tells us: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). He is the only entrance a poor fallen hell-bound sinner may return to God. Jesus practically says the same thing again when He says: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his vice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. . . . Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:1-4, 7-9). Please add to these another verse John wrote "But if we walk in the light, as he did the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Walking in the light is walking in or with Jesus. Perhaps more properly said both in and with Him for there is a most teal sense in which this is true. We are told that "in Him we live and move and have our being"; "we walk with Him in the light of His word." "It is a lamp to our feet and a light to our path, and again we are taught that He is the word."

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1) "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John 1:1).

The Christian may have off-springs in two senses of the word. He may have children who are his physical off-spring. What a wonderful thing it is that we may be so blessed of God. Then again what an awesome responsibility. The Bible says to parents: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6): "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4).

Here again even though the Holy Spirit who wrote this, having in mind physical or natural off-springs, it will applies to us who are Christians who God has used in bringing lost souls into the saving grace of our precious Lord and Saviour Jesus Christ for the word plainly teaches us to help those who are young or new Christians to find their way in life's, or better God's pathway and again that is always in Christ who is the gift of God to us. Our gift from God the Father is our eternal life in and of Him and is our Lord and Saviour Jesus Christ.

We find the following on pages 58-59 in a book **The Golden Gems of Life** by S. C. Ferguson and E. A. Allen:

"An infant finds a place in the heart of all people. The selfish and proud open their hearts to its silent influence. The aged, who are standing near the end of the journey of life, have the scenes of their younger days called up afresh by the child's artless ways, and in its company grow young again. The disconsolate seem to catch a fresh gleam of hope when they see the confiding ways of the little child, and take heart again.

"It would seem fitting that nature should exempt little children from sickness and death, but, alas! impartial fate, which, 'With equal pace, Knocks at the palace at the cottage gate,' is a respecter of age. What a great hush falls on the ear, like a pall, and an untold sadness settles over the heart when the little child is sick. It is not strange that such a wee bit of a thing should have the power to change every thing, making the sunshine that but yesterday played in and out of the windows so merrily and bright seem such a mockery to-day, changing the joyous tones of the other children into funeral notes? Why is it that the soft winds, which but lately seemed burdened with joy, and came softly whispering of pleasant dells, of flowing streams, of flowery banks, to-day seem strangely sighing, to have exchanged their joy for sorrow?

"But such is the spell that baby has woven, knitting itself into the very meshes of our hearts in such a quiet, subduing manner that we scarcely know how dear it is until the little form lies still and prostrate. Great as is the influence

(Continued on Page 9)

Family Devotions

SUNDAY, JUNE 19
cripture Reading—2 Timothy 3:16

DAD WAS RIGHT!

een-aged Rodney got up late and just time enough to gulp down ne hot chocolate and a piece of st before rushing off to school. He se from the table hastily.

Where are you going, Son?" asked father.

To school, of course, Dad."

No, my boy. You do not go to ool without first looking to God. Sit n for our devotions."

odney was restless during the le reading, and shuffled his feet ing the prayer, squirming im-iently. But when he was forcing his py down the street at top speed ard school, some thoughts were stallizing down underneath his entment. They ran something like :

Dad is right. God is managing our s, and we should always commit selves and our day to Him. I'm d now that Dad made me wait."

PRAYER THOUGHT

o we put first things first? We God's children and owe Him our e and respect.

MONDAY, JUNE 20
cripture Reading—Isaiah 53:4, 5

VERY FOOTPRINT CROOKED!"

writer walked across the valley of id Men in the South Sea Islands. king back over the way, he saw his cks in the sand and marked how oked his path was, though he had nded to walk straight. It became a able to him He said, "This is my Every footprint, CROOKED! n afterwards, I could see no rks on the sand. Every footprint GONE. Not one to be seen. The had been in, and when it receded re was no sign of the crooked steps. id to my soul, 'That is my fresh reminder of what God has done for me.' "

How hope-engendering, gloom-dispelling are His gracious words of promise: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins"!

PRAYER THOUGHT

I'm sure everyone has tracks they would like to have blotted out. Just remember, the blood of Jesus Christ is the only thing that can erase our sins.

TUESDAY, JUNE 21
Scripture Reading—Zechariah 9:12

TRAPPED IN A CLOSET

Awakened when his bed caught fire, Edward Sweeney of New York City ran to the door, opened it, went through and slammed it behind him, only to discover that he was in a clothes closet and could not get out. Meanwhile other tenants smelled smoke, sounded the alarm, and the firemen not only extinguished the blaze but released Mr. Sweeney from the closet when they heard him pounding on the door.

How like human beings! Caught in the sleep of death, they race to any door and rush through only to be trapped in their false hope. Is it any wonder that the Lord cries through the prophet? Christ is the Stronghold and the only Door. Any man who attempts to find safety by any other door will find himself trapped forever.

PRAYER THOUGHT

Are you searching for just any way out of the twisted confusion you have made of your life? Jesus said, "I am the way, the truth, and the light."

WEDNESDAY, JUNE 22
Scripture Reading—Matthew 21:22

"MOTHER IS AT PRAYER!"

Billy Sunday tells of a minister who was making calls. He came to a certain home and asked for the mother but the child opening the door answered, "You cannot see mother for she prays from nine to ten." He waited forty minutes to see that mother, and when she came out of her prayer closet the light of glory was on her face, and he knew why her two sons were in the ministry and her daughter a missionary. "All hell cannot tear a boy and girl away from a praying mother," commented Mr. Sunday.

Susanna Wesley, with seventeen children, spent one hour each day shut up with God alone in her room, praying for them—and her two sons, under God, brought revival to England while France weltered in the blood of a ghastly revolution.

PRAYER THOUGHT

We are told in song that "prayer is the key to heaven." Do you have the key to heaven? You cannot open a locked day without a key, so let's get on praying terms with God.

THURSDAY, JUNE 23
Scripture Reading—Matthew 13:3-9

A TEACHER's RECONSECRATION

Canon Hague tells of a chaplain who was ministering to a dying boy in the last war. He asked him if he had any message for his mother. "Yes," he said, "tell her I'm dying happy." "Anything else?" "Yes, write to my Sunday school teacher." "What shall I say?" "Tell her I died a Christian, and I have never forgotten her teaching." A few weeks later the chaplain received a letter from this Sunday school teacher. It went something like this: "God have mercy upon me. Only last month I resigned from my Sunday school class, for I felt that my teaching was doing no good; and scarely had I, through my cowardly, faithless heart, given up my appointed work than I got your letter telling me that my teaching had been the means of winning a soul to Christ. I am going back to my rector at once to tell him that I will try again in Christ's name, and I will be faithful to the end."

PRAYER THOUGHT

Are we ready to throw up our hands and quit because we do not see any results in our work? You never know who might be reaping benefits from what you so, so please do the right thing.

FRIDAY, JUNE 24
Scripture Reading—Luke 19:10

OFFERING ALL THEY POSSESS

There is much that is inspiring, as it is pathetic, in the advertisement of a laborer and his wife in a small Michigan town seeking news of a vanished daughter. This humble couple offer to give "all they possess" for news leading to the recovery of the lost child. As an example of good

(Continued on Page 8)

Family Devotions

(Continued from Page 7)

faith, they append an inventory of their entire possessions. It is not a long list: a cottage home and furniture worth $1,400 and paid for out of a lifetime's earnings; $200 in the bank, the father's silver watch and the mother's wedding ring. For the restoration to their arms of the loved daughter, together they will gladly surrender all. Homeless and penniless, they will cheerfully start life all over again. For love, this laborer and his wife find no material price too great to pay, no sacrifice worth counting. They are like the wise man in the parable, glad to sell all that he had in order to buy the pearl of great price.

PRAYER THOUGHT

All of us should be willing to sacrifice our possessions in order to save a lost loved one. How would this number compare with the ones who would "give up" their sinful ways to receive Christ's blessings?

SATURDAY, JUNE 25
Scripture Reading—Jeremiah 17:9

WORRY, A SIN AGAINST GOD AND OURSELVES

Worry is not only a sin against God, it is a sin against ourselves. Thousands have shortened their lives by it, and millions have made their lives bitter by dropping this gall into their souls everyday. Honest work very seldom hurts us; it is the worry that kills. I have a perfect right to ask God for strength equal to the day, but I have no right to ask Him for one extra ounce of strength for tomorrow's burden. When tomorrow comes grace will come with it, and sufficient for the tasks, the trials, or the troubles. God never has built a Christian strong enough to stand the strain of present duties and all the tones of tomorrow's duties and sufferings piled upon the top of them.

PRAYER THOUGHT

Did you ever think of worrying as being sinful? God's Word tells us to take our burdens to the Lord. Surely He is able to stand the strain of all our worrying.

Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdman's Press.

FREE BOOKS

as long as supply lasts

With each $5.00 book order, you may receive one of the following adsolutely free:

Title	Author	Company	Retail val
Marryin' Sam Speaks Out	Rouner	Baker	$ .9
Light for Living	Wade	Standard	1.(
No Easy Road (Prayer thoughts)	Eastman	Baker	.9
Satan on the Loose	Cruz	Spire	1.2
Me? Obey Him?	Handford	SLP	.9
Pocketbook of Puzzles	Westers	Standard	.9
Billy Graham, Authorized Biography	Pollock	Zondervan	.9
The Bible and Drug Abuse	Morey	Baker	1.4

With each $10.00 book order, one of the following is absolutely free:

Born Again	Colson	Spire	2.
Good Morning, Lord (for hospital patients)		Baker	2.
Handbook for Parents	Duvall	Broadman	2.
The Mircle of Jimmy Carter	Norton	Logos	1.
Mister God, This Is Anna	Fynn	Ballantine	1.
The Bible's Legacy for Womanhood	Deen	Spire	1.
In the Presence of Mine Enemies	Rutledge	Spire	1.
Bless This House	Anita Bryant	Spire	1.
Adventures in Prayer	Marshall	Spire	1.
Then Am I Strong	Arnold	Moody	1.
Maria	Maria von Trapp	Avon	1.
Beyond the Cross and Switchblade	Wilkerson	Spire	1.
Baker's Pocket Atlas	Pfeiffer	Baker	1.9
The Vision	Wilkerson	Spire	1.
Daktar	Olson	Spire	1.

With each $20.00 book order, one of the following is free:

Ben Israel	Katz	Logos	2.
Hansi	Hirschmann	Tyndale	2.
The Edge of Adventure	Miller	Word	3.
God Ventures	Harrell	Word	3.
God Goes to High School	Hefley	Word	4.
A Diary of Readings	Baillie	Scribners	3.
When Death Takes a Father	Kooiman	Baker	3.
The Silent Bell	Williams	Carlton	3.

With each $35.00 book order, one of the following:

A Child's Storybook of Bible People	Haan	Baker	5.
Running the Good Race	Anita Bryant	Revell	5.
Angels	Billy Graham	Doubleday	4.
The Gift of Inner Healing	Stapleton	Word	4.

With each $50.00 book order, one of the following:

In My Father's House	Corrie ten Boom	Revell	6.
Before Honor	McDaniel	Holman	6.
Harmony of the Gospels	Robertson	Harper	6.(
Fascinating Womanhood	Andelin	Pacific	7.
The Pastor and His Work	Kent	Moody	6.
Total Joy	Morgan	Revell	6.
Bible Story Book	Egermeier	Warner	7.

You can't afford to miss these bargins.
Excellent reading material and top sellers included here



Special Moments

ar Maggie,

Many years ago when I was quite young, I was associated with a distant cousin. on she married and moved to the city, and I lost contact with her.

When I was a little older, one day when I was near that city, I decided to look her . I knew her husband owned a business in town. I went there and asked to see n. When he was pointed out to me, I told him who I was and that I was related to wife and would like to see her. He very kindly told me she was home and gave me address.

When I went to the door, a maid met me and graciously took my hat and coat and g them up. This was a new experience for me. I had never been in such a home never before been treated so courteously.

My cousin heard me talking and called from upstairs, ''Come up here. I am sick ed and cannot come down.'' I went to her room and she was glad to see me and s so friendly. We had a nice, long visit; and I left with a warm glow in my heart.

Though I was a poor relative from the opposite side of the tracks, I had been ated as an equal. The barriers that I had thought separated us were not there at all. t is the way it is with God's people. They are all loved and, in His sight, of equal portance.

Why not reach out and touch someone in vastly different circumstances from s? We may be able to help them. They may help us more than we think. After all, y may be as lonely as we are and be ready to meet us halfway.

tego

Readers: The column needs responses.

Maggie

QUESTIONS & ANSWERS

(Continued from Page 6)

the little child while living it has also a sweet and sacred influence when its brief life is over and the solem 'dust unto dust' and 'ashes unto ashes' has been said over the little mound in the churchyard.''

''Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate'' (Psalm 127:3-5). The Bible does seem to encourage parents in their toil while having and rearing a number of children. Early in the Bible God tells our first parents: ''And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth'' (Genesis 1:28); ''Children's children are the crown of old men; and the glory of children are their fathers'' (Proverbs 17:6) ''But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven'' (Matthew 19 :14).

Peter under the guidance of the Holy Spirit wrote, ''Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby'' (1 Peter 2:1, 2); which indeed is an apt figure to illustrate so profound a truth.

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NOTICE: USED ROBES FOR SALE

The Selma Original Free Will Baptist Church has 17 choir robes for sale, in good condition, burgundy in color, sizes: small, medium, and large. Any church interested in obtaining further information can call 965-8998' from 8:30—12 noon on Monday,--Tuesday, Wednesday, and Friday, or 965-5777 any day of the week after 12 noon.

NEWS NOTES

Youth Service Held
At Casey's Chapel Church

The youth were in charge of the worship service at Casey's Chapel on Sunday, May 29. The four high school senior graduates, Gerald Herring, Jerri Lynn Owens, Randy Sutton and David Valenzuela were recognized and each presented a gift from the woman's auxiliary.

Special music was by the youth choir and prayer by Jerry Lee.

The speakers for the worship hour were two of the graduates. Jerri Owens spoke on what her church and her Christian parents had meant to her and how if would influence her life as she leaves to face the future. She challenged the parents to encourage their children more to participate in the church youth program.

Gerald Herring's topic was "Entering the Adult Life and Making Decisions." He chose for his Scripture, Luke 18:18-22. He said the greatest decision a young person can make is to seek Christ and give Him first place in one's life. He concluded his remarks with a poem by Helen Steiner Rice which expresses success is not achieved by luck or chance, but only by the leading of the Divine Hand of God.

This service was taped to send to their pastor and wife, the Rev. and Mrs. Edward Miles, who are serving temporarily as missionaries in the Philippines.

Senior Citizens Day And
Fund Raising Day At Edgewood Church

Senior Citizens Day will be observed at Edgewood Free Will Baptist Church near Crisp, North Carolina on June 19. On this day, they will be honoring all the senior citizens of the church and a special program has been planned in their honor, including a lunch in the fellowship building following the regular morning services.

All former members and friends are encouraged to worship with them on this day and especially any former members or friends that are now senior citizens.

The Rev. E. E. Edwards of Chocowinity, a former pastor of the church, will be the guest speaker for this occasion. Also, this day has been set aside as a Fund Raising Day for the

(Continued on Page 11)

"The Mountaintop Experience"
Cragmont Bulletin
Mr. and Mrs. Douglas Skinner, Manager
Black Mountain, N (

CRAGMONT ASSEMBLY TREASURER'S REPORT MAY, 1977

Balance Brought Forward May 1, 1977, $1,582.49

	Receipts	
Albemarle District		
Albemarle Union Meeting	$ 17.71	
Shiloh	37.97	$ 55.68
Cape Fear District		
Palmer Memorial		
Mrs. Dola Dudley	25.00	
Riverside	100.00	125.00
Central District		
Bethany	28.36	
Edgewood	15.00	
Free Union	74.60	
Mrs. Vernice G. Jones	3.00	
Rose Hill Sunday school	5.00	
Second Sunday School Convention	200.00	325.96
Eastern District		
Anonymous Donor	.25	
Mrs. Clyde Murray	25.00	
Mr. and Mrs. L. R. Caroon	500.00	
Fifth District Youth Rally	60.00	
Hillsberry		
Mr. and Mrs. Thomas McLamb	5.00	
Holly Springs	2,000.00	
Saint Mary's		
Mrs. Dianne B. Riley	25.00	2,615.25
Western District		
Edward's Electric Company	400.00	
Flood's Chapel	5.00	
Friendship		
Mrs. Maloye Williams	5.00	
Marsh Swamp	13.00	
Mrs. Eula Boyette	10.00	
Frances Boyette	25.00	
Mr. and Mrs. David Brame	20.00	
Mr. and Mrs. James B. Hunt Sr.	25.00	
Mr. and Mrs. Phillip Norville	15.00	
Milbournie	23.00	
Rosebud		
Christine B. Tyson	20.00	
Sherron Acres	41.50	

ncil's Chapel YFA	100.00		
y, Durham	5.00		
son, First			
Mr. and Mrs. James Bass	5.00		
ellowship Class	100.00		
As	100.00		
Mr. and Mrs. J. D. Skinner	50.00		
Mr. and Mrs. Charles Viverette	10.00	972.50	
er Sources			
glas Skinner (telephone call)	1.70		
th Carolina State Youth Convention	2,282.86		
th Carolina Free Will Baptist Woman's Auxiliary Convention	2,222.96		
ndrawal (and closed out) from General Savings Fund	930.96		
ndrawal (and closed out) from Chapel Fund	3,525.21		
ndrawal from Main Building Fund	9,074.79	18,038.48	
l Receipts			22,132.87
Total for Which to Account			$23,715.36

Disbursements

rational Expenses	$ 356.45	
nsfer to Savings (Main Building Fund)	7,827.40	
glas Skinner, Salary	400.00	
glas Skinner, advanced fund to open camp	1,000.00	
e Will Baptist Press (stationary)	76.10	
E. Stewart and Sons, Plumbers	502.22	
rles ''Cliff'' Myer (water and sewer lines completed; roads and tabernacle repairs underway)	7,000.00	
rles ''Cliff'' Myer (demolition of old building, May 9)	5,600.00	
otal Disbursements		22,762.17
ance on Hand June 1, 1977		$ 953.19

Earmarked Funds

n Building Fund	$38,384.35
eral Fund	953.19
otal in Bank	$39,337.54

Respectfully submitted,
Mrs. A. B. Chandler, Treasurer
P. O. Box 298
Oriental, North Carolina 28571

Have A Happy Father's Day!

NEWS NOTES

(Continued from Page 10)

church. Any members or friends of the church that may want to give a special offering for the building program that is now underway at the church is encouraged to do so on this special day.

Laymen's League
Holds Quarterly Meeting

The quarterly meeting of the Laymen's League Fellowship of the Central Conference was held June 6, 1977, at Free Union Free Will Baptist Church. A rewarding program was presented in good gospel singing by the Clark Family and in message by Randy Beamon, Free Union church.

New officers elected during the business portion of the meeting were Rex Wainright of Bethany, president; Paul Beamon of Free Union, vice-president; and Ed Rouse of Bethany, secretary-treasurer. An offering of $41.60 was received for the Children's Home and everyone enjoyed refreshments provided by the host church.

The next meeting of the fellowship will be in September and Friendship church will be the host.

AN OPEN LETTER

Dear Friend;

You are invited to an autograph party Thursday, June 16, for the Rev. James H. Bailey on the publication of his book, ''The Miracles of Jesus for Today.'' The autograph party will be held from 2 p. m. to 4 p. m. at the Ayden Bible and Bookstore, 811 North Lee Street, Ayden, North Carolina.

If you cannot attend the autograph party, you may order his book at $3.95 plus tax and shipping and handling, a total of $4.71.

I hope you will be able to attend this autograph party. We look forward to seeing you.

Respectfully,
Walter Reynolds

Encourage your children to use their ideas in saying grace before meals. A child's prayer, recited, is often touching in its simplicity, but it is also important to help your child speak his own words to God.

the Sunday School LESSON

St. Claire Bible Class

For June 26

CELEBRATION OF FREEDOM

Lesson Text: Exodus 14:21-25, 30, 31; 15:1-3, 20, 21
Memory Verse: Exodus 15:11

I. INTRODUCTION

Because of the Passover and the death of the firstborn in Egypt, Pharaoh had allowed the Children of Israel to leave; however, before they got out of Egypt, Pharaoh had one of his characteristic changes of mind and decided to try to get them back. Hundreds of his chariots were mobilized and the race was on. The Israelites, thinking that their escape was about to be aborted, began to murmur and blame Moses.

The journey of the Israelites up to this point was in a southeasterly direction. If they had continued on this course, they would have gone beyond the eastern border of Egypt and perhaps come into direct conflict with the Egyptian forces. But through Moses, God ordered a change of direction, which to many Israelites must have seemed strange. Their course was to turn in a southwesterly direction, which in a short time would place great bodies of water between them and the Sinai peninsula to the east. The place of the encampment is listed in Exodus 14:2 as Pi-hahiroth.

The Lord again intervened in the affairs of both Israel and Egypt to renew hardness and rebellion in Pharaoh's heart. This was not merely to provide more frustration for the Israelites. It was to provide an occasion whereby He could demonstrate His own sovereignty to the Egyptians, and illustrate the ability of God to care for His people. When Pharaoh heard that the Israelites had changed their course, he probably thought that they had lost their way and that it would be easy for him to go after them and bring them back.

The Israelites had not been camped very long when word reached them that Pharaoh was coming to recapture them. Their first reaction was to cry out to the Lord, but through lack of faith their anxieties soon turned to complaints against Moses.

When the Israelites complained against Moses, Moses turned to God. In almost any situation, when something appears to go wrong, the people blame the leader. The leader has only one resource—he can go to God. This is exactly what Moses did, and this lesson today tells the marvelous story of how God helped the Israelites and saved them from falling again into the hands of Pharaoh.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Superior physical force is not always what counts; and, God is able, providentially, to turn apparent defeat into real victory.

B. Singing was a significant expression of joy and thanksgiving in ancient times and is in our present culture. Joy and thanksgiving are important experiences that we need to express freely.

C. God provided salvation. It is necessary to recognize this truth, for it is a corrective for human pride, which too often accompanies experiences that we need to express freely.

D. If Moses and the children of Israel could sing joyously because of their deliverance from Egypt, we have far greater reason to praise God for our deliverance by Jesus Christ. At every opportunity for worship that comes to us, let such praise be ours.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. The Lord gives us the strength to sing His song of deliverance, and because it is His song we can rejoice in our salvation. This new song He gives us enables us to look upon Him as our God and we are anxious to **prepare him an habitation** in our hearts and in our lives. When we receive His Son by faith we receive God into our lives, and in do so we exalt Him by our faith and works. This was the essence of Mos song which the Children of Israel sa and it is the heart of the new song redemption all His children sing wh they come to Christ.

B. When Helen Keller wished enroll in a class at Radcliffe College president advised her not to make attempt. She said, "A good soldier ne surrenders before the battle." M Israelites had given up long ago, Moses kept stubbornly repeating Go command, "Let my peo go."—Selected. What would have be the history of Israel had he failed prevail? What would have happened the plan of God for the redemption of human race?

C. While the Israelites were camp and perhaps most of them were asle God caused the east wind to blow night. The wind separated the wat and made a way for their passage. H true it is that often while we are asle God is working for us in the time darkness. There are many periods darkness in the lives of God's peop sickness, sorrow, financial revers disappointment—so many kinds darkness. Yet in the midst of the darknesses, even when we are unaw of it, God is at work to deliver us.

D. Someone has said that prayer the expression of a great desire, and th song is the expression of a great joy. T Israelites had much to be joyous abo after God had delivered them, and th expressed their joy in the song deliverance. What a song of victory th must have been!

E. This song of victory, which t Israelites sang after God had deliver them, shows us that song should be part of the worship of God. This is w singing has such a prominent place the worship services of our churche Does it not also show us that God shou be the center of our praise? If we fe God as we ought, will there not also b certain awe and reverence about c singing?

—Select

Do not allow the thoughtle statements of another wound you. I comments merit not your time nor tention. God has more important matte for you to think upon. Seek those!

WHO WROTE THE SONGS?

by Mrs. Royce Matthews

We sing our songs like we eat our steaks—thinking of the goodness, never ing a thought to the people who used their energy to produce it. Though I'm nkful for my steak, I'm really not very interested on whose farm it was grown. In gs though, it is interesting to note who wrote them. Do you know who wrote your orite song? Match the title with the song writer.

Answers below.

.—DD	Victory in Jesus	A.	J. B. F. Wright
.—M	Just a Closer Walk with Thee	B.	Julia Ward Howe/William Stiffe
.—E	Whispering Hope	C.	William J. Gaither
.—S	He'll Understand and Say Welldone	D.	Chas. E. Moody
.—X	Follow Me	E.	Alice Hawthorne
—A	Precious Memories	F.	F. M. Lehman
—FF	Near to the Heart of God	G.	Dottie Rambo
—P	Near the Cross	H.	Elmer Cole
—U	My Faith Looks Up to Thee	I.	George Bennard
—AA	What a Friend We Have in Jesus	J.	Sarah F. Adams/Lowell Mason
—B	Battle Hymn of the Republic	K.	John Newton/Wm. Walker
—EE	I'll Fly Away	L.	W. Elmo Mercer
—H	Ten Thousand Years	M.	Unknown
—K	Amazing Grace	N.	Joseph Mohr/Franz Gruber
—V	Why Me	O.	Jimmie Davis
—Y	How Long Has It Been	P.	Fanny J. Crosby/W. H. Doane
—C	I've Been to Calvary	Q.	Thomas A. Dorsey
—O	Someone to Care	R.	Ralph Carmichael
—G	If That Isn't Love	S.	Unknown
—Z	Wasted Years	T.	James Rowe/Howard E. Smith
—R	Reach Out to Jesus	U.	Ray Palmer/Lowell Mason
—I	The Old Rugged Cross	V.	Kris Kristofferson
—T	Love Lifted Me	W.	R. E. Winsett
—CC	Sweet, Sweet Spirit	X.	Ira F. Stanphill
—L	Each Step I Take	Y.	Mosie Lister
—W	Jesus Is Coming Soon	Z.	Wally Fowler
—J	Nearer, My God, to Thee	AA.	Joseph Scriven/Charles C. Converse
—D	Kneel at the Cross	BB.	P. P. Bliss
—Q	Peace in the Valley	CC.	Doris Akers
—BB	Almost Persuaded	DD.	Eugene M. Bartlett
—N	Silent Night, Holynight	EE.	Albert E. Brumley
—F	The Love of God	FF.	Cleland B. McAfee

Woman's Auxiliary

The Thirteenth Session Woman's Auxiliary Convention of the eral Conference Free Will Baptist

he Thirteenth Session Woman's iliary Convention of the General ference Free Will Baptist will convene day and Tuesday, June 27, 28, 7, at Peace Free Will Baptist Church, rtanburg, South Carolina.

The convention theme will be "The Reciprocation of God's Love" taken from John 21:14-17. The programs is as follows:

Monday

7:00—Registration
7:00—Youth Convention

Tuesday

9:30—Registration
10:00—Hymn
—Prayer
10:15—Theme Song, "Lovest Thou Me"
10:20—Missions in the Philippines, Mrs. Deborah King
10:40—Opening of Convention, Mrs. R. H. Jackson
—Welcome, Host Church
—Business, Mrs. Norman Ard, President
—Recognition of Officers, delegates, ministers
—Appointment of Committees
—Reading of minutes
—Old and new business
11:00—Special Music, Host Church
—Convention Offering
11:15—Hymn
11:20—Missions of our youth, Mrs. Charlotte Griffin, Youth Chairman
11:30—Missions in the Orient, Mrs. J. B. Starnes, Program Chairman
11:35—Missions in France, Mrs. M. E. Cox, Assistant Secretary
11:40—Missions in Africa, Mrs. O. B. Jones, Vice President
11:45—Theme Song, "Lovest Thou Me"
11:50—Missions in Mexico, Mrs. Dola Dudly, Treasurer
Mrs. Sadie Daughtry, Assistant Secretary
12:00—Missions at Home, Mrs. R. H. Jackson, Secretary
12:10—Special Music: The Rev. and Mrs. Arnold Price, Madison, West Virginia
12:20—Committee reports
—Announcements
12:30—Hymn
12:35—Missions in India: The Rev. Norman Ard, Pink Hill
Benediction
Organist: Mrs. Charlotte Griffin
Pianist: Mrs. J. B. Starnes

MISSIONS

KINGS TO HOLD SERVICE

The Rev. and Mrs. Wayne King, Free Will Baptist missionaries to the Philippines, will be in charge of services at Rock Springs Free Will Baptist church near Bailey on June 19 at 7 p. m.

The church wishes to invite the surrounding churches to attend this special service.



story corner

TOM THUMB

IN the days of King Arthur, Merlin, the most learned enchanter of his time, was on a journey; and being very weary, stopped one day at the cottage of an honest ploughman to ask for refreshments. The ploughman's wife with great civility immediately brought him some milk in a wooden bowl and some brown bread on a wooden platter.

Merlin could not help observing that although everything within the cottage was particularly neat and clean and in good order, the ploughman and his wife had the most sorrowful air imaginable; so he questioned them on the cause of their melancholy and learned that they were very miserable because they had no children.

The poor woman declared with tears in her eyes that she should be the happiest creature in the world if she had a son, although he were no bigger than his father's thumb.

Merlin was much amused with the notion of a boy no bigger than a man's thumb, and as soon as he returned home he sent for the queen of the fairies (with whom he was very intimate) and related to her the desire of the ploughman and his wife to have a son the size of his father's thumb. She liked the plan exceedingly and declared their wish should be speedily granted. Accordingly the ploughman's wife had a son, who in a few minutes grew as tall as his father's thumb.

The queen of the fairies came in at the window as the mother was sitting up in bed admiring the child. Her majesty kissed the infant and, giving it the name of Tom Thumb, immediately summoned several fairies from Fairyland to clothe her new little favorite.

Tom was never any bigger than his father's thumb, which was not not a large thumb either; but as he grew older he became very cunning, for which his mother did not sufficiently correct him, and by this ill quality he was often brought into difficulties. For instance, when he had learned to play with other boys for cherry-stones and had lost all his own, he used to creep into the boys' bags, fill his pockets, and come out again to play. But one day as he was getting out of a bag of cherry-stones, the boy to whom it belonged chanced to see him.

"Ah, ha, my little Tom Thumb!" said he, "have I caught you at your bad tricks at last? Now I will reward you thieving." Then he drew the string tight around Tom's neck and shook the bag. The cherry-stones bruised Tom Thumb's legs, thighs, and body sadly, which made him beg to be let out and promise never to be guilty of such things any more.

Shortly afterwards Tom's mother was making a batter-pudding, and that he might see how she mixed it, he climbed on the edge of the bowl; but his foot happening to slip, he fell over head and ears into the batter. His mother not observing him, stirred him into the pudding and popped him into the pot to boil. The hot water made Tom kick and struggle; and the mother, seeing the pudding jump up and down in such a furious manner, thought it was bewitched; and a tinker coming by just at the time, she quickly gave him the pudding. He put it into his budget and walked on.

As soon as Tom could get the batter out of his mouth he began to cry aloud, and so frightened the poor tinker that he flung the pudding over the hedge and ran away from it as fast as he could. The pudding being broken to pieces by the fall, Tom was released, and walked home to his mother, who gave him a kiss and put him to bed.

Tom Thumb's mother once took him with her when she went to milk the cow; and it being a very windy day, she him with a needleful of thread to a thi that he might not be blown away. cow, liking his oak-leaf hat, took him the thistle up at one mouthful. Whil cow chewed the thistle, Tom, terrifi her great teeth, which seemed read crush him to pieces, roared, "Mot mother!" as loud as he could bawl.

"Where are you, Tommy, my Tommy?" said the mother.

"Here, mother, here in the red c mouth."

The mother began to cry and wrin hands; but the cow, surprised at odd noises in her throat, opened mouth and let him drop out. His m clapped him into her apron and ran h with him.

Tom's father made him a whip barley straw to drive the cattle with one day when he was in the fie slipped into a deep furrow. A raven f over picked him up with a grain of and flew with him to the top of a gi castle by the seaside, where he left and old Grumbo, the giant, coming after to walk upon his terrace, swall Tom like a pill, clothes and all.

Tom presently made the giant uncomfortable, and he threw him up the sea. A great fish then swallowed The fish was soon after caught, and as a present of King Arthur. When it cut open, everybody was delighted little Tom Thunb. The king made hi dwarf; and by his merry pranks amused the queen and the knights o Round Table.

The king, when he rode on h back, frequently took Tom in his h and if a shower of rain came on, he to creep into the king's waist- pocket and sleep till the rain was The king also sometimes questio Tom concerning his parents; and Tom informed his majesty they were poor people, the king led him into treasury and told him he should pa friends a visit and take with hi much money as he could. Tom proc a little purse, and putting a threepe piece into it, with much labor and ficulty got it upon his back; and, travelling two days and nights, arriv his father's house.

When his mother met him at the d he was almost tired to death, havi forty-eight hours traveled almost h mile with a huge silver threepence u his back. Both his parents were gla

im, especially when he had brought an amazing sum of money with They placed him in a walnut-shell by ireside and feasted him for three upon a hazel-nut, which made him for a whole nut usually served him month.

m got well, but could not travel use it had rained; therefore his er took him in her hand, and with puff blew him into King Arthur's , where Tom entertained the king, n, and nobility at tilts and tour- nts, at which he exerted himself so that he brought on a fit of ess, and his life was despaired ot.

this juncture the queen of the fairies in a chariot, drawn by flying mice, d Tom by her side, and drove gh the air without stopping till they ed at her palace. After restoring him alth and permitting him to enjoy all gay diversions of Fairyland, she nanded a fair wind, and placing before it, blew him straight to the of King Arthur. But just as Tom ld have alighted in the courtyard of palace, the cook happened to pass with the king's great bowl of enty (King Arthur loved furmenty), poor Tom Thumb fell plump into the le of it and splashed the hot fur- y into the cook's eyes. Down went owl.

Oh, dear! Oh, dear!'' cried Tom.

Murder! murder!'' bellowed the ; and away poured the king's nice enty into the kennel.

he cook was a red-faced, cross w, and swore to the king that Tom done it out of mere mischief; so he taken up, tried, and sentenced to be eaded. Tom hearing this dreadful ence and seeing a miller stand by his mouth wide open, he took a spring and jumped down the r's throat, unperceived by all, even miller himself.

om being lost, the court broke up, away went the miller to his mill. But did not leave him long at rest; he an to roll and tumble about, so that miller thought himself bewitched and for a doctor. When the doctor came, began to dance and sing. The doctor as much frightened as the miller and in great haste for five more doctors twenty learned men.

While all these were debating upon the ir, the miller (for they were very ous) happened to yawn, and Tom, taking the opportunity, made another jump and alighted on his feet in the middle of the table. The miller, provoked to be thus tormented by such a little creature, fell into a great passion, caught hold of Tom, and threw him out of the window into the river. A large salmon swimming by snapped him up in a minute. The salmon was soon caught and sold in the market to a steward of a lord. The lord, thinking it an uncommonly fine fish, made a present of it to the king, who ordered it to be dressed immediately. When the cook cut open the salmon he found poor Tom and ran with him directly to the king; but the king, being busy with state affairs, desired that he might be brought another day.

The cook, resolving to keep him safely this time, as he had so lately given him the slip, clapped him into a mouse-trap and left him to amuse himself by peeping through the wires for a whole week. When the king sent for him, he forgave him for throwing down the furmenty, ordered him new clothes, and knighted him.

Thus dressed and mounted, he rode a-hunting with the king and nobility, who all laughed heartily at Tom and his prancing steed. As they rode by a farmhouse one day, a cat jumped from behind the door, seized the mouse and little Tom, and began to devour the mouse; however, Tom boldly drew his sword and attacked the cat, who then let him fall. The king and his nobles, seeing Tom falling, went to his assistance, and one of the lords caught him in his hat; but poor Tom was sadly scratched, and his clothes were torn by the claws of the cat. In this condition he was carried home, and a bed of down was made for him in a little ivory cabinet.

The queen of the fairies came and took him again to Fairyland, where she kept him for some years; and then, dressing him in bright green, sent him flying once more through the air to the earth, in the days of King Thunstone. The people flocked far and near to look at him; and the king, before whom he was carried, asked him who he was, whence he came, and where he lived? Tom answered:

''My name is Tom Thumb;
From the fairies I come;
When King Arthur shone,
This court was my home;
In me he delighted;
By him I was knighted.
Did you ever hear of
Sir Thomas Thumb?''

The king was so charmed with this address that he ordered a little chair to be made, in order that Tom might sit on his table, and also a palace of gold a span high with a door an inch wide, for little Tom to live in. He also gave him a coach drawn by six small mice. This made the queen angry, because she had not a new coach too; therefore, resolving to ruin Tom, she complained to the king that he had behaved very insolently to her. The king sent for him in a rage. Tom, to escape his fury, crept into an empty snail-shell and there lay till he was almost starved; then, peeping out of the hole, he saw a fine butterfly settle on the ground. He then ventured out, and getting astride, the butterfly took wing and mounted into the air with little Tom on his back. Away he flew from field to field, from tree to tree, till at last he flew to the king's court. The king, queen, and nobles all strove to catch the butterfly, but could not. At length poor Tom, having neither bridle nor saddle, slipped from his seat and fell into a watering-pot, where he was found almost drowned.

The queen vowed he should be guillotined; but while the guillotine was getting ready, he was secured once more in a mousetrap. The cat, seeing something stir and supposing it to be a mouse, patted the trap about till she broke it and set Tom at liberty.

Soon afterwards a spider, taking him for a fly, made at him. Tom drew his sword and fought valiantly, but the spider's poisonous breath overcame him.

King Thunstone and his whole court went into mourning for little Tom Thumb. They buried him under a rosebush and raised a nice white marble monument over his grave, with the following epitaph:

''Here lies Tom Thumb, King Arthur's knight,
Who died by a spider's cruel bite.
He was well known in Arthur's court,
Where he afforded gallant sport;
He rode a tilt and tournament,
And on a mouse a-hunting went.
Alive he fill'd the court with mirth,
His death to sorrow soon gave birth.
Wipe, wipe your eyes, and shake your head,
And cry, 'Alas! Tom Thumb is dead.' ''

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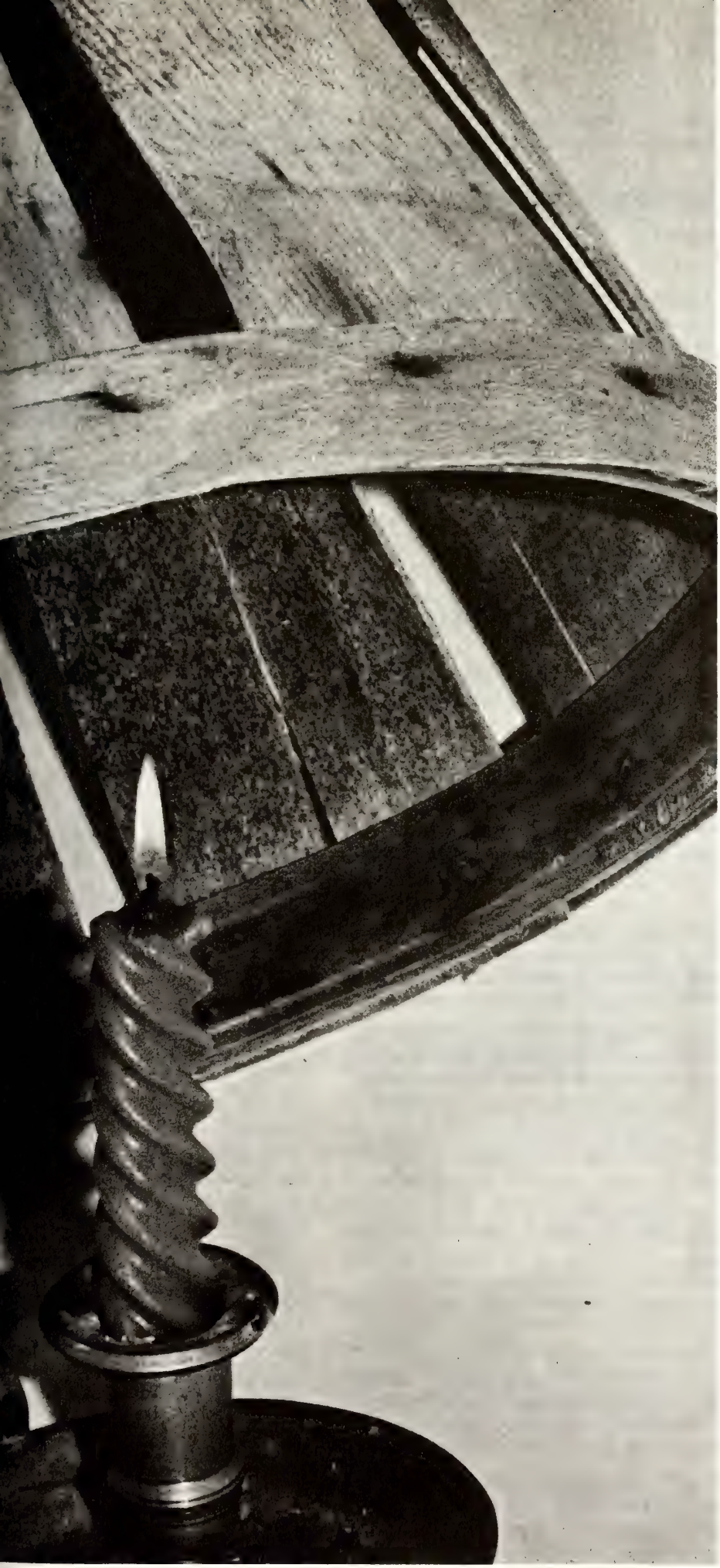
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the free will baptist

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JUN 22 ...
DURHAM, N. C.

It is not always the largeness of the light or the quantity of the work done that matters. The important thing is that we use what light we have and give our best work —then we bless others as well as ourselves.

WEDNESDAY, JUNE 22, 1977, AYDEN, NORTH CAROLINA

EDITORIAL

HIDE YOUR LIGHT UNDER A BUSHEL?

by Verna Hines McLawhorn

What good is light if you don't use it? What good is it if you hide it? It is as useless as the light shining in the closet when no one is home. Or having the television playing when there is no one to hear it or watch it.

So many of us feel that our talent is so small (if we admit to having any) that it is better to sit by idly and let the more talented win all the praise and applause—and to let them do all the work.

God never intended for all of us to be equal in ability. Just as He gave each person in the world a different set of fingerprints, He also gave each of us an individuality of our own, thereby letting us plan our lives as we see fit.

Many people have hidden their light under a bushel instead of putting it to work for the glory of God and His cause. As someone has stressed, "Each of us has a personality of our own, and God loves us individually. God expects each of us to use the talents He has given us. He knows whether we use our talents for His glory or not."

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath" (Matthew 25:29).

If you can preach, then by all means preach! If you can teach, find a class that needs a teacher and teach. Or if you have a good voice for singing, then use that talent. Many people are touched as much by a beautiful song as by the greatest sermon. Daily Vacation Bible Schools are being planned in most churches this month, and workers who are willing to assist in these are always in demand. How about the AFC and YFA programs in your church? Do they have good leaders?

It seems that so many of us are like the third servant in the parable of the talents—afraid. Afraid of criticism from our fellow members—afraid of being told that we are trying to "run the church"—afraid of getting so involved that we can't quit when the task gets too time-consuming for us to take in stride.

Christian friends, remember that talents are a gift from God. Should you do as the lazy man and bury yours, they may be taken from you. It is not always the quantity of work done, but the willingness to do what is necessary that brings the greatest reward.

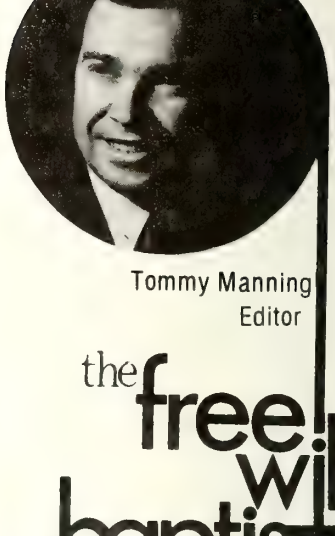
S. C. Kirk, in his song, "Our Best" (now in public domain), wrote words that amplify the thought:

> Every work for Jesus will be blest,
> But He asks from everyone His best.
> Our talents may be few,
> These may be small,
> But unto Him is due
> Our best, our all.

Christ did not demand that we work just within the church to carry out his plans. He asked us to go into the byways and hedges to look for the ones who need help. A drink of water given to the wayfaring stranger, if given in a spirit of friendship and love, has its reward. And even a small reward has its benefit.

"Neither do men light a candle and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matthew 5:15, 16).

Cover Photo by Ed Carlin



Tommy Manning
Editor

the free will baptist

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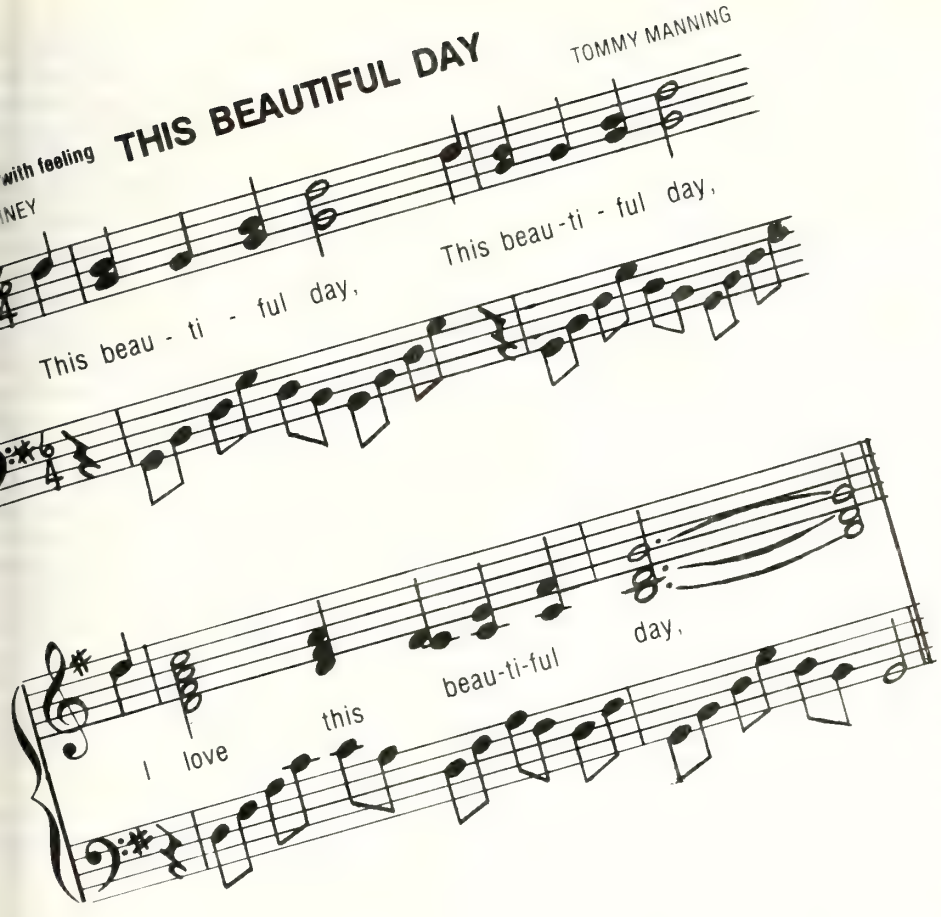
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TOLEN MUSIC: WHAT WOULD HE MASTER DO?

by the Rev. Gary Bailey, Pastor
Elm Grove Free Will Baptist Church
Ayden, North Carolina

would like to comment on the editorial in the June 8 on of **The Free Will Baptist** regarding al duplicating of music. Who could agree with the items our editor ught to our attention? Without ating the editorial, I would like to e further observations in agreement the idea previously presented. The ject "copying copyrighted music," ms to have stirred much discussion, , I hope, some soul-searching.

gain I ask, Who can disagree that ying music which is legally yrighted is wrong? The church has od behind our government for many rs. By upholding the government, the rch agrees, without expressing it bally, to uphold the law of the land. No church or pastor who is keen on serving God breaks laws willfully or purposefully. Yet when a sheet of music is copied, a law is broken. And still, pastors, choir leaders, and church members rationalize that it is not wrong to copy music.

This is done under the pretense of saving money, many times expressed as "saving the Lord's money." To endorse the copying of music to save money is to say that stealing fuel for the church furnace, or stealing carpet for the floors, or stealing literature to be used in Sunday school is a good way to save money. We are stewards of God's money and should use it wisely; we are also to **act** like God's stewards.

Music is intended to grace the worship services with beautiful melodies and inspiring messages. Choirs add a great deal to our worship by singing and praising our Lord thereby. Quite a few hours are spent in rehearsal by a good choir. Choir members realize that no expense in time and practice can be spared if they wish to perform well for the Lord. However, too many try to cut corners by not "buying" their music, but "using" what talented persons have "given." Some say it is fine to copy (steal) music because the writers or owners of a song really do not need or ever miss the money. The church of Jesus Christ should not play Robin Hood: "stealing from the rich to give to the poor."

There is a side to copying music which is not involved in legalities. There is the moral aspect of taking what rightfully belongs to another. When a church choir needs twenty sheets of music, buys only one, and makes nineteen copies, someone is being cheated. Again, who would disagree that it is wrong?

The practice of stealing music is widespread in churches today. You do not have to visit many churches or examine many choir books to find photocopied music. Some choirs would not have any music at all if suddenly all photocopied music disappeared. Many choir leaders, and some pastors, actually teach that there is no harm in securing copies of sheet music which have been "bootlegged." Many of these "push" copying instead of buying.

This in itself may be why some churches seem to be ineffective in their work for the Lord. Just as our personal lives are powerless for the Master when sin is retained, so is the usefulness of the church smothered as long as sin is in the camp. (Read the story of Achan in Joshua, Chapter 7.)

This entire idea should not be a problem at all. We should not have to write or think about such goings-on in the church. The church should be as nearly perfect as humanly possible. **No Christian** sincerely expects the church or pastor or leaders to be perfect, **but all the world** expects the church to be honest in its dealings and workings.

I suggest two questions for your consideration in deciding whether you should use copied music. First of all, Is it legal? Second, and most important, What would the Master do if He were leading or singing in the choir?

Family Devotions

SUNDAY, JUNE 26
Scripture Reading—John 3:30, 31

KEEPING YOURSELF OUT OF SIGHT

A little country boy was out fishing with only a switch for a pole and a bent pin for a hook, but he was catching many fish. A city fellow who had spent much time fishing without any success, though he had the best of fishing outfit, came across the boy with his long string of fish, and he asked the boy the reason of his success. The boy said, "The secret of it all is that I keep myself out of sight." We must keep ourselves out of sight if we desire to be a blessing to others.

John the Baptist kept himself out of sight. He said of the Lord, "He must increase, but I must decrease." He went before the Lord and paved the way for Him and then he stepped aside and let the Lord receive the glory. What a wonderful picture!

PRAYER THOUGHT

It is only natural to want praise for what we have done, but the greatest praise should be given to God. We should never exalt ourself above God.

MONDAY, JUNE 27
Scripture Reading—Psalm 33:4

HOW TO UNDERSTAND

In the days of the South, a Negro slave and preacher had an infidel master. The master said to the slave one day, "You are a preacher, Sam?"

"Well, I tells about Jesus some, Massa."

"Well, if you are a preacher, you ought to understand the Bible. Now tell me, what does this mean?" And he opened the Bible and read, "Whom He did foreknow, He also did predestinate"—words that have puzzled wiser heads than the poor slave.

"Well," said the slave, "Massa, where is it?"

"It's in Romans," said the master.

"Oh, my dear Massa; I will explain dis 'ole business to you! It is very simple. You begin with Matthew, and do all the dear Lord tells you to do there, and then you go on to Mark, and Luke, and John; and when you get to that place, it is easy enough—but you can't begin there."

PRAYER THOUGHT

You should read your Bible thoroughly to gain its true meanings. Don't start in the middle and read to the end; always begin at the beginning.

TUESDAY, JUNE 28
Scripture Reading—Acts 5:31

UNREALIZED GLORY

A story is told of the little daughter of an artist who lost her eyesight in her babyhood. For years she was thought to be incurable. Then a successful operation gave her back her sight. The mother of the child had died some years before, and ever since, her father had been her constant companion and dearest friend. While she lay in a darkened room with bandaged eyes the one thought went her way, "Soon I'll see my dear father." When the days of waiting had passed, and the bandages were removed, at last she looked into the noble, joyfilled face she had so longed to see. She trembled for joy, closed her eyes and opened them to convince herself she was not dreaming. Then, as her father took her into his arms, she exclaimed: "And I had so beautiful a father all these years and did not know it!" Oh, that the bandages might be removed from our eyes, that we might recognize our Saviour in all the beauty of His love!

PRAYER THOUGHT

We may be physically blind but not spiritually blind. It is far better to be able to see our heavenly Father than our earthly father.

WEDNESDAY, JUNE 29
Scripture Reading—Colossians 4:6

A DULL YEAR AND DISCOURAGED!

It had been a dull year in the church where Moffat was converted. The deacons finally said to the old pastor: "We love you, pastor, but don't you think you had better resign? There hasn't been a convert this year." "Yes," he replied, "it has been a dull year, sadly dull to me. Yet, I mind that one did come, wee Bobby Mo But he is so wee a boy that I suppo is not right to count him." A few y later Bobby came to the pastor said, "Pastor do you think that I c ever learn to preach? I feel within that I ought to. If I could just souls to Christ, that would be piness to me." The pastor answe "Well, Bobby, you might. knows? At least you can try!" He try, and years later when Rol Moffat came back from his won work in Africa, the King of Engl rose and uncovered in his prese and the British Parliament stood mark of respect. The humble preacher, who had but one conv and who was so discouraged, is d and forgotten, and yet that was greatest year's work he ever did, few have equalled it!

PRAYER THOUGHT

Do not become discouraged in y Christian life. The fruits of our la may show up later, as did this preacher who brought one of greatest missionaries to the Lord.

THURSDAY, JUNE 30
Scripture Reading—Proverbs 22

AT LEAST WORTH A NICKEL

A man was once complaining o missionary address which a po tired, furloughed missionary v trying to make to a comfortable, w dressed congregation, after spend seven years in a foreign jun district among illiterate people whom he tried to make the story of good news of Christ's love so plain a simple to understand. The chu officer, who was in a position to kn how much the complainer contribu to the great cause of making Chr known in all the world, listened lo enough to get the gist of the remar then said, "Well, how much do y expect for a nickel?"

PRAYER THOUGHT

The above narrative reminds us the old saying, "Put your mon where your mouth is." If chu members would do this more oft how wealthy the church would be!

FRIDAY, JULY 1
Scripture Reading—2 Timothy 3:

"DESIRABLE" PARENTS

A newspaper comments on

tionaire recently sent to 369 high ol boys and 415 girls, who were d to check a list of ten desirable ities in a father. The quality ving the second largest vote was, specting his children's opinions." rs were: "Never nagging his iren about what they do; making ty of money; being prominent in al life; owning a good-looking " The Scriptures, with their iling accuracy, predict that we seeing today as a fact of the end of age, that "perilous times shall e" when men (meaning mankind, uding young and old) shall be rs of their own selves . . . sters, proud, . . . disobedient to ents."

PRAYER THOUGHT

hat would head your lists on this stionnaire? What about a God- ng and God-fearing father? This ld be number one on my list.

SATURDAY, JULY 2
ripture Reading—Mark 13:31

THREE WORDS IN COMMON

he story has been told of three men fferent nationalities who met, not erstanding one another's lan- ges. There was one thing ever, that they all knew, and d say with the blind man in John One thing I know, that, whereas I blind, now I see." At length one of n ventured to speak, and in so g uttered a word which struck a rd in all their hearts and brought a y to their faces. Then the second red a word which seemed to in- se their pleasure; and finally the d added a word which resulted in r falling on one another's necks weeping for joy. What could those e words be which could produce n an extraordinary result? They e, *"Jesus," "Hallelujah,"* and *nen."* Is there another name given ong men that could produce those lts?

PRAYER THOUGHT

od's Word is a universal language. fact should help us understand we should have no prejudice nst race or creed.

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"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

"264 FISH FRY" FEEDS CHILDREN

The Rev. and Mrs. David Thick, houseparents of State Cottage, recently made one of their occasional visits to the "264 Fish Fry." On each of their visits they always have a conversation with Mr. and Mrs. Whiteside, the owners and operators.



Mr. and Mrs. Whiteside are members of the First Free Will Baptist Church of Wilson. They have an interest in the Children's Home and desired some way to show their love and concern. They told the Rev. and Mrs. Thick that they wished to invite all the children and staff of the Home for a meal at no charge. The Rev. and Mrs. Thick accepted the invitation with great appreciation and thanked Mr. and Mrs. Whiteside for their interest in the Children's Home.

On Wednesday, June 8, 1977, at 5 p.m. the children and staff loaded up every available car and went to the "264 Fish Fry" for a seafood dinner which was served family style. The seafood was delicious and everyone ate until they could eat no more.

Altogether Mr. and Mrs. Whiteside fed about 100 people; this included the children and staff from the Home, along with the children and foster parents at the Community Based Group Home at Greenville.

Everyone wishes to express their thanks for such a wonderful meal. Mr. and Mrs. Whiteside expressed the desire to make this an annual event. They just thank God for such wonderful people who are able to show so much love and interest in the children at the Children's Home at Middlesex.

The "264 Fish Fry" is located on highway 264 about four miles east of Saratoga, near the Wilson-Greene County line.

NEW EXECUTIVE DIRECTOR



The Board of Directors of the Free Will Baptist Children's Home is happy to announce the employment of the Rev. James Stewart Humphrey as executive director of the Children's Home. He will assume his duties on July 1, 1977, due to the submission of resignation by the Rev. Sammy Neal Weeks effective June 30, 1977. The Rev. Weeks has faithfully served as executive director for the past four and one half years.

Also the Board of Directors of the Retirement Home requested that the Rev. Humphrey serve as the executive director of the Retirement Homes.

Being employed at the Children's Home is not new to the Rev. Humphrey because he served as director of campus

(Continued on Page 15)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: What would a speaker mean by "the mark of the beast" when he speaks on the second coming of Christ?

Answer: Jesus our Lord said: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). This one whom Jesus our Saviour said will come in his own name is described in more detail in other parts of the Bible (see 2 Thessalonians 2:3-12): "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exaleth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thessalonians 2:3, 4); "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Daniel 7:7,8); "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) (Matthew 24:15); Read Revelation Chapters 12; 13; 17; Read Matthew Chapters 24; 25. "And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of man; and his number is six hundred threescore and six" (Revelation 13:15-18).

A summation of the facts found in the Bible concerning the beast and the mark of the beast reveal that a political world leader will be raised up at the end of this age who will be fully empowered by the dragon, the devil, Satan, the lawless one, who in turn will give full power to an ecclesiastical or religious leader. This religious leader makes an image of the first beast or the political leader and with this power given the first beast by the devil, the red dragon of Revelation 12, and then to the religious head symbolized in the second beast who has two horns and a mouth speaking blasphemy like a dragon. The religious leader, called the second beast and also false prophet, causes the image he makes of the first beast the political leader to come to life and do blasphemy. He also puts to death by imperial execution all who fail to worship the beast. Furthermore he causes every one to have a mark in his hand or in his forehead to symbolize their loyalty and the fact that they worship the first beast the political head and his image otherwise they are executed at once. Read and compare Daniel, Chapter 3; Revelation, Chapters 13; 17.

I recall reading of what some said in reaction to what President F. D. Roosevelt did in his Industrial Recovery Act during the depression days of the early thirties. These thought the emblem on the card, and then later the stamps required in the purchase of gasoline, scarce items of food, etc., constituted the mark of the beast. This provoked a great deal of discussion and some laughter. There may have been more truth in the claim that most of us would admit.

John, early in the church age wrote, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18). There were many aga Christ then that John calls antichr who were portraying features of "t antichrist, and we certainly cannot d that some men of our day por features the antichrist will possess. used to call ours a democracy whic part was true of our form of governm and it is still true of us though in a degree. One of the giant steps f democracy to a dictatorship such as Bible teaches will come in the end of age may be seen in the League Nations, the World Court, and the Un Nations.

These, most Bible scholars will ag have by no means influenced us in thinking back to a more pure form democracy such as our forefath dreamed of, fought for, worked and c for, rather these with other imperiali means are forerunners to and stepp stones toward that final or last dict whom Christ will descend to the Moun Olives to destroy.

Jesus has this to say of the wh sickening mess the decadent chu gets itself into at the end of this age. know thy works, that thou art neit cold nor hot: I would thou wert cold hot. So then because thou art lukewa and neither cold nor hot, I will spue t out of my mouth. Because thou sayes am rich, and increased with goods, have need of nothing: and knowest that thou art wretched, and miserab and poor, and blind, and nake (Revelation 3:15-17).

What a great day of rich church church related benevolent institutio worldly educated church members church leaders with a smaller percenta of church income being used in co pliance with Jesus' marching orders His church or final orders to members His body. He said, "But ye shall rece power, after that the Holy Ghost is co upon you: and ye shall be witnesses u me both in Jerusalem, and in all Juda and in Samaria, and unto the utterm part of the earth" (Acts 1:8); "And t repentance and remission of sins sho be preached in his name among nations, beginning at Jerusalem. And are witnesses of these things" (Lu 24:47, 48); "And he said unto them, ye into all the world, and preach gospel to every creature. He t believeth and is baptized shall be sav but he that believeth not shall damned" (Mark 16:15, 16).

e fact that the church which in the century made astounding successful ts to get the gospel to the whole lost d of men and women and paid but attention to extravagantly designed, tructed, and maintained church ings and church related institutions, vere severely rebuked when they did ning toward this end should serve as rning to us when we take our giant s toward materialization of the ch.

e need to go back time and again read Revelation 2:9, 13, 16, 20. these words from 2:23: ". . . I will unto every one of you according to works" (Revelation 2:23); "And he overcometh, and keepeth my works the end, to him will I give power the nations: And he shall rule them a rod of iron; as the vessels of a r shall they be broken to shivers: as I received of my Father. And I give him the morning star" elation 2:26-28); "Remember there- how thou hast received and d, and hold fast, and repent. If efore thou shalt not watch, I will e on thee as a thief, and thou shalt know what hour I will come upon " (Revelation 3:3).

esus is here in Revelation 3:3 talking he church when it the universal rch shall turn from the biblical hings that made it so daring and so ful, but when it is an old worn out ken down fruit tree begins to bare unfit for use God the husbandman us refers to in the 15th Chapter of n. "Every branch in me that beareth fruit he taketh away: and every nch that beareth fruit, he purgeth it, it may bring forth more fruit" (John 2); "And now also the ax is laid unto root of the trees: therefore every tree ch bringeth not forth good fruit is n down, and cast into the fire" tthew 3:10). (See Luke 3:9.) Jesus s another figure in part to say the e thing.

'And as the people were in ex- tation, and all men mused in their rts of John, whether he were the ist, or not: John answered, saying o them all, I indeed baptize you with er: but one mightier than I cometh, latchet of whose shoes I am not thy to unloose: he shall baptize you n the Holy Ghost and with fire: Whose is in his hand, and he will throughly ge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable . . . . But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son: in thee I am well pleased" (Luke 3:15-17, 19-22).

George H. Sandison in answering a similar question in his book **1000 Difficult Bible Questions Answered** says:

"The Seer of Revelation appears to have had his visions in the form of a series of scenes, as in a panorama. Almost at the close (Revelation 14:9) he saw the beast you refer to. It is evidently identical with the beast described by Daniel (7:7). It is representative of the power which is said to have throughout the world's history opposed God. It appears in John's narrative in a series of forms, and is sometimes identified with a persecuting church, and sometimes is the civil power. At the culmination of its career, John saw it as the great antichrist, who is yet to arise, who would attain to such power in the world that he would exclude any from office and from even engaging in trade, who did not acknowledge him. Only those who bear the mark of the beast can buy or sell in that time. This mark may be a badge to be worn on forehead or hand, or as some scholars think, merely the coins to be used in business, which will bear antichrist's title symbolized by the number 666."

READERS RESPOND TO "STOLEN MUSIC"

Disturbed by High-Priced Music

Aunt Ethel (Mrs. Ethel Whitehurst) and I agree with you on one **thing**, that stealing music is wrong. But I would like to ask you a question: **Who** is doing the stealing—the **one** who copies the music or the **one** who prices it so high that a local church can't afford it?

Our church has two choirs: about 20 in the youth and about 12 in the adult. Our choirs sing for the **glory of God**, but we can't afford the price of sheet music for each choir member.

Who is doing the stealing?

—Mrs. Ethel Whitehurst
Miss Sallie Ann Hallisey
Chocowinity, North Carolina

Laziness Leads to Stealing?

I surely do appreciate your editorial this week (June 8) concerning the illegality of copying music. The practice bothers me because of the broken law involved, but it also seems to indicate a lazy attitude on the part of the music director. So often the excuse for copying is a lack of funds, but a little research into anthem books will reveal a large selection of music for a very moderate price. It **does** take some effort, though. I surely hope the participants in the choir workshop (the one I directed at Mount Olive College) learned better.

Please continue to "sound the alarm" for those people who haven't learned yet!

—Karen Register Lucas
Kinston, North Carolina

Urges "Speaking Out"

I agree with you heartily concerning your editorial on photocopying music. It is time that we speak out against the things that we know are wrong. Just because so many people copy music does not make it legal.

—Elma H. Beddard
Ayden, North Carolina

What Did You Buy?

I agree with your editorial about stolen music, but have spoken with others who do not agree. It seems that the essential conflict lies in exactly what a person buys when he purchases a sheet of music.

Those who do not feel it is stealing to photocopy the music feel that purchase of the single sheet entitles them to do whatever they wish with the music. This is not how the copyright law works.

When one buys a sheet of music, that is all he buys—that one sheet. He has not bought ownership of the music itself.

Photocopying the music or mimeographing any part of it is stealing from the person who owns the rights to that music. You are stealing from his right of ownership.

—J. C. Forni
Ayden, North Carolina

(Continued on Next Page)

Readers Respond . . .

Others Agree

I would like to thank you and commend you for your editorial in the June 8 issue of THE FREE WILL BAPTIST, entitled, "Stolen Music Still Being Used." Your position on this matter has long been my feeling, and I'm thankful to see a periodical such as yours taking a strong stand in this matter.

My church affiliation is not Free Will Baptist, but the illegal practice of stealing music by photocopying is just as widespread in my church as any other. I wish that every member in my church as well as Christians everywhere could read the timely and much-needed message that your editorial contained.

Thank you again for speaking out on this matter. I pray that your message will do much to halt this illegal and sinful practice among professed Christians.

—Marvin E. Howell
Plymouth, North Carolina

NOTE OF THANKS

We would like to thank each of you sincerely for your ministry to us in the passing of our newborn infant son, John Wesley Taylor.

Your prayers, cards, gifts, and faith have helped to give us the strength and comfort through the grace of our Lord Jesus.

Your love has been felt greatly and will never be forgotten. It is hard to put into words what we wish to express, so we would simply like to say thank you and we love you.

Yours in Christ,
The Rev. and Mrs. Bobby R. Taylor

Churches and Ministers Available

The Rev. Beverly Ballard, who is serving as pastor of Piney Grove Free Will Baptist Church in Beaufort County on the first and third Sundays of each month, would like to talk with any pulpit committee of a church without a pastor which would like to have his services for the second and fourth Sundays of each month.

You may contact the Rev. Ballard by writing him at 1225 South Washington Street, Greenville, North Carolina 27834; or call 752-2950.

LEGACY OF MISERY

by Bernard R. DeRemer

The vain, handsome actor studied the cracked mirror of his cheap hotel room as he finished dressing, rubbed in scented pomade, then combed his coal black hair meticulously. This was to be his day of triumph—even greater than the thunderous ovation and succession of curtain calls in **Julius Caesar** at the Winter Garden in New York City, when he played Mark Antony so effectively.

After checking his mail and other errands, he laid his last-minute plans, plentifully lubricated with brandy and whiskey. Laboriously, he checked and re-checked every detail.

Tonight's performance, before a capacity crowd of 1,675, was to be his grand climax, and must be absolute perfection. Stopping at a saloon for a final drink, he received this toast from an unknown admirer, "You'll never be the actor your father was."

The actor smiled thinly and prophesied, "When I leave the stage, I will be the most famous man in America."

Later, he made his way into the familiar theater. But instead of the footlights on stage, this time it was dimly lighted (and by an incredible series of blunders, unguarded) box number 7 drawing him like a magnet.

At last, his fateful hour had arrived. Driven by a demented desire for fame and perverted loyalty to the lost Confederate cause, John Wilkes Booth entered the box, fired a bullet into President Lincoln's brain, and escaped in the shock and confusion.

And the dark skeins of tragedy began to coil mercilessly around Booth, his associates, and his family.

After the assassination in Ford's Theater (formerly a Baptist church), on Good Friday, April 14, 1865, Booth escaped according to his carefully conceived plan. But 12 days later, he was cornered in a Virginia barn and shot. Four conspirators were tied and hanged. Several others involved in the affair or in some way with principals committed suicide or suffered other violent, tragic deaths.

One curious footnote was Sergeant Boston Corbett, who claimed credit killing Booth (who, incidentally, diec almost the same hour Lincoln had days earlier). He shared in the V Department reward, later toured country as a celebrity. Then he becam doorman at the Kansas state legislatu One day while the House was in sessi he drew a pistol and fired on legislators. He was overpowered committed to an asylum from which escaped. Reportedly he turned up Enid, Oklahoma, "and then complet disappeared, never to be heard again."

John Wilkes's brothers Junius J and Edwin had shared in the glory **Julius Caesar**. After the assassinati Edwin swore he would never return the stage, but a year later debts forc him to do so. One reverse follow another until in 1873 on the heels bankruptcy his wife began to lose h mind.

Junius likewise experienced ha times in the theater, and retired to t hotel business. Junius III lost his mi and committed suicide after killing h wife. Two sisters (of John Wilkes) died melancholia.

Finally, only Edwin and Joseph we left of Junius Brutus Booth's 10 childre Not yet 60 when he died, Edwin a peared to be an old, old man, weary "this hell is mesery to which we ha been doomed," looking forward to dea as "the greatest doom the Almighty h granted us."

Death came at last, in 1893, but n without a coincidental final tragedy. almost the same hour Edwin's coffin w being carried from the church in N York, three floors of Ford's Theater (th a government building) collapsed, killi more than 20 employees.

From the Book: "the way of tran gressors is hard" (Proverbs 13:1 "There is a way which seemeth rig unto a man, but the end thereof are t ways of death" (Proverbs 14:12); a "Be not deceived; God is not mocke for whatsoever a man soweth that sh he also reap" (Galatians 6:7).

When hurt by the unkind remark of acquaintance, think first of his nee Does he not have one greater perha than yours? Animosity is not borne o heart filled with the love of God.

the nmitigated TRUTH

e Rev. R. P. Harris

riptural basis: ". . . he that feareth and worketh righteousness, is oted with him" (Acts 10:35). Read Acts 10.

RISTIAN HANG-UPS— A SOLUTION

ere are many natural hang-ups, a expression whose meaning is ribed as simply an impediment, a on, a malfunction, or anything that ers the natural progression, or rmance of a thing, tenet or an idea. avated mental and emotional at- es may be described as im- ments—hang-ups.

ost businessmen are at one time or ner confronted with hang-ups, erances, malfunctions, or just bad damaging tactics. These often bring ster to organized business or ness enterprises.

here are social and recreational -ups. There are educational and pational hang-ups. These impede deter the natural progressions led to promote, and bring things and ts into full fruition.

this article, I am concerned with stian hang-ups. After all, Christian k is the most important, and the most essary work of all. Christian com- nents are absolutely indispensable, if is to reach his heavenly home. The stian can, in no way, afford any kind ang-up that will abort his chances of hing Heaven. The Christian must be lead earnest—a do, or die situation t prevail.

Acts, chapter ten, Cornelius, a tile, but a devout Christian, could not monize his beliefs in respect to the ish beliefs. Simon Peter, a Jew, d not harmonize his beliefs to the nt that he could include Gentiles in Jewish religion. There was a hang-up he part of both of these honest, and ere, God-fearing men. God initiated a eme whereby both could become reconciled to God, have peace of mind, and get rid of their devastating hang-ups.

God caused Cornelius to have a vision, and, in this vision, He showed Cornelius a man prepared to tell him what he must do. God was dealing with Peter in Joppa, a few miles away, in which Peter was also having a dream and seeing visions. God revealed to Peter that He is now accepting Gentiles to become followers of Christ, that they have been cleansed, and may be accepted as Christians without so much as having to be circumcised. After his vision, Peter was confronted with a delegation of three men, sent by Cornelius, to invite Peter to come to Caesarea, enter the home of Cornelius and teach them, or give them (the Gentiles) instructions to guide them in the way of the Christian way of life. Peter was glad and full of joy, but when he arrived, Cornelius fell at his feet to worship him. So Peter reached down and pulled him up and informed him that he also was a man, and not worthy to be worshiped. As a result of all this, Peter was able to enter the home of an here-to-fore unclean, and uncircumcised Gentile to preach Jesus to him, and, also, to all the guests who had gathered there. This was the beginning of the all-out Christian movement. Cornelius was probably the first Gentile to become a Christian without being circumcised. He was not required to obey the laws or tenets which was required of the Jews.

God, through the Holy Spirit, can ease all tensions, and calm all frightened hearts who come under His influence. God is no respecter of persons. The Holy Spirit is God; And He is calling out a people, a peculiar people, to become His own possession. This call reaches out to the ends of the earth. Whosoever will may come and accept the terms of the Gospel and be saved.

Thus, our solution to all harmful and nagging hang-ups rest in the power of the Holy Spirit upon our lives. Jesus, himself, in John, chapter sixteen, gives us the information we need, as follows: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgement" (v. 8). In other Scriptures we learn that the Holy Spirit will teach us, give us wisdom, and will bring remembrance to us of all His teachings. We need only to listen to Him, and obey the truth—as we do this, the truth will set us free.

The best rule to follow, for your success, is to plan that whatever you do, it must be done with the overall projection to **glorify, honor,** and **magnify** our Lord and Saviour, Jesus Christ, making Him Lord of all. All our sins have to go—under the blood of Jesus—and we must become sincerely active as a doer of God's Word—a conscientious laborer in the harvest of souls.

NEWS NOTES

Course Being Taught
At Northeast Church

The Eastern Conference course on the Free Will Baptist Church: Its Doctrine, History and Government, will be taught beginning on Tuesday, July 5, 1977, at 7 p. m. at Northeast Free Will Baptist Church, Route 5, Mount Olive.

The Eastern Conference requires this course of all its candidates for the ministry. However, it is not limited to ministers, therefore, anyone may enroll. The cost for the course is $40 and in the case of the ministerial candidate it is recommended that the church sponsoring the candidate pay half the cost.

While this is not a college credit course it is a college level course and the student is expected to perform reasonable requirements in order to receive a passing grade.

For more information contact Bruce Dudley, Route 5, Box 369, Mount Olive, North Carolina 28365; or telephone 658-4958.

Vacation Bible School
In Progress at Plymouth Church

Vacation Bible school began at the Plymouth First Free Will Baptist Church on highway 64, June 20 through June 24, from 9 a. m.—11 a. m.

The classes will range from nursery age through teenage. There will be Bible study, music sessions, handcrafts and refreshments each day.

Does commendation from your superiors at work make you beam on the inside? "Of course," you respond; but have you done your best so that you may accept such commendation, should it be forthcoming, without a tinge of guilt?

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P O Box 979
Goldsboro, N C 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N C 28305

NEW CHURCH BUILDING



Members of Free Spirit Free Will Baptist Mission gathered Sunday for ground-breaking ceremonies on the site of their new church three miles south of Wilson on U. S. 301. In this picture, from left to right, are William Reece Jacobs, Route 2, Lucama; Leslie Lamm, Lucama, Ronnie Mohn, Black Creek, Rev. Dale Albertson, Black Creek, Cliff Harwood, Route 3, Wilson, and Cremo Horne, Wilson. The congregation plans to do most of the work on the brick veneer building, which will cost an estimated $10,000.

Several Free Will Baptist ministers from the area, and representives from both home and foreign missions were present for the occasion. We can be proud of the good work and leadership that we saw there.

Taylor Hill, Director-Treasurer

LIGHTHOUSE CHURCH HOST TEENAGE MEETING

The Lighthouse Free Will Baptist Church of Eagle Pass, Texas was host for a city teenage meeting on Sunday night, May 1.

Several months ago a monthly meeting for the Christian teenagers of the area was begun for the purpose of providing a time of spiritual strengthening and fellowship for the local youths. Churches were contacted and asked to participate with special music. The meeting at the Lighthouse was the second of such gatherings and everyone was pleased with the crowd and the participation of the groups.

Jane Peterson, a junior from Lighthouse, led the meeting and P. Vance Link led the singing w consisted mostly of choruses. several special numbers had rendered by the group, Randy a y school teacher from the church Scriptures concerning the se coming of Christ and made some propriate and fitting remarks. Ther young people from the church prese a challenging skit on the second co of Christ.

Enthusiasm and a time of spiritua was felt during the meeting as Christian young people from Eagle worshiped and fellowshiped together

SUMMER MISSIONARI



Miss Caroline Casteloe, instructo Mount Olive College, and Miss W Poole of Sidney Free Will Baptist Chu Belhaven, met at the Foreign Mis Office on Wednesday, June 1, 1 After a few minutes of fellowshi prayer of dedication was given by director for the safety of these y ladies as they made their way Quemado, Texas.

The purpose of their journey is to with the Rev. and Mrs. Vance Link ir Mexico mission work for the summer



After the Toyota station wagon loaded, the ladies gave their farewells and the little car was ou sight for Texas.

There was no news for two or t

; but before the weekend, Brother e called us to let us know that the s had arrived safely.

e first few days will be filled with sting to their new home for about t weeks. They will be visiting the rch at Eagle Pass, and also the ican churches in Mexico. On Monday ugh Friday, June 13-17, the ladies attend Child Evangelism training p to acquaint them for the weeks' vities ahead. Plans are made for them old five day Bible clubs in Eagle Pass in Mexico.

am sure that you, along with myself, await continued reports of their vities. We will share these as we ive them through the Free Will tist paper and our Foreign Mission sletter "Command." Should you like rite to them, you can do so at the wing address: Miss Wendy Poole or s Caroline Casteloe, P. O. Box 211, mado, Texas 78877.

A MIRACLE

is impossible to express to you ds back home what the trip to the ppines has already meant to Bessie me. I said many times, to the folks at ey's Chapel, that God would one day d a miracle to our church. Well, that cle has taken place in our lives. The erience Bessie and I have already had ar beyond our fondest dream, ex- ation, or words of expression. First, e tell you about the trip.

ou see, this was our first time to fly. accommodations while flying were better than we had ever dreamed. ost immediately after leaving Raleigh- nam airport we were served soft ks of our choice. Soon after leaving ningham, we were served our ning meal. The food was much better we had expected. Naturally, I was ous and asked many questions. Each the stewardess were polite and ging. We left R. D. U. airport on a ed plane that had a capacity of 96 sengers. In California, we boarded of Pan American's 747 that had a acity of more than 350 people. We e amazed at the size of this plane, the takeoff and how quickly it could stop e it was on the ground.

ur observations soon told us that the her we got from home the more igners were aboard until it dawned n us that we were the foreigners aboard a large plane in a foreign country.

We soon learned that the airlines, knowing something of the danger in flying, was taking all precautions for the safety of its passengers. The stewardess explained how to use the oxygen mask, air sickness bags, exit doors in case of a crash and also the back cushion could be used as a life preserver in case the plane went down in the ocean. Along with these instructions, I noticed a young woman reading "The Art of Dying Well." Others were playing cards, reading or just relaxing. I enjoyed staring out the window because everything outside seemed so much more peaceful than on the inside. I asked myself time and time again why God was giving us such an experience. The only answer that seemed to satisfy was that God loved us. Therefore, looking out into the blue sky, at 41,000 feet high, with all the clouds below, something said to me the trouble isn't with God, it's with man.

This leads me to say, how is it that God can love us so much and we love Him so little? Friends, Jesus said that if we loved Him we will keep His Commandments. He also said that by this love all men shall know that we are His disciples. Maybe we ought to restudy and recommit ourselves to His Commandments all over again including the one that said "Go ye into all the world making disciples for Jesus Christ." Leaving our family and friends was one of the hardest things we have ever done. You see, with the King's going home for medical reasons, there was an urgent need for someone to take charge of the work in the Philippines until the Kings' return. When Brother Joe Ingram confronted me with the problem and asked that Bessie and I pray about it, about all I could hear as an answer to my prayers was "I love you, how much do you love me." After much thinking and prayer, we had the answer. We could no longer pray Lord use us where you want us unless we were going to answer to this need. We have made plans to remain in the Philippines until the Kings' return. If Mrs. King's health does not permit them to return, we are committed to stay until sometime after Brother Fred Baker and family arrive. Pray with us that we may know His will each day.

We have had a great deal of trouble finding a house in Manila. After almost three weeks of house hunting, we decided to look in Angeles City, which is just over 50 miles north of Manila. We found a house here for about half what one would cost in Manila. The pollution here isn't nearly as bad and living conditions are much better. Also, one of the side benefits of living in Angeles City is that our son, Mitch and his family, lives on Clark Air Base near by. Mitch is in the Air Force. He is also a deacon in the local Baptist church and it has been a real joy to worship with him and his family.

I have made contact with all our pastors and I will start visitation with them next week. I will fly to the island of Palawan on May 20 for a few days. Then I will begin that long 12 hour bus ride to Tomnao on May 21. I will not be able to visit the island of Cebu until sometime in June.

Please pray that God will use us for His glory. Our address is: 2126 Ohio Street, Villa Sol, Angeles City, Philippines.

Yours in Christ,
Ed and Bessie Miles

CHANGE OF ADDRESS

The Rev. R. W. Allman's address has been changed from Box 196, Saratoga, North Carolina, to his new address, 901 Danbury Drive, Durham, North Carolina 27703.

The Rev. Don Venable has accepted the pastorate of Sandy Plains Free Will Baptist Church. His new address is Route 2, Pink Hill, North Carolina 28572.

THANK YOU FOR MUSIC

Our Father, God, our thanks to Thee
We offer in humility,
For sky and birds and tree and flow'r,
Vast harmonies from nature's bower,
And then, advancing Thine own plan,
The power Thou has placed in man
Through music, praise, and prayer to bring,
We thank Thee, God, that man can sing.
In midst of discord, senseless war,
We thank Thee, Lord, we have in store,
In music that which makes us free,
And gives us peace and harmony.

—Author Unknown

the Sunday School LESSON

St. Claire Bible Class

For July 3

CALLED INTO COVENANT

Lesson Text: Exodus 19:2-9
Memory Verse: Exodus 19:5, 6

I. INTRODUCTION

In the lesson last Sunday we saw that after the Israelites had been delivered from the bondage of Egypt by the Red Sea crossing, they sang a song of victory. In our lesson today we begin a new unit, "God Creates a Covenant People." There are five lessons in this unit. These lessons give us a great opportunity to learn how and why the Lord gave the law to the Israelites and how they reacted to this law.

Between the events of the lesson for last Sunday and those of this lesson, several things happened to the Israelites. They followed the pillar of cloud by day and pillar of fire by night. The Lord gave them these to guide them along the eastern shore of the Gulf of Suez, and eastward to the heart of the Sinai peninsula. At Marah, they found the waters bitter; but Moses, following the instructions of God, cut down a tree and let it fall into the water. The tree neutralized the acid in the water and made it fit to drink. God also sent them quail and manna to eat. At Rephidim He gave them water out of the rock. He helped them defeat the Amalekites who attacked them. After three months they came to Sinai, where they were able to rest.

The **Wycliffe Bible Encyclopedia** says, "There is some difference of opinion as to the actual site of the Israelite encampment and the summit which Moses ascended, but since the fourth century A. D. the sacred mount traditionally has been located in the high mountains on the apex of Sinai peninsula." It was here that the Israelites camped and stayed for a time. They were here when God called Moses up on the mount to give him the law or the Ten Commandments.

In the two printed portions for today, we have God speaking to the people through Moses and then calling Moses to go up on the mountain to receive the law (Exodus 19:2-9). This is the first of our two printed portions. The second portion is taken from Deuteronomy and contains admonitions from the Lord to the people to keep the law which had been given to Moses. Although the actual text of the law is not given in this lesson, it should be read from the background Scripture in Exodus 20.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Too soon men become unmindful of blessings and concentrate on difficulties. Gratitude is easily erased by our complaints.

Our materially blessed society is not conspicuously grateful to God. We have mistaken our privileges for our rights. The loss of a luxury is regarded as the loss of a necessity.

B. A covenant is a contract between two parties who freely enter into it. A covenant cannot be imposed by one party on the other. God graciously proposed the terms of a covenant with Israel, and Israel voluntarily accepted.

C. The covenant relationship with God, as with all covenants, involves two parties. God offers to make us His children, but there is no covenant without our response to Him.

D. A Christian is not a person who considers himself better than others but one who wants to become a better person than he is and wants to help others become better also.

E. Length of life depends on variety of factors. Clean, upright living is a very important one. No medical treatment can overcome the effects of sinful living.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. God's command to His people included: (1) obedience to His voice, (2) keeping the covenant (law) He would give them, and (3) in doing as He they would be a special people a **kingdom of priests** in **an holy nation.**

These were the conditions presented and the promises that with them. In short, all God asked that they should trust and obey That is all He asks of us. We are to His Son in the act of conversion and His will each day.

B. For many years the famous now fortunately discarded motto whi leading newspaper blazoned acros editorial masthead, "My country, or wrong!" was the accepted philos of too many patriotic Americans. T the truly patriotic American accepts Sutherland Bonnell's revised vers "My country, when wrong, to be n right: when right, to be kept rig There is no virtue in criticizing condemning our country when wrong, but there is great virtue in d all we can to better it when opportu comes our way to do so. The s strength and power which deliv Israel from the bondage of Egypt an a time made her a great nation available to us today. It is always of and freely given to all who will trust obey Him.

C. God had given the Hebrew covenant through Abraham. In covenant, He had promised them th Messiah would be born. He had promised them a homeland. This i unconditional and eternal covenant. covenant of the law which we st today did not annul the covenant Abraham; it was given to the Israelite make them see the holiness of God, t own unworthiness, and to show t their need for a Saviour. This cove was conditional depending upon t obedience.

D. God called Moses to come up the mount at Sinai. There God spok him. The Children of Israel were allo to hear God speak to Moses, just as t had been allowed to see God w through him at the Red Sea crossi God wanted to vindicate Moses as t leader. Yet He knew that the time wo come when they would rebel aga Moses' leadership.

E. After the people had heard speak to Moses and Moses had co down and told them all that the Lord said to him, they agreed to be obedien the Word of the Lord. From our plac

(Continued on Page 15)



story corner

MORE THAN A QUARTER

by Sara Branch

KE opened his sleep-laden eyes and looked at the big black hands of a le clock in his bedroom. "It's eight ck," Mike shouted as the clock k eight times. Mike's parents were o next door to his room. His shout- wakened them. Mike was very ex- because today was Sunday. Sun- was the time for the Smiths to go urch.

Aother," asked Mike, "may I wear ew blue and brown checked suit to- '

es," replied Mrs. Smith to her little

ter washing their faces to awaken selves even more, the Smith family ed into the kitchen as Mrs. Smith ed eggs, bacon, and toast. Mr. n helped Mrs. Smith by pouring the e for him and Mrs. Smith. Milk poured for Mike. All the family had all glass of orange juice to drink.

nen the food was prepared and d upon the table, Mr. Smith and his ly sat down to eat, but before eat- Mr. Smith returned thanks: "Thank God, for this food and the hands h prepared it. Bless each one of us, God, today and each day as we seek o thy will. May this be a special for us. Amen."

s Mr. Smith closed the blessing, lit- Mike smiled at his father. They began to eat.

hen breakfast was finished, Mike ied to dress in his new suit and clean e shirt accompanied with a little bow tie. Mrs. Smith dressed in a en dress with black shoes and pocket- k. She wore a gray coat. Mr. Smith ssed in a navy suit, red shirt, and te tie. As the family finished dress- Mr. Smith went outside the house warm up his 1973 Ford.

Before leaving the house, Mrs. Smith checked Mike to see if he were dressed correctly as a four-year-old boy should be. In Mike's little pocket to his suit, his mother placed a handkerchief and three pieces of money—a nickel and two dimes.

"Mike," she said, "this is your quarter for Jesus today."

Mike smiled back to his mother, because he knew what to do with it. "Thank you, Mother," said Mike as they went out of the house.

Mike's parents had always gone to church ever since Mike could remember. They were Christians and had a Christian home in which Mike was growing up.

The Smiths got in their car and drove to the church. It was ten o'clock and time for Sunday school. Mike could hardly wait to see Mrs. Jones. She was a lady with such a kind way about her. She reminded Mike of his mother.

As Mike entered the classroom, Mrs. Jones smiled at him. She loved each one of her students. On the wall, there was hanging a memory verse chart showing the names of the pupils. The pupil who had the most stars beside his name was Mike, and he was a happy little boy. This was quite an achievement. When the lesson papers were given out for that Sunday morning, Mike colored his pictures inside the lines, so it would be pretty. He wanted Mrs. Jones to hang his pictures up. During the class time, the offering box was passed and Mike placed a nickel in it. He listened continually as his teacher told how Jesus loved each boy and girl of the world. Mike was the first to raise his hand to place a picture on the flannelgraph board. He wondered how he could do more for Jesus and what he could give Him.

When Sunday school was over, morning worship services began. Reverend Cox preached about Jesus feeding the multitude of people with the small amount of food. "How could this be possible?" thought Mike. During this service when the offering was taken, the young children like Mike marched to the altar to leave their dimes upon the offering table as a part in the service, contributing to Jesus and His work. These dimes would be sent to little boys and girls who were not so fortunate as Mike and who did not have living parents. He wanted so much to help them, but this wasn't enough for Mike. He wished he had more to give. When he returned to the pew and the offering plate was passed again, Mike's father passed to him a dollar to add to the remaining dime he had to put into the collection plate. Mike's face lit up. The dollar was a special one, as Mike had polished his father's shoes on Saturday night and his father had promised him something special. Mike's father placed the family offering in the offering plate as the family tithed. Mike was proud to be a part of the Smith family.

At the end of the service Mike's family shook hands with Mr. Cox.

"I enjoyed the service today," said Mrs. Smith.

"Pastor, it was another fine service," echoed Mr. Smith.

"Thank you," said Mr. Cox. "It is always good to have people like you to attend the service—and especially little Mike."

"You're such a nice man!" exclaimed Mike, who seemed to be smiling from ear-to-ear. "I'm glad my family comes to church each Sunday."

"I'm glad too," replied his pastor. "I only wish every parent would come and bring their children. I enjoy the 'little people,' and Jesus loves then all."

"I know," said Mike. "That is what I learned in Sunday school, and as you said, 'It was a little boy's food that Jesus used to feed the multitude.' I hope Jesus can use my dollar and quarter today—especially the dime I gave for the orphanage."

"Oh, Mike," Mr. Cox said as he hugged the boy, "Jesus loves you and is proud of you."

"Jesus loves everyone," repeated little Mike to his pastor.

Mike had received more than his usual quarter's contribution. He had received a Sunday full of love—the love of Jesus.

As a last-minute statement to Mike, Mr. Cox whispered to him, "I hope to see you next Sunday. Remember that Jesus said, 'Suffer little children to come unto me.' Don't ever forget to come to God's house on Sunday!"

"I won't," said Mike as he walked away. He was so happy to have been a part of God's service in giving of his money and being in attendance at God's house.

Mount Olive College

A SALUTE TO DR. HILDA FAYE OWENS FOR CHRISTIAN SERVICE TO THE FREE WILL BAPTIST CHURCH

(The following article is a salute to Dr. Hilda F. Owens who has given her total professional career to Christian service for the Free Will Baptist Church at Mount Olive College-News Bureau, Mount Olive College).

Hilda Faye Owens was born in Fountain, North Carolina to the late Floyd Curtis and Essie Lee Owens. She was brought up in the Aspen Grove Free Will Baptist Church with her sister, Mrs. Emily Owens Langley and two brothers; Lynwood Owens and the Rev. Guy Owens.

After graduation from high school, she attended East Carolina University and received a BS degree with a major in education and a minor in psychology in 1960.

She graduated from East Carolina in 1965 with an MA degree in Educational Administration, concentrating in Counseling.



Dr. Hilda Owens, left, entertains then, Attorney General Robert Morgan, right, while visiting Mount Olive College, Founder's Day, 1971. Mr. Morgan is now serving as a United States senator from North Carolina.

Accepts Position at Mount Olive College

In 1965 she accepted a position as a women's counselor in the Mount Olive College dormitory. In 1966 Hilda was named Director of Counseling Services at the College and remained in this position until 1971.

During this time she returned to college for institutes and summer sessions at the University of Louisville in 1967 and the University of North Carolina at Chapel Hill in 1968.

In 1971 Hilda traveled to Tallahassee, Florida to pursue a PhD in Higher Education Administration at Florida State University which she received in 1973. While in Florida she served in numerous internships and practicums for the State University System of Florida.

Return to Mount Olive College

Upon her return to Mount Olive College in 1973, Dr. Owens became Dean of Students, a position she has filled until her recent resignation. Her future plans will be released at a later date.

Bestowed Many Honors

Through her academic and professional life, Hilda has received many honors for her performance.

She is listed in **Outstanding Educators in America** and **Outstanding Personalities of the South.** She received the General Electric Fellow in 1967, NDEA Fellow in 1966 and the Z. Smith Reynolds Fellow in 1962.

In 1971-73 she was awarded an EPDA Junior College Administrative Award (Doctoral Fellowship). She was national finalist in the White House Fellows Program in 1973 and in 1976, named Outstanding Business and Professional Woman of the Year in Mount Olive.

Help in Community Service

Her participation in community d include the Heart Fund, Cancer Soc United Way, Cerebral Palsy Fund others.

She serves on the Executive Boa the Tuscarora Council of the Boy Sc of America.

Organizes BPW

Hilda was instrumental in the foun of a Business and Professional Wom Club in Mount Olive and served as charter president. She has served or North Carolina Federation in sev capacities. She will serve as parlimentarian next year.

Submitted in her nomination Woman of the Year, her nomir commented, ''She has worked hundreds of young people at the Col in her role as teacher, counselor Dean. She has offered friends guidance, and encouragement and had a tremendous impact on the live countless women and men.''



Craig Garvin, left, 1976-77 SGA presi presents a silver tray to Dr. Hilda F. Owens, righ behalf of the student body for outstanding se rendered while Dean of Students at Mount College.

Awarded Tray For Service

In the Awards Day Program closing 1976-77 academic year Hilda presented with a silver tray by Ci Garvin, president of the Stud Government Association, on behalf of student body for outstanding service Mount Olive College.

E CRAGMONT STORY

by Loy Everette Ballard

ontinued from last week's issue)

(Part 4)

e period from 1946 to 1953 may e thought of as the time Cragmont nbly established itself financially n a program of usefulness to the Will Baptist denomination.

e Rev. James A. Evans, assisted by up of friends of the assembly who willing to pledge themselves to dually raise sums from $100 to 0 each, made quick work of ing the $10,000 needed to pay for roperty. Due to their having pressed Sunday schools to use the "camp s" in soliciting weekly gifts to the , and their special annual "camp " the State Sunday School ention had in the bank the first 00, which was duly turned in, to the fund. In only a few weeks the rty was paid for, and a clear deed obtained. Later the Rev. Evans me chairman of the Board of tors of the new institution and dent of the corporation, positions he for several years. Much of the credit uccesses of Cragmont is due Brother s.

re we feel like is a good place to ion a number of people whose s during the early years were rtant to the beginning of Cragmont. e, along with Mr. Evans, were listed special article in **The Free Will st** in 1950, along with their pic- . They were: The Rev. R. B. cer, the first president of the oration and chairman of the first d of Directors, who "tirelessly ed with others in securing the erty, and setting up the first staff of ers." The Rev. Raymond T. Sasser, directed the first state-wide ement for an assembly ground, and lered loudly" (quotation) for it over years of the 1940s; Mr. Fountain or, who, as an able businessman, sound advice to the other promoters served as the first treasurer; and the R. P. Harris, who directed the first erences and aided in many ways. e were especially designated as ends of Cragmont" in the article we referred to. There are many others, men and women, whose early ts would be worthy of mention here. Something about many of these will appear in later articles.

Due to my persistence over the years in preserving clippings and documents regarding Free Will Baptist happenings, I am able to document several important Cragmont events over these early years of the institution.

The Cragmont Board set up the following "Schedule of Assemblies" for 1947, all of which were carried out under directors chosen by the board, except the Ministers' Conference and the Woman's Conference which were directed by persons designated by these organizations:

For intermediates, June 12-15; juniors, June 21-27; ministers, June 27—July 3: seniors, August 4-16; woman's conference, August 18-25; Sunday school officers and teachers, August 25-31. Courses in the Bible. and in activities suited to the various ages were given during each of the scheduled periods. This was the general schedule followed until 1950.

During these years, some rather interesting temporary publications were gotten out by way of mimeograph. One of the most interesting of these was "The Craggy Times," apparently edited by the Rev. R. P. Harris—though no name of the editor is given in the number for June 21, 1946—the number we have in hand. There are a lot of interesting items in this number, which we would like to give here—but space forbids. Among other things we have a list of "Superlatives Selected." This conference certainly went out for superlatives! They chose from the faculty the prettiest, the greatest flapper (That name sure would interest a lot of people today!) the wittiest, the most handsome man, the biggest flirt (it was a preacher!) and the neatest dressed. From the "campers," we have the best-all-round, the most handsome boy, the prettiest girl, the biggest flirt, the wittiest camper, and the neatest. Looking over this list now, and remembering what I have known about several of these people over the years, I can't say that I agree with all the decisions this group of 1947 made. (Please, don't write in and ask for names—they are not being made available.) These observations are given because they reflect a custom followed for most of the youth conferences over the years. Generally there is an understanding that only the names of best campers, most handsome boy, prettiest girl, and the neatest dressed camper are to be published.

In 1948 and 1949 a combined Sunday school and league encampment was held in June, and the State Sunday School Convention and the State Free Will Baptist League Convention each provided one instructor. I do not have the name of the person designated by the Free Will Baptist League Convention, but the Sunday School Convention was represented by the Rev. C. H. Overman.

Perhaps the best evaluation of these first assemblies at Cragmont is given by the Rev. R. P. Harris in the "Craggy Times": "We have been wonderfully blessed by our short stay at Cragmont. To each of you I plead that we carry the joy, preach and Divine fellowship we have experienced here back to our homes and churches."

(To be continued)

SUNDAY SCHOOL LESSON

Continued from Page 12

history, we can see that they failed in this, and that God has punished them for their failure, but the covenant with Abraham still stands. The land of Israel still belongs to the Israelites.

F. In this lesson the Lord admonishes the Israelites to let His Word become a part of their very nature. How can God's Word become a part of one's nature unless he reads and studies it? It is important that we read and study God's Word, so it may shape our very lives.

G. God also told the Children of Israel that they were to teach His Word to their children. Parents cannot shift this responsibility to the school or even the church. All parents are responsible for teaching the Word of God to their children in the home. Are we, as a people, failing in this great responsibility? What will be the results of our failure?

—Selected

L. B. MANNING APPRECIATION DAY

You are invited to L. B. Manning Appreciation Day at LaGrange First Free Will Baptist Church, Sunday, June 26, 1977. Morning services will be held at 11 a. m. with a picnic lunch served at 12 noon.

MISSIONS

(Continued from Page 10)

life in 1972. Later he left to pastor the Gum Swamp Free Will Baptist Church of Route 6, Greenville. The Rev. Humphrey comes to the Home well qualified and very highly recommended for the job as executive director. The Board of Directors and staff of the Home are looking forward to working with the Rev. Humphrey. We feel that he will be a great asset to the Children's Home and to the Free Will Baptist denomination. Let us all give him our full support in order that he may carry on the work which God has given to him.

The Rev. Humphrey was born in Greene County, North Carolina on August 12, 1942. He attended and graduated from Walstonburg High School and was reared in the Spring Branch Free Will Baptist Church where he was a member at the time of his ordination by the central conference in 1966.

The Rev. Humphrey was married to his wife, Linda, in 1962. They now have 2 sons: Todd Anthony, age 8; and Mark Stephen, age 9 months.

The Rev. Humphrey holds the Associate in Science degree from Mount Olive College, Mount Olive, and the Batchelor of Arts degree from Methodist College, Fayetteville. His college degree is in religion with a minor in English, sociology and history.

Churches which he has pastored are Hillsberry Free Will Baptist Church, Clinton; Robert's Grove Free Will Baptist Church, Route 1, Dunn, First Free Will Baptist Church, Smithfield; and Gum Swamp Free Will Baptist Church, Route 6, Greenville.

In our denomination he has served on the Foreign Mission Board, the Cape Fear Conference Ordaining Council, and the State Sunday School Convention Executive Committee.

His community activities have been outstanding also. He has worked with and served as president of the Johnston County Association for Retarded Children. He has been an active leader with the Boy Scouts and served as chaplain of the Tuscorora Council, Boy Scouts of America.

The above are only a few of the achievements and activities in which the Rev. Humphrey has been involved. Let us pray with him that he may cont his good work and maintain his gen love and interest in children as he se as executive director of our Childr Home at Middlesex.

1977 Camp Schedule

CRAGMONT ASSEMBLY, Inc.

Black Mountain, North Carolina

The Rev. and Mrs. Douglas Skinner, Managers

Cragmont opened May 16 and will continue through October 31, 1977. remaining scheduled conferences are as follows:

JUNE 27—JULY 2: CHRISTIAN CADETS CONFERENCE—The Rev. Rod J director-registrar, 300 Fleet Street, New Bern, North Carolina 28560.

JULY 4-9: YOUTH FRONTIER CONFERENCE (YFA, ages 13 and up)—Mrs. ''Ma'' Hansley, director-registrar, Route 4, Box 163, LaGrange, North Ca 28551.

JULY 11-16: YOUTH FRONTIER CONFERENCE (AFC, ages 9-12)—Mrs. D. W. Hansley, director-registrar, Route 4, Box 163, LaGrange, North Carolina 28551

AUGUST 1-6: YOUNG PEOPLES BIBLE CONFERENCE—The Rev. J. B. Sta director-registrar, Route 3, Box 123, Newport, North Carolina 28570.

AUGUST 8-13: WOMANS AUXILIARY CONFERENCE—Mrs. Dola Dudley, dir Mrs. Lillie Mae Sasser, registrar, Route 2, Box 497, Goldsboro, North Ca 27530.

AUGUST 15-20: FAMILY WEEK—Rev. Douglas Skinner, director-registrar, 12 Fork Road, Black Mountain, North Carolina 28711. Phone: (704) 669-7677.

OPEN PERIODS: May 16—June 12; July 17—July 31; August 21—October 31, 1

The open periods are ideal for church groups to assemble for a Church Spiritual Life Retreat. Many churches enjoy such retreats each summer! These time also wonderful opportunities for our church families to stop by Cragmont on vaca and get to know more about the facilities we have at Cragmont and what the needs a

The cost for youth encampments at Cragmont this summer will be $50 (unl change is made later). The registration fee is $7 with the remainder due upon boa the bus. The Woman's Auxiliary Conference will be $50 per person including the registration fee. Send your name, address, sex, age, and registration fee to the reg of the conference you desire to attend. There is no preregistration for the Minis Conference.

Rates: Motel room rates per night: one person, $4; two persons, $6; three sons, $7.50; four or more persons, $9.

Rooms in other buildings: one person, $2; two persons, $4; persons, $5; four or more persons, $6.

Meals: adults, breakfast, $1.50; lunch or dinner, $1.75.



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the free will baptist

I believe God intented man to be free to make his own decisions and to be responsible for the consequences of those decisions. Can patriotism be dangerous?

WEDNESDAY, JUNE 29 1977
AYDEN, NORTH CAROLINA,

EDITORIAL

PATRIOTISM: DANGEROUS?

Samuel Johnson once said, "Patriotism is the last refuge of a scoundrel." His statement refers to radicalism, reactionaryism, or exaggerated imperialism. It addresses persons whose emotional attitudes were and are so dangerous that their allegiance is a liability rather than an asset.

Loyalty and allegiance can be synonymous and are usually positive terms, but the degree of either can make the difference between a virtue and a vice. Urging good government, or whatever, is desirable; fostering love, concern, and patriotic consciousness helps shape the future—even if it's not the shape you would prefer.

Loyalty can be divided, and often is. While one can insist that he is a good citizen and strives to make his community, state, and country a better place to live, he usually courts some selfishness in his campaign. It is not inconceivable that such a person is intent on having things *his* way, the way he has decided is best for all.

Patriotism implies a feeling of oneness and membership in the nation—the fatherland—but some people take devotion too far and become obsessed with persuading everyone to share their convictions. Thus, friendly persuasion becomes mandatory agreement, and good causes give rise to bad ends, perhaps achieved by unscrupulous means.

A classic example of one call to a cause was the Hitler regime. "Conquest is not only a right but also a duty," Hitler said. In his demented fashion he sought to be a savior, but he became a tyrant. He certainly fits Johnson's description of a scoundrel.

Surely there are those who work for causes who are genuine and willing to risk all for the good of their neighbors, their country, and, ultimately, the world. We have no quarrel with conscientious advocates of democracy and "the American way," or with honest-to-goodness spreaders of the light.

Separation of church and state must be practiced. But some patriots and religious leaders, in an attempt to promote their justice and salvation, seek ends and employ means that are diametrically opposed to the principles on which America was built, and, further, on which the Lord built His church. Love is the key.

"We want to be free to exercise our rights! We want to be free to follow our convictions!" No real proponent of the democratic process should want to deprive another of his basic constitutional freedoms. But there are limitations to freedom.

In its original interpretation, freedom meant the "absence of necessity, coercion, or constraint in choice or action." Freedom suggests, but does not guarantee, the unrestricted will to live as one chooses—according to the precepts of the much-abused Bill of Rights. But it does not mean a total absence of restriction. The erroneous interpretation of "no restriction" is where much of the trouble lies.

While the Bill of Rights is not a license to live disorderly, it nonetheless provides protection for all, and affords each citizen his liberties whether we agree with him or not. We should consider this question, brought to our attention by an astute friend: "Are you free to do what you wish only as long as I accept it as right or proper?" Agreement is not the issue; the right to do something is. And the judgment of what is right rests with God, not with man. All men are sinners—and lost—except by His grace.

The way one conducts himself is important. Even religion, practiced injudiciously and to the point of extreme criticism, can be wrong. Notice the word, *religion*. Religion is not necessarily *Christianity*. Who among us is without fault? We can reflect upon the Pharisees as Christ admonished them in Matthew 23:28: ". . . ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." We must remember that all religious people, however pious, *are not Christians!*

If a summation is wanted: some religionists, in a noble effort to accomplish worthwhile goals for the betterment of society, become demagogues—the "scoundrels" in Johnson's quotation. In that respect, a person can hide under the cloak of patriotism or Christianity, cast unfavorable influence on others, and, at the same time (and under the same cloak) hide a multitude of his own sins.

Cover Photo by Harold M. La



Tommy Manning
Editor

the free will baptist

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"SKETCHES" OF RELIGION IN AMERICA



Elias Hutchins

Elias Hutchins In North Carolina
by Edmundo G. Gonzalez
and
Reverend L. S. Joyner

ias Hutchins was not from North Carolina, but from New nd, Maine. He was ordained an elist in February 1824, by the Free-Baptist denomination founded by min Randall. Rev. Elias Hutchins an itinerary in North Carolina in and a very interesting spondence with a Free Will Baptist North Carolina—Elder Jesse Heath. ins wrote in his North Carolina script journal:

Freewill Baptists of North na, it is supposed, were originally ndants from the General Baptists in nd, and their history can be traced to about 1762. In about 1764, two st preachers from New Jersey eeded in proselyting the most of the churches in North Carolina to the peculiarities of Calvinism. A mere handful, however, with two or three preachers, retained their former free-will sentiments, and endeavored to maintain their ground, although they had to encounter severe opposition. Their discouragements were very numerous, and, for many years, their prospects were truly of a gloomy character. For nearly sixty years, they stood by themselves, and gained but little ground. But, after passing through various conflicts for the space of time just mentioned, they providentially heard of the Freewill Baptists of the North, with whom they commenced a correspondence in 1825. Since that time, much of their opposition and many of their discouragements have subsided—very interesting revivals have taken place among them."

From a Freewill Baptist Quarterly, Vol. VIII, 1862, pp. 286-7:

"Of the few preachers who remained faithful, despite the great defection, Elder Parker seems to have been decidedly the ablest and most abundant in labors. The organization of several churches is ascribed to him. William Fulker seems to have been his contemporary. Fulker died after a long pastorate in one of the oldest churches in 1779." William Winfield came after him till the conversion of James Roach in 1792. It is said that upon Roach fell the mantle of Parker. These men and their co-laborers maintained the cause till prosperity came. In the years from about 1830 to 1840, the Free Will Baptists of North Carolina had overtaken in prosperity the Calvinistic Baptists, their boastful and arrogant opposers, not to say persecutors. But Free Will Baptists were facing two divisions: A defection of preachers and churches to Campbellism. Next, in 1853, the discussion about Masonic and other secret societies. Two conferences appeared and both claimed to be the original. These churches never established periodicals or weekly publications, but some had subscribed to the **Morning Star**, a northern publication of Freewill Baptists, but discontinued this relationship because of the anti-slavery discussions. Old aquaintances of Rev. Hutchins who corresponded with him, urged him to send "the North preachers of the right kind." Pro-slavery men.

Correspondence between Freewill Baptists of the North and South was terminated by the action of the General Conference of Northern Freewill Baptists in 1839. In 1819, North Carolina Free Will Baptists had a dozen churches and 512 members in aggregate. When Mr. Hutchins visited North Carolina in 1829, there were 26 churches with a membership of 1232, having increased since 1825 from 19 churches and 730 members.

There was another conference in correspondence with North Carolina Free Will Baptists. This Conference was located in South Carolina. These churches were dismissed from the North Carolina Conference in 1831 for the purpose of forming the new one. In 1849, twenty years after Mr. Hutchins

had visited this region, the South Carolina Conference had nine churches and a membership of 305.

"At first all these churches in the Carolinas were, like the General Baptists of England, close communionists. But in later years they have, we have no doubt, become fully free communionists, for we find in the minutes of a conference, several years ago, they voted to lay aside the restriction for one year, and even a year or two before Hutchins visited them."** At one Conference the following resolution had passed:

"Resolved, that the liberty of conscience in communion shall be granted; that is, if any that are in good standing amongst the different denominations shall make application, they may be admitted to eat and drink with us." **

In 1850, in the State of Alabama, Pickens County, an association of General, or Freewill Baptists, was formed. This association was making some progress as late as 1856. By then it had left off the "General" part of its name. It was said that the articles of faith were throughly free-will and free-communion. Ellis Gore, the minister believed to have been the leader of this movement, in his circular letter shows by his remarks that he has thought to the bottom of the communion question.

" 'The spirit of close communion,' says he, 'is the spirit of Popery.' Popery makes the Roman Catholic church the only gospel church on earth; close communionists make their church the only gospel church on earth. Popery makes its rules of doctrines and usages an infallible guide to which all must conform; close communionists do the same. Close communionism is illiberal and exclusive in its tendency, and we think it is high time that every obstacle to the efficient combination of the entire energies of the whole church of Christ should be removed. We are one body and one bread in Christ; children of the same spiritual Father; and may the fire of God's love be kindled and continue to burn in our hearts until it shall consume and utterly destroy every barrier which separates his children—until the 'watchmen **shall see eye to eye** and lift up their voices.' " **

In 1856, Hutchins had a letter from Ellis Gore. In this letter he replied to information concerning Freewill Baptists of the south, by mentioning an association in sympathy with his sentiments in Tuscaloosa County, Alabama.

**Freewill Baptist Quarterly, Vol. 1862, p. 288

WESTSIDE FREE WILL BAPTIST CHURCH

by Marlene J. Everett

"Oh! What a Wonderful, Wonderful Day, Day I Will Never Forget—Heaven Came Down and Glory Filled My Soul."

These are the words that kept echoing in my heart as we were leaving Eagles Nest Campgrounds, Monday night, June 13, 1977. It was a night that will surely be remembered by the forty persons who attended the first baptismal service of the newly organized church. Five candidates were baptized by the pastor, the Rev. Reb Lancaster: Mr. Harry Love (transferee by letter), Miss Debbie Braxton (profession of faith), Mrs. Edna Hill (rededication of profession of faith), Shelly Love (profession of faith), and Amy Love (profession of faith). The baptismal service was followed by an ordination service for two new deacons to serve on the deacon board, (Harry Love and George W. Winborne). The observance of the Lord's Supper brought to the climax a very inspirational service. The lovely setting of the Chapel in the woods at Eagles Nest made God's love and His presence more real to us as sounds of nature abound all around us. These were the first ceremonies of the kind in the history of Westside Original Free Will Baptist Church of Kinston, which was organized by the Eastern District Executive Committee of the North Carolina Conference, May 3, 1977. It was also the first such services that the pastor, Reb Lancaster, had officiated. It was the first night of the vacation Bible school at the church. Mrs. Lucille Holland, youth chairman, was Bible school director. After the opening prayer, pledges, and songs, the program was turned over to Mr. Lancaster who gave a brief lesson on the importance of these ceremonies in our church and followed each ceremony with illustration. Such a beautiful beginning for the first night of the first Bible school in the history of our church. The evening service was climaxed with refreshments by a camp fire where participants enjoyed roasting marshmellows.

The week-long Bible school was climaxed with a walk-a-thon, Saturday morning, June 18, at 8 a. m., missions. The members started out ten-mile hike that ended at Fair Recreation Center for a weiner roas total of $375 was received for miss by the twenty persons who walkec commencement exercise followed Sunday evening with the whole E school participating.

On Sunday morning, May 22, our high school and junior college gradu were honored during the mor worship service following a contine breakfast on the patio. The high sc graduate, Debbie Braxton, presented a beautiful white Bible silver trim, and the two junior col graduates, Teri Holland and Tar Beard, were presented a beautiful s cross necklace for recognition of t achievements. Mr. Charles Lancas deacon, delivered a very inspiring challenging message in honor of graduates. A reception was held in t honor following the evening service.

On Monday, May 23, a pig pickin' held on the lawn at 2813 Murray Road (temporary location of church honor of our pastor and his new br the Rev. and Mrs. James Reb Lancas More than seventy persons attenc Special guest were the Dixie Me Boys and their families, the Taylor fa (Mrs. Lancaster's family), Mr. and M Bill Mason, Mr. and Mrs. Demp Parks, and Hulon Whitehead from Kinston First Free Will Baptist Chu The honored couple was presente pewter tray with the engraving, " Rev. and Mrs. Reb Lancaster, West Free Will Baptist Church, May 1977," by Youth Chairman, Mrs. Lu Holland.

On Tuesday night, June 7, 19 thirty-three of the forty-one Sun school members of the church atten their first Lenoir County Sunday Sc Fellowship at Hugo Free Will Bap Church. After a delicious meal an program of beautiful and inspi

(Continued on Page 16)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

estion: I have read a rather con-ng testimony of a person whom I lht correct in his view that ad-es of capital punishment were erers. How can one believe both in olden rule and capital punishment?

swer: By believing in the word of as we are required in it to believe. Bible, the Word of God, is the final rity on this and all such questions. don't believe it we are doomed to s eternal judgment. "He that veth on the Son hath everlasting life: he that believeth not the Son shall ee life: but the wrath of God abideth m" (John 3:36); compare "In the nning was the Word, and the Word with God, and the Word was God" n 1:1); "He that believeth on him is ondemned: but he that believeth not ndemned already, because he hath believed in the name of the only tten Son of God" (John 3:18); "Thy have I hid in mine heart, that I t not sin against thee" (Psalm 11); "For the word of God is quick, powerful, and sharper than any two-d sword, piercing even to the ing asunder of soul and spirit, and he joints and marrow, and is a erner of the thoughts and intents of eart" (Hebrews 4:12).

y opinion, yours, nor all the other ons held by any are worthless in the ion of such problems unless they in harmony with what the word of has to say on that subject being idered.

ere are some the Bible has to say on subject of capital punishment: oso sheddeth man's blood, by man his blood be shed: for in the image od made he man" (Genesis 9:6). places the responsibility to keep a abiding society upon man himself. Bible furnishes him the rules by h this is done. The above Scripture o exception to the rule. He calls the ers of the law shepherds like He the priests. He tells us to obey the iffs and governors on the grounds they are not wielding the sword in

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Romans 13:1-4). The Bible tells us that no one can take such power himself but that it is given of God. In our country God overrules to the end that we have political officials such as we are. When we vote for an officer we vote for the one we think will fulfill our purpose. When he comes into his office of authority he is responsible to us and to God to fill his place, first as God's word directs and also as the combined sentiment of the people that elected him requires.

When Israel became corrupt and placed in office corrupt men God blamed both and brought both under judgment. When they became delinquent and began doing like we have been doing in recent years, protected criminals and brought hardship on themselves, God warned them through prophets over and over again until their ways became so adverse to Him and His teaching that He allowed His enemies to take them captives.

He tells us, the church, that when we do that "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Revelation 3:5). Then for those who profess but fail to obey He says "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:16, 17).

Does this not fit some of the shepherds (officers of the law) responsible to look after the welfare of the law abiding citizen? "Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened" (Zechariah 11:17).

I recently read a report that indicated that certain senators and congressmen instead of being present in their place of duty were spending lavishly on themselves and certain employees under them as they make extravagant trips abroad. No wonder that they who are criminals pass the kind of legislation that protects criminals and severe on the life of the one who is a law-abiding citizen and seeks to gain justice for all.

Dr. L. T. Talbot has printed a question and the answer on it in his book **Bible Questions Explained** that should give us light on this subject as follows:

"Question: I was recently on a jury to try a man for murder. Although I was convinced that the man was guilty, yet I voted against capital punishment, because I could not see such a course to be in harmony with Christian principles. Was I right?

"Answer: No; you were not. You were very wrong. You were very seriously wrong. The law of capital punishment was not a part of the Jewish law at law. It antedated the Law of Moses by 1,000 years. It was one of God's fundamental, governmental laws, as recorded in Genesis 9:6, 'Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.' The law has never been modified or abrogated. Moreover, it is plainly reiterated in the thirteenth chapter of Romans, where God is speaking of the responsibility of **rulers**. The state not only has a right to put a murderer to death; it has no right to let him live. God put government in the world to restrain sin. In His sight it is a terrible thing to take a life. To be sure, it is civil government's right to execute the extreme penalty; most certainly not the right of the mob. But God will hold governments responsible for the administration of justice in the world. Every civil officer is "the minister of God to thee

(Continued on Page 15)



SUNDAY, JULY 3
Scripture Reading—Ephesians 4:32

PLEASUREABLE COOPERATION

The small boy was drawing his still smaller neighbor along the walk in his little wagon. He looked up beaming when a watchful face appeared at the doorway. "I'm trying to make Janie happy, Aunt Mary."

"What a beautiful spirit for the child to have!" exclaimed the admiring aunt. But presently it seemed to her that the boy's effort was not very successful. Wee Jane was evidently afraid to ride and was trying to climb out of the wagon and draw it herself.

"She doesn't like riding, Bobby!" explained the aunt.

"But I want to draw the wagon myself; I want to make her happy doing the things I like to do."

The same spirit lies at the root of much that we like to call kindness to other.

PRAYER THOUGHT

Do we always try to have our way regardless of the other person's feelings? The Scriptures say, "Do unto others as you would have them do unto you."

MONDAY, JULY 4
Scripture Reading—Malachi 4:2, 3

"MY SUN!"

One windy day, I visited a girl, kept at home by a lame hip. Her room was on the north side of a bleak house. "Poor girl," I thought, "what a cheerless life is yours."

"You never have any sun," I said; "not a ray comes in at these windows. Sunshine is everything. I love it!"

"Oh," she answered, with the sweetest of smiles, "my sun pours in at every window and through every crack."

I looked surprised.

"The Sun of Righteousness," she said softly. "Jesus—He shines in here, and makes everything bright to me."

PRAYER THOUGHT

Though we may have handicaps we can see the light throw the "Sun of Righteousness," Jesus Christ our Lord.

TUESDAY, JULY 5
Scripture Reading—Matthew 24:14

WIN YOUR FRIEND

Frances Ridley Havergal once told of an experience she had: "During a summer visit just after I had left school, a class of girls about my own age came to me a few times for an hour's singing. Sometimes I accompanied them afterward down the avenue; and whenever I met any of them, I had smiles and plenty of kindly words for each. A few years afterward, I sat at the bedside of one of these girls. She told me how she used to linger in the avenue on those summer evenings, longing that I would speak to her about the Saviour. But I never did. And she went on without the light and gladness which it might have been my privilege to bring to her life. God chose other means. But she said—and the words often ring in my ears when I am tempted to let an opportunity slip: 'Ah, Miss Frances, I ought to have been yours!' "

PRAYER THOUGHT

How often we miss the opportunity to speak to someone about the Saviour! Some poor soul may be eternally lost because of our neglect.

WEDNESDAY, JULY 6
Scripture Reading—Matthew 6:2

SAID DR. WILL MAYO:

"I have seen patients that were dead by all standards. We knew they could not live. But I have seen a minister come to the bedside and do something for him that I could not do, although I have done everything in my professional power. But something touched some immortal spark in him and in defiance of medical knowledge and materialistic common sense, that patient LIVED!"

The Mayo Brothers, Doctors Will and Charles, were founders of the world-famed Mayo Clinics. "We're making more money than two people have a right to," said Dr. Charles to his brother. Then they began to disperse, with a generous hand, of their earnings in cooperating the great Physician, Jesus, in w away tears of sorrow and suff from tear-dimmed eyes!

PRAYER THOUGHT

How wonderful to realize the p of God above all professional po Thank God for our Christian do the world over.

THURSDAY, JULY 7
Scripture Reading—Exodus 13:

A GUIDE WHO KNOWS THE WAY

In Pennsylvania there is a s one hundred and twenty feet erected to William Penn the fou When the birds are taking their f to the sunny South, a great many birds are found at the base of statue. The reason for this is birds flying in the darkness are a strike against the statue and s themselves. Examination of the birds has shown the birds that this sad fate are the young ones have never taken the journey be Older birds who have taken journey before, know about th stacles and know to avoid them. this teaches us the necessity of ha a Guide who knows all about the we are taking and who is able to us safely to our journey's end.

PRAYER THOUGHT

We would hire a guide to lead us African jungles or to ascen mountain. Why are we so car about our journey through life?

FRIDAY, JULY 8
Scripture Reading—Genesis 28:

PREACHER'S KIDS

Pity the P. K.'s, the preach kids? Nay! Rather thank God them! Said Albert Edward Wigg "Preachers' children are among most fortunate in the world. twelfth of all the persons liste *Who's Who in America* are childr ministers!" The following parsonage products: Louis Ag George Bancroft, Henry W Beecher, Henry Clay, Jona Edwards, Ralph Waldo Emer Oliver Wendell Holmes, Ja Russell Lowell, Samuel F. B. M Francis Parkman, and Ha Beecher Stowe. The parsonage contributed to the birth of our na

o its upbuilding. John Hancock, signer of the Declaration of endence, was a minister's son. aniel Greene, a general of the lution, was the son of a Quaker her. A. C. Muhlenberg, first er of the first congress of a new- nation, was a preacher's son. row Wilson, too, was a ster's son. Herbert Hoover's er was a Quaker preacher. Six ster's daughters have been st ladies of the land!' Our hats off preachers' kids!

PRAYER THOUGHT

t, some of our most honorable s were not preachers' children. of us has the same opportunity with God's help we should do our

SATURDAY, JULY 9

ipture Reading—Proverbs 22:1

WHOM GOD LOVES BEST

en the small daughter of the nguished sculptress, Sally James um, was asked which child was nother's favorite, the little girl, rding to Francis Newton in *This* , promptly replied: "She loves ny best because he's the oldest; she loves Johnny best because the youngest; and she loves me because I'm the only girl!" It d be difficult to find anything n could more lucidly explain s all-enveloping love for His ren. No matter to what heights ave risen or to what depths you fallen, God loves you best use of some characteristic onal quality which, while it may e apparent to your fellowmen, is n and cherished by your enly Father.

PRAYER THOUGHT

es your heavenly Father find it ult to cherish a personal quality ours? Maybe you should try to ire a good quality.

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kind word is never lost. It keeps on and on, from one person to ner, until at last it comes back to you .

—Anonymous

the unmitigated TRUTH

by the Rev. R. P. Harris

THE SOUL THAT FEARS GOD

Scriptural basis: ". . . To day if ye will hear his voice, harden not your hearts" (Hebrews 4:7).

The possibility that one may indeed harden his heart is suggested in our text. A person who hardens his heart is one who has heard the truth preached but decides not to heed it, at least, not for the time being. The reason for this delay may be charged to a lack of reverence and respect in the fear of God. "The soul which is roused and convinced if sin fears God"—Saphir. The business of the Holy Spirit is to create the fear of God; but, if the soul rejects the influence of the Spirit, he hardens his heart and blocks his mind so that the truth cannot come through.

God has chosen to save people through the foolishness of preaching; but the ears must give place to hearing. It is one thing to witness the preaching of God's Word, and it is another thing to hear; because, if one hears, he cannot deny the witness. Many church members are witness to the preaching of God's Word—some are even terrified by the demands of the Word upon their lives—but they become hardened against commitments to it because of their love for things pertaining to the world, and the things of the flesh.

The hardening of the heart is a serious threat to one's chances to enter God's rest. The gospel is preached, not only to reach sinners and turn them to God, but also for the edification, and the preparation of the Saint for sainthood.

God does not stop preaching to us the moment we are saved: The most profitable processes in our lives—after the New Birth—is that of growing up in the Lord. The birth of a physical child comes before he can enter the processes of growing up and adapting himself to the world around him. The same truth prevails in the spiritual realm. There are many hindrances to both the physical and the spiritual growth into manhood. Sickness, disease, accidents, and other complications hinder us physically; rebellion to God, sinful conformity to the world, the flesh and the pride of life, as well as vain glory, are some of the reasons men harden their hearts, and have no fear of God.

God, in His Holy Word (Isaiah), tells us that there will be a famine in the land, not necessarily a famine of food, but a famine of hearing the Word of God proclaimed. There have been times when men, women, and even children had a hunger for hearing God's Word preached. Around the turn of the century, some of God's preachers were begged to preach one sermon after another. so hungry were the people to hear the gospel proclaimed. The story of God's mighty acts have been revealed by such great men of God as the Revs. C. H. Spurgeon, D. L. Moody, George Truett, and others. Men who had been drunkards, men who had led a loose, unchased life, and men who had robbed their fellowmen were sincerely converted and would sit and listen to the gospel until the minister was obliged to quit preaching and go home for rest. Many times a preacher would deliver three sermons in a row, so urgent were the needs felt for God's Word.

In our day, a fifteen minute sermon is about all the average congregation wants. If the minister goes past thirty minutes of preaching, he will get some serious complaints. Besides the length of the sermon, many of our church members think nothing of cutting out some of the sermons to go fishing, visiting, farming and gardening, or just sleeping and relaxing, spending their time in effortless participation in what ever they wish to do.

I believe God is the same now as He has always been, and, I believe, if men will begin to pray and put action in their prayers, revival will come again. There was a time in New York City when there was a prayer meeting in every section of the city. Men would leave their business or cut out from wherever they happened to be and join their comrades in a special prayer period. There was one faithful Christian man who led this movements. It took him many months of persistence, but eventually the idea caught on and men began to call on the name of the Lord.

Mount Olive College

ATHLETIC AND TEACHING APPOINTMENTS AT MOUNT OLIVE COLLEGE

The appointment of Bradford C. Mitchell of Sumter, South Carolina, and Lalon E. Jones of Raleigh to joint appointments in the student affairs and academic departments of Mount Olive College were jointly announced today by Dr. Hilda F. Owens, dean of students, and Dr. Wayne H. Wiley, dean of the College.

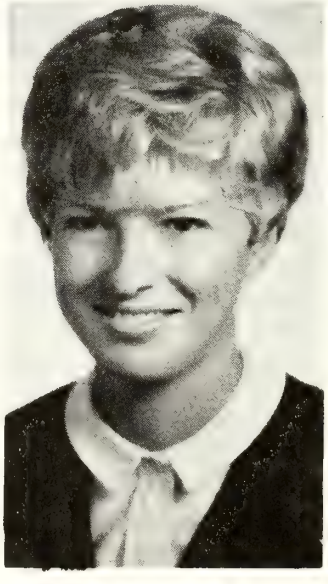


Mr. Mitchell will assume duties on August 1 as the athletic director, men's basketball coach, golf coach, and will teach in the area of health and physical education. Although Mr. Mitchell is a native of Indiana and coached and taught there until 1974, he comes to Mount Olive College from the position of director of athletics, basketball and golf coach at the University of South Carolina at Sumter.

Mr. Mitchell attended Wabash College and holds BS and MA degrees in physical education from Ball State University in Indiana. He is presently pursuing advanced graduate studies as his schedule permits.

Members of the United Methodist Church, Mr. Mitchell and his wife, the former Marjorie Garringer, their two children, who are ages fourteen and three, and his mother plan to move to Mount Olive in late July. He is also a member of the Sumter Lion's Club and has been active in other community activities. Mr. Mitchell has a special interest in Civil War history and enjoys golf as a hobby.

Miss Jones will assume duties on August 17 as director of intramurals, women's tennis coach, and instructor of health and physical education. A native of Sampson County, Miss Jones holds a BS degree in health and physical education from East Carolina University and a Master of Education degree from the University of Virginia.



Miss Jones comes to Mount Olive College after having had six years of successful teaching experience in health, physical education, driver education, and successful coaching experience in basketball, softball, and tennis with the Brunswick County Schools in Virginia.

Her church affiliation is with the Southern Baptist denomination and she lists her hobbies as sewing, decorating, and tennis.

In making the announcement, Owens and Dr. Wiley commented, are extremely pleased to announce appointment of Mr. Mitchell and Jones to the College staff and we be that their services will permit u expand and improve our athletic intramural programs and our co offerings in health and phy education. Their services, in additi the capable performances of Larry who will continue to coach men's te and who will also coach wom basketball next year, should r available for our students and spect the most comprehensive and program yet at Mount Olive College.'

NEW DEAN SELECTED AT MOUNT OLIVE COLLEGE

The selection of Dr. Evelyn Ann M of Richmond, Virginia, as new dea students at Mount Olive College announced today by Dr. W. Burl Raper, president of the College.



Dr. Mayer was one of over fift plicants reviewed by the faculty s committee headed by Frank Harr College chaplain. Final selection w joint decision of Dr. Raper anc Student Affairs Committee of the Bo Trustees at Mount Olive College Mayer will assume duties by August

A native of Mifflin, Pennsylvania Mayer is currently engaged in doctoral study and teaching at Vi Commonwealth University in Richmo

. Mayer received a BS degree in h and physical education in 1961 Lock Haven State College in Lock n, Pennsylvania.

1965 she earned the MEd degree in ance and counseling from Ship- burg State College at Shippensburg, sylvania.

1971 Dr. Mayer graduated from the ersity of Virginia with the EdD ee in counselor education and higher ation administration. Results of her oral dissertation in the area of ent life were published in 1972.

he has previously held posts in ent personnel services and general ge administration at Shippensburg e College, University of Virginia, msburg State College in Blooms- , Pennsylvania, and Longwood ge in Farmville, Virginia. In addition er positions as an administrator, Dr. er has served as teacher and selor.

United Methodist, Dr. Mayer holds essional memberships in the National ciation of Women Deans, Counselors Administrators, the American onnel and Guidance Association, and Southern College Personnel ciation. She is a member of the a Sigma Tau sorority.

1975 Dr. Mayer was named to tstanding Young Women of rica.''

oncerning her new position, Dr. er commented, ''My philosophy of cation is based entirely on a student- ted, developmental approach.

To provide academic instruction and ent services without individual ern and Christian foundation is not in accord with our responsibility as ators. When we combine pro- onal training and experience with caring and respect for those with m we work, then a truly worthwhile cational experience can result,'' she d.

on announcing the appointment of Mayer to the dean of students ion at Mount Olive, Dr. Raper mented, ''We are pleased to have Mayer join our College family. Her llent training and wide experience o her to make a distinctive con- tion to the leadership of the student rogram that has been established at nt Olive College.''

MOYE LIBRARY GIFTS

Gifts to Moye Library, Mount Olive College, during the month of May, 1977, totaled $463.00 and are as follows:

In Memory of

Ernest T. Barnes by Mr. and Mrs. James B. Hunt, Lucama

Mallie G. Barnes by Mr. and Mrs. James B. Hunt, Lucama

Gloria Batchelor by Mrs. Emma Wooten and family, Farmville

Mrs. Annie Heath Batten by Dr. and Mrs. W. Burkette Raper, Mount Olive

Miss Susan Belcher by Mrs. Daisy Owens, Elm City; Mrs. Effie Webb, Elm City

Mrs. Druzilla Burgess by Intermediate Class of Pleasant Plain Free Will Baptist Church, Selma; Mrs. James (Pete) Hatcher, Selma

Charles Leigh Cox Jr. by Mr. and Mrs. Glenwood Brogden, Mount Olive; C/O Mr. Marion Brogden, Mount Olive

Charles Leigh Cox Jr. by Mr. and Mrs. Bryce H. Ficken, Mount Olive; Miss Sharon Brogden, Mount Olive

J. Noble Crumpler by Mrs. Felton Watson, Kenly; Woman's Auxiliary of Kenly Free Will Baptist Church, Kenly; Mr. and Mrs. Avery Sasser, Kenly

Adrian Dail by Mr. and Mrs. Preston K. Sutton, Mount Olive

Dona P. and Wiley R. Davis by Mr. and Mrs. C. H. Baker, Kenton

Aubrey ''Pete'' Dilday by A. B. and Ella Willoughby, Ahoskie; Mrs. O. E. Willoughby and family, Ahoskie; Lloyd, Mary Lou, and Thelma Dilday, Ahoskie

Troy B. Dilday by A. B. and Ella Willoughby, Ahoskie; Adult Choir of Hickory Chapel Church, Ahoskie

Ralph L. Ethridge by Mr. Nathan Reynolds, Goldsboro; Mrs. James T. Worrell, Goldsboro; Mr. Gary F. Barefoot, Mount Olive; Mr. and Mrs. William L. Warren, Goldsboro; Mr. and Mrs. Robert Martin, Mount Olive

John F. Fornes by Harvey and Marie Whitford, Vanceboro

Mrs. Elizabeth A. Herring by Mr. and Mrs. Preston K. Sutton, Mount Olive

Mrs. Lynette Holt by Mrs. Ruby Eubanks, Kinston; Mr. and Mrs. Leslie Waters, Ayden; Mr. and Mrs. Elwood McLawhorn, Ayden; Mr. and Mrs. Ernest Carraway, Ayden; Mr. and Mrs. Zelbert Cox

Mrs. Susanne H. Hooks by Miss Louise Edgerton, Pikeville

Gladys Dail Hudson by Mr. Alton E. Dail, Charlotte

Nellie Whitley Humphrey by Mr. and Mrs. W. K. Glover, Dover; Dr. E. Lee Glover, Silver Springs

Mrs. Will Humphries by Miss Verdie Davenport, Deep Run

Mrs. Minnie Ireland by New Bethlehem Free Will Baptist Church Ladies Auxiliary, Mrs. Celia Whitford, Grantsboro

Alline S. Jeffords by Mr. and Mrs. Irwin Rowe, Pikeville

Rayford Louis Lee by Mr. and Mrs. Ernest M. Allen, Four Oaks; Dr. and Mrs. W. Burkette Raper, Mount Olive

Wade Lucas Sr. by Mr. and Mrs. Stanley Jenkins, Kinston

Arthur L. Padgette Jr. by Mrs. Katherine F. Barfield, Mount Olive

Mrs. Alma N. Poythress by Mr. and Mrs. James B. Hunt, Lucama

Mrs. Bettie Richardson by Mr. and Mrs. Avery Sasser, Kenly; Mrs. Lola Little, Kenly

Mrs. Effie Wall Scott by Intermediate Class of Pleasant Plain Free Will Baptist Church, Mrs. James (Pete) Hatcher, Selma

Pryor Sillmon by Mr. and Mrs. James B. Hunt, Lucama

Virginius Williams by Gary F. Barefoot, Mount Olive

In Honor of

Mrs. Roney B. Bunn Sr. by Mr. and Mrs. James B. Hunt Sr., Lucama

Mrs. Dallas Grady by Sarecta Ladies Auxiliary, Mrs. C. D. Brock, treasurer, Kenansville

The Rev. and Mrs. John Rayford Lee by Mr. and Mrs. Ernest M. Allen, Four Oaks

Gifts

North Carolina Free Will Baptist Woman's Auxiliary Convention, Mrs. Raymond T. Sasser, treasurer

Nothing causes a more interesting argument as much as two ignorant people who believe they are discussing the same subject.



RELIGIOUS CONTRIBUTIONS FOR MAY, 1977

Total $22,389.38

Albemarle Conference

Hickory Chapel	$ 215.00
Malachi's Chapel	115.00
Mount Tabor	110.00
Mount Zion	135.00
Auxiliary Convention	117.43
Union Meeting	20.70
Shiloh	73.00
Union Chapel	233.32
Total	$1,109.45

Blue Ridge Association

Cedar Hill	$ 18.58

Cape Fear Conference

Bethel	$ 55.00
Casey's Chapel	329.65
Christian Chapel	100.00
Goldsboro	20.00
Happiness Mission	50.00
Hopewell	10.00
Johnston Union	25.41
Lee's Chapel	800.00
Mount Olive	10.00
Auxiliary Convention	48.26
Oak Grove	200.00
Palmer Memorial	20.00
Powhatan	150.00
Riverside	220.00
Robert's Grove	120.00
St. Mary's Grove	103.06
Shady Grove	503.00
Smithfield	10.00
Smyrna	10.00
Steven's Chapel	100.00
Tee's Chapel	613.25
Wooten's Chapel	127.00
Total	$3,624.63

Central Conference

Aspen Grove	$ 210.35
Ayden	55.00
Black Jack	1,344.46
Community	141.00
Cedar Grove	75.00
Daniels Chapel	335.00
Dawson's Grove	20.00
Edgewood	191.00
Elm Grove	20.00
Free Union	275.00
Friendship	745.40
Greenville	11.50
Grimsley	107.68
Gum Swamp	496.50
Harrell's Chapel	45.00
Howell Swamp	23.00
Hickory Grove	116.10
Hugo	38.00
Hull Road	46.00
King's Cross Roads	1,054.70
LaGrange	20.00
Little Creek	20.00
Marlboro	45.00
Ormondsville	35.00
Otter's Creek	50.00
Owen's Chapel	145.34
Peace	317.50
Auxiliary Convention	42.41
Laymen's League	292.45
Reedy Branch	175.00
Rocky Mount	85.00
Rose Hill	70.00
Rose of Sharon	125.00
Spring Branch	100.00
Sweet Gum Grove	120.00
Tarboro	120.00
Williamston	18.81
Winterville	233.88
Total	$7,366.08

Eastern Conference

Arapahoe	$ 9.00
Bethlehem	400.00
Beulaville	40.00
Bridgeton	2.00
Cabin	100.00
Christian Chapel	350.00
Core Creek	152.
Crab Point	15.
Davis	2.
Deep Run	99.
Folkstone	40.
Friendship	47.
Grant's Chapel	25.
Gray Branch	100.
Hillsberry	50.
Holly Springs	302.
Jackson Heights	2.
Juniper Chapel	50.
Kinston	82.
Lanier's Chapel	10.
Memorial	31.
Mosely's Creek	20.
Mount Zion (Onslow)	3.
Mount Zion (Pamlico)	100.
Miscellaneous	10.
Auxiliary Convention	5.
New Bethlehem	50.
New Haven	41.
Northeast	48.
Oak Grove	155.
Otway	30.
Pilgrim's Rest	35.
Reunion Chapel	100.
Rock of Zion	225.
Rooty Branch	100.
Sandy Plain	359.
Sarecta	340.
Smith's New Home	10.
Smyrna	75.
Snead's Ferry	45.
Sound View	27.
Spring Hope	107.
St. Mary's	140.
Trent	90.
Vanceboro	200.
White Oak Grove	1.
Wintergreen	11.
White Oak	15.
Total	$4,237.

Pee Dee Association

Beaverdam	$ 25.
Auxiliary Convention	62.
Total	$ 87.

Piedmont Conference

Cathedral	$ 105.
East Rockingham	89.
Durham	50.
Total	$ 244.

Rockfish Conference

Mount Moriah	$ 100.
Roan's Chapel	50.
Total	$ 150.

tern Conference	
nes' Hill	$ 200.00
k Jack Grove	200.00
ch Chapel	120.30
ary	375.00
ett's Chapel	81.66
d's Chapel	79.00
Spirit Mission	25.00
Union	300.00
nont	203.75
ndship	205.00
y Springs	9.00
y	100.00
e Rock	280.00
sh Swamp	60.00
o	140.00
liary Convention	29.73
h Fellowship	25.00
Sandy Hill	50.00
Level	5.00
y Grove	41.50
sant Grove	137.85
sant Hill	288.25
sant Plain	50.00
's Cross Roads	51.50
k Springs	43.57
ebud	5.00
na	50.00
rron Acres	150.00
ng Hill	220.00
cil's Chapel	149.31
Mary's	582.56
ey Creek	75.00
ty	350.00
n Chapel	95.03
n Grove	180.00
y (Durham)	10.00
son's Grove	85.00
on	50.00
tal	$5,104.51

wide Bodies	
iary Convention	$ 238.42
ellaneous	110.79
tal	$ 349.21

r States	
West Virginia	$ 10.00
Michigan	60.00
oy, Ohio	37.90
e County, West Virginia	25.00
, West Virginia	55.00
tal	$ 187.90

MEMORIAL CONTRIBUTIONS FOR MAY, 1977

Total $328.00

rs. L. H. Banks by Mr. and Mrs. H. Banks

E. C. Morris by Eunice T. Morris

Doris Newton by University Baptist Church Chapel Hill

Mrs. L. B. Bullock by Mrs. Vernon Barnes

Norwood Baker by Mary L. Walston

1977 Camp Schedule

CRAGMONT ASSEMBLY, Inc.

Black Mountain, North Carolina

The Rev. and Mrs. Douglas Skinner, Managers

Cragmont opened May 16 and will continue through October 31, 1977. The remaining scheduled conferences are as follows:

****

JUNE 27—JULY 2: CHRISTIAN CADETS CONFERENCE—The Rev. Rod Jones, director-registrar, 300 Fleet Street, New Bern, North Carolina 28560.

JULY 4-9: YOUTH FRONTIER CONFERENCE (YFA, ages 13 and up)—Mrs. D. W. "Ma" Hansley, director-registrar, Route 4, Box 163, LaGrange, North Carolina 28551.

JULY 11-16: YOUTH FRONTIER CONFERENCE (AFC, ages 9-12)—Mrs. D. W. "Ma" Hansley, director-registrar, Route 4, Box 163, LaGrange, North Carolina 28551.

AUGUST 1-6: YOUNG PEOPLES BIBLE CONFERENCE—The Rev. J. B. Starnes, director-registrar, Route 3, Box 123, Newport, North Carolina 28570.

AUGUST 8-13: WOMANS AUXILIARY CONFERENCE—Mrs. Dola Dudley, director; Mrs. Lillie Mae Sasser, registrar, Route 2, Box 497, Goldsboro, North Carolina 27530.

AUGUST 15-20: FAMILY WEEK—Rev. Douglas Skinner, director-registrar, 1233 N. Fork Road, Black Mountain, North Carolina 28711. Phone: (704) 669-7677.

OPEN PERIODS: May 16—June 12; July 17—July 31; August 21—October 31, 1977.

*****

The open periods are ideal for church groups to assemble for a Churchwide Spiritual Life Retreat. Many churches enjoy such retreats each summer! These times are also wonderful opportunities for our church families to stop by Cragmont on vacations and get to know more about the facilities we have at Cragmont and what the needs are.

The cost for youth encampments at Cragmont this summer will be $50 (unless a change is made later). The registration fee is $7 with the remainder due upon boarding the bus. The Woman's Auxiliary Conference will be $50 per person including the $10 registration fee. Send your name, address, sex, age, and registration fee to the registrar of the conference you desire to attend. There is no preregistration for the Ministers' Conference.

*****

Rates: Motel room rates per night: one person, $4; two persons, $6; three persons, $7.50; four or more persons, $9.

Rooms in other buildings: one person, $2; two persons, $4; three persons, $5; four or more persons, $6.

Meals: adults, breakfast, $1.50; lunch or dinner, $1.75.

the Sunday School LESSON

St. Claire Bible Class

For July 10

A WORSHIPING PEOPLE

Lesson Text: Exodus 33:9-16; 35:29
Memory Verse: Exodus 33:14

I. INTRODUCTION

God miraculously delivered the Israelites from Egyptian bondage. Within three months, the Children of Israel went from the Red Sea to Sinai, where God gave Moses the law. Merrill F. Unger tells us that this whole journey from Egypt to Sinai shows two things: the incorrigible unbelief and sin of the people and the gracious faithfulness of God. The faithfulness of God was manifest in at least six ways: (1) redemption (Exodus 12:37—13:18); (2) guidance (Exodus 13:19-22); (3) deliverance (Exodus 14:1—15:21); (4) temporal provisions (Exodus 15:22—17:5); (5) victory in warfare (Exodus 17:8-16); and (6) governmental administration (Exodus 18:1-24). At Sinai God shows His people that they are set apart for a special work. As we saw in last Sunday's lesson, it was here that He made a covenant with them and gave them the law.

In the chapters between those of last Sunday's lesson and Scripture we study today, two very important things are recorded: the giving of the instruction and plans for the tabernacle, and the worship of the golden calf. On five separate occasions in Scripture, God is described as dwelling among men: (1) in the tabernacle (Exodus 25:8); (2) in the temple (1 Kings 8:10-13); (3) in the Man Christ Jesus (John 1:14; Colossians 2:9); (4) in the church (Ephesians 2:20-22); and (5) in the holy city (Revelation 21:3). The first of these is the tabernacle. In Exodus 24—27, we have God's instructions to the people, through Moses, for the erection of this building.

The incident of the golden calf took place when Moses came down from the mountain where God had given him the law (Exodus 32). While Moses was gone, the Israelites became impatient so they took their jewelry and erected a golden calf. When Moses came down from the mountain and saw it his anger waxed hot. He threw down the tablets of stone upon which God had written the law, and they broke. He then destroyed the golden calf and challenged the people to come over to the Lord's side.

Today's lesson begins after two incidents, when the people repented and worshiped.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. The basis of our relationship with God involves two factors: God's offer and our response. God's love and concern are seen in His offer, and our thanksgiving and trust are shown by our response—or else our ingratitude and doubt, for we may respond to God in more than one way.

B. God's covenant through Moses was with Israel as a people of God, not with individuals alone. And in the New Testament it is made clear that all of God's children are members of one body. This togetherness is recognized as a necessity in order that the people of God may function as His people to accomplish His purposes on earth.

C. Although worship is often praise and adoration of God by the body of believers, it is at all times individual and personal. One may be in the crowd and never really worship. At the last, each person must draw near to God for himself on a personal basis. So it was with Moses.

D. The possibilities for blessing to us and to the world through us as a result of worship are so great as to make the hour spent in the Lord's house on the Lord's Day the most important hour of the week.

E. Worship is the awareness of God's presence and the appropriate response to His realized presence. Unfortunately, many church service so man-centered that there is litt any, worship.

—Standard Lesson Comme

III. ADDITIONAL TRUTHS

A. Someone has said, "Worsh to Christian living what the mainspri to the watch." If the mainspring br the watch is ineffective. If Chris neglect their worship of the Lord, lives become ineffective. What kin church would yours be if everyone worshiped as you do? Great chur become great because honest anc dinary people, like you and me, mee Lord on the appointed days of ship—and at the **appointed time.** Pe who are casual and indifferent in b on time for worship often hinder worship of others. None of us has right to do this.

B. In the journey from Egypt, was faithful, but the Children of I were sinful. The faithfulness of God manifested in many ways. First, t was redemption from death in Passover. Second, He provided guid with the pillar of cloud by day and pillar of fire by night. Third, He deliv the people at the Red Sea cross Fourth, God provided for them by gi water from the rock and manna Heaven. Fifth, God gave the Israe victory in war over their enemies. S God graciously provided for government. God is ever faithful to people.

C. God gave instruction for building of the tabernacle and said He would be among men in the ta nacle. Later God said that He woul among men in the church (Ephes 2:20-22). This should teach us importance of coming together in house of God for the corporate worsh

D. When Moses worshiped, the gave him assurance and pe Moreover, the Lord talked with These are the blessings that come t as the people when we are engage worship.

E. This is a great lesson leadership. As the leader, Moses clo identified himself with his people worship and in prayer. No man ca successful in leading a group of pe unless he is willing to become compl identified with them. This is the requirement of successful leadership

—Sele

"Go ye into all the world, and preach the gospel"

nission work...

home and abroad.

ph Ingram
ign Missions
ctor-Treasurer
Box 979
sboro N C 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville N C 28305

NEW PULPIT IN NUEVO LAREDO

l palm trees waved in the hot af-
on breeze as they stood above the
exican town of Laredo. "What are
going to say when we reach the
r?" Vance asked James.

Well, I'll say . . . I don't know what
going to say," James laughed
ily. "I had to pay eight dollars to
an old one into the states one
'

ight dollars! That's outrageous!"
e replied. "I'm not going to pay
dollars to take a pulpit made out of
lumber into Mexico. I guess we
always turn around. Solomon could
t into Mexico a lot cheaper than we
."

t poor Solomon doesn't have any
o get it in. His bicycle would hardly

ossing over the bridge, we could
ne swirling Rio Grande beneath us.
t's a dangerous current," J. E.
"Many people have drowned here
to swim across." On the bridge
alks, many Mexicans were
ng. Bicycles were weaving in and
d the creeping vehicles. Women
babies and packages in their arms
ed their small children along the
alks.

ently we began to pray. "Lord, this
ur pulpit, for your man, doing your
—please, let us take it into Mexico
ut any trouble."

e lane we were in kept stopping
n meant that the officer was doing
of questioning. It was too late to
h lanes. The big brown pulpit was
e back of the van brazenly inviting
tions from the bridge inspector of
co.

e towering Mexican entry stood proudly over us as we stopped before the officer.

"Buenos tardes," James said to the officer.

"Buenos tardes," he replied. He stepped closely to look inside the van—to see its occupants and its wares. He walked down the side, to the back.

"Oh, brother!" muttered J. E. We all waited . . .

Just then he tapped on the side of the van and waved us on. "Whew, Praise the Lord!" we each said. God had undertaken for us.

After passing a large park of old trees we turned down bumpy unpaved roads. Water stood in places of the road telling of a recent shower, but the sandy soil had swallowed all evidence of water on the main route. Dust stirred with every passing vehicle.

After a while we were parked in front of Solomon's new mission. Actually it was an apartment that he was renting and using for a church. Nearby was an attractive cement block church which had been closed for several years and had been reopened just recently, since Solomon began his work.



Vance Link, building a pulpit for Bro. Solomon in Nuevo Laredo

Solomon swept out the little adobe structure and then so proudly, and so full of thanksgiving helped Vance carry in the new "pulpito." Several neighborhood barefooted children stood around to spectate.

How grand the pulpit looked in front of the three benches! Solomon went visiting while we waited in front of the church. (His little daughter was in the hospital awaiting a throat operation. His wife was with the child so they were not with us.) Children soon gathered around us and I enjoyed drawing pictures (cartoon style) of them coming into the church, etc. . . . (Children laugh and giggle the same from any country.)

After a spiritual service, a dusty wind was blowing outside, cooling the hot city. One of the church members requested that we go to her house for coffee! Appreciatively, we walked the few blocks to her house. Humble though it was, there was a wonderful Christian spirit of hospitality. The woman was a new convert to Christianity. Her house reflected the traditions of her past religion and the difficulties of trusting completely in Christ.



Vance, with son, Paul and the freshly painted pulpit

As we crossed the bridge leaving Nuevo Laredo and returned to the United States, we were thankful for another bridge. The bridge between God and man, between everlasting life and eternal damnation. That bridge, of course is Jesus Christ, the Son of God, who died for the sins of the world, on the cross!

No matter what nationality or language, or culture, those who believe and receive Jesus Christ as their Saviour have free access unto that eternal home in Heaven.



story corner

THE YELLOW SCHOOL BUS

by
SARA BRANCH

IT was a warm day in early fall, and Kathy, who was too young to go to school, rode her red tricycle back and forth on the pavement of the driveway. Mother had told her many times not to ride her "tri" (as she called it) in the street, because of cars.

Kathy was a little five-year-old girl with blonde hair and blue eyes whom her parents loved and adored. She liked the outdoors and especially riding her "tri," because she was the only child. Sometimes Kathy would see a yellow school bus pick up Sally and Jim, who lived next door. Sally was six years old and Jim was eight. How Kathy wished she could go to school too! She felt very sad and alone seeing her friends enter the bus. Tears formed in Kathy's little blueberry eyes. "If only I could go too!" she thought. "Why do I have to be left alone?"

Suddenly Kathy heard a voice from the kitchen. It was her mother. "How would you like to go with me to take your father to work? We might even stop downtown to shop before we come home. I have to get some milk, eggs, and butter from the grocery store. Is there anything special that you would like?" questioned her mother.

Kathy stared at her mother with pleasure for her little heart felt lighter and not quite as lonesome, but still she saw in her mind the yellow bus which carried her friends to school.

"Yes, Mother," Kathy replied, "I will go with you to take Daddy to work and let's go to the grocery store. I'll help you shop today."

"Oh, my sweet child," said Mother. "Your father and I are so proud of you and glad to have you around."

Kathy, dressed in a pretty dress and a ribbon in her golden hair, opened the car door and sat as an adult next to her parents as her mother drove downtown. Kathy's father worked in the factory on First Street. Soon Kathy's mother arrived there and Kathy's father got out of the car.

"Beep, beep," Kathy repeated over and over as they rode along.

"What are you saying?" asked her mother.

"Beep, beep," Kathy repeated to her mother. "I'm a horn."

"Ah, a horn!" exclaimed her mother. "Why are you a horn?"

"I'm the school bus horn I heard this morning," laughed Kathy.

"Oh, my silly child," said Mother.

Deep down Kathy still remembered the school bus—if only she could get it off her mind!

Finally the car stopped in front of Mr. Brown's grocery store. Kathy and Mother got out of the car and entered the store. Kathy pushed the cart as Mother picked up the milk, eggs, and butter.

Suddenly Kathy spied the school supply shelf and there before her eyes was a book about a school bus. How Kathy wished her mother would buy it for her?

She ran to the shelf and asked, "Mother, can I get this? Oh, how I want it!"

"How much is it?" asked Mother.

"I don't know, but it is about a bus like Sally and Jim ride on," said Kathy.

"I'll ask Mr. Brown," said Mother, "and if it doesn't cost too much we'll get it."

"Thank you," said Kathy. She fe
much better now.

"How much is the book about
school bus?" Mother asked Mr. Br
"My little girl wants to buy it."

"Fifty cents," said Mr. Brown.

"That's fine," said Mother. "K
you may get the book."

Kathy was happier now than she
been all day. She would show her
book to her friends.

After Kathy and her mother paid
the milk, eggs, butter, and the story
about the school bus, they rode ho

When they arrived home, Ka
mother began cooking a chocolate c
It smelled so good. Kathy helped
mother beat the eggs for the cake.

"Mother," asked Kathy, "may I
a piece of cake?"

"No dear, this is for Mrs. Smith,
lives about a block from us. She is
and has not been able to go to ch
Haven't you missed her?" asked Ka
mother.

"Oh, she's a nice lady," said Kath

"How would you like to go with
to carry the cake to Mrs. Smith?" a
Mother.

"Can I?" asked Kathy. Her eyes
bright again with excitement.
Mother, when we come home, can I
my new storybook about the bus
show it to Sally and Jim?"

"Yes," said Mother, "if they are h
Today is Friday and they might have
somewhere for the weekend as it is
six o'clock."

When Kathy and her mother arrive
Mrs. Smith's house, Kathy knocked
the door. A voice said, "Come in."
was Mrs. Smith's voice. She was
happy to see Kathy and her mother.

"Here is a cake especially for y
said Kathy's mother to Mrs. Smith.

"Oh, thank you," said Mrs. Smith

"We have missed you at church,"
Kathy.

"My dear child," said Mrs. Smith
have missed it too. I know Pastor J
has delivered some good sermons.
ways enjoy hearing them and hope
it will not be long before I am abl
go to church again." Not taking
eyes off Kathy, Mrs. Smith noticed
she had a book in her hand. "Wha
the book, my child?" asked Mrs. Sm

"It's my new book about a school b
said Kathy, "like the one Sally and
ride."

"Did you know their family moved
afternoon in a new home across tow
questioned Mrs. Smith.

, they did," said Kathy, dropping ead in disappointment. "But I want- tell them about my book."

ait until Sunday morning when you iem at Sunday school and then you ell them," said Mother.

e enough when Sunday morning there sat Sally, Jim, and five-year- Kathy side-by-side. Kathy was so to see her friends. Their teacher them that they should love their bors as well as God.

the close of the Sunday school class, said, "Let's sing, 'Jesus Loves the Children.' "

e class agreed and joined hands they sang. Sally, Jim, and Kathy iiled at one another. They were so .

er church, Kathy invited Sally and o come home with her to see her storybook about the school bus. and Jim were delighted to go home Kathy, even if they were older than Kathy was like a little sister to and they wanted to see the old borhood once again.

fore bedtime that night Kathy said, her, we sure did have a good time her this past weekend—just you and ou saw Mrs. Smith and made her y, but as for me I saw Sally and Jim, ld friends. Good night, Mother."

ood night, my child," said Mother. sure that Jesus was pleased with

we did today, because He loves one. Pleasant dreams. Now go to ."

thy closed her blueberry eyes as her er tiptoed out the door. Did Kathy n about the yellow school bus? Only knows because He loves little chil-

Questions & Answers

(Continued from Page 5)

ood . . . for he beareth not the sword n' (Romans 13:4).

My friend, you must not confuse the for Christian conduct with God's er of earthly government. The ipt to abolish capital punishment is s professing to know more about ly government than the Creator elf.

On pages 51, 52 of our studies in 's Plan of the Ages' we discussed subject at some length. Let me quote paragraphs from this, especially for ustration which seems to clarify the :

" 'God's Word does not deny the murderer pardon from sin. It is right that we should pray for the salvation of the condemned man, and seek to lead him to Christ. David was a murderer and he was forgiven. But a sentimental setting aside of God's governmental law has led to a great crime wave in our country today. Human life is cheap; the murderer often escapes justice; whereas in his execution he makes known the enormity of murder and the value of human life.

" 'Some years ago Governor Pollock of Pennsylvania refused pardon to a young man who was sentenced to die for deliberately planned murder: In this Mr. Pollock was acting as **a governor.** Shortly before the execution, this high official, acting as **a Christian,** sat in that young man's cell and talked to him about his soul. He said to the condemned youth that, while he could not escape man's law, yet there was One who had come to take his place **before God.** 'You can not escape the law of Pennsylvania,' he explained, 'for there is none to die for you. But so far as your relationship to God is concerned, you **may** escape; for Christ died in your stead.' Do you see, my friend, that Governor Pollock was talking as **a governor** and as **a Christian?** He was obeying God's fundamental law in administering justice, at the same time pointing the sinner to the Saviour who is both just and the justifier of him who believes in His shed blood as an atonement for sin."

NEWS NOTES

Bethel Church
To Hold Revival

Bethel Free Will Baptist Church, Route 1, Merrit, will begin revival services Monday, July 4, and will continue through July 9. Services will begin each evening at 8 p. m. with the Rev. Norman Ard as guest speaker. There will be special music each evening.

The pastor, the Rev. James E. Howard, and members of the church invite all to attend.

Plymouth Church
Honors Seniors

Plymouth First Free Will Baptist Church honored its 1977 seniors in a special evening worship service on Sunday, June 19, 1977, at 7:30 p. m.

Those honored were Judy Alligood, Harry Allen Jr., Charles Spruill III, Cindy Overton, and Paul Allen Wells.

The pastor, the Rev. Floyd Burkey, presented each senior with a Bible with his name engraved in gold.

There was a social hour immediately following the worship service. Delicious refreshments were enjoyed by everyone.

Rev. and Mrs. Wayne King
To Hold Services

The Rev. and Mrs. Wayne King, Free Will Baptist missionaries to the Philippines, will be in charge of Wednesday night services at First Free Will Baptist Church at Rocky Mount on June 29, 1977, at 7:30 p. m.

The church wishes to invite the surrounding churches to attend this service. It can also be counted as a mission study course.

Winterville Church
Honors Seniors

The seniors of the Winterville Free Will Baptist Church were honored in a special service, Sunday, June 5, 1977. The ten seniors marched in wearing their caps and gowns. They were led by Alice Hines, marshall.

Each was presented an engraved Bible as a gift from the Sunday school. R. H. Wade, superintendent, and the Rev. Bobby Futrell, pastor, made the presentations.



First row—left to right: Brenda Carawan, Dawn Holland, David Hines, Betty Hines, and Guyla Corbett. Second row: Edwin Avery, Jimmy Hines, Dawson Page, Stanley Sowers, and Al Cayton. Third row: R. H. Wade and the Rev. Bobby Futrell.

Silence is often the best advice.

WESTSIDE FREE WILL BAPTIST CHURCH

(Continued from Page 4)

music, presented by the host church, the business session was held. **Who** walked away with **Both** attendance banners for having the most members present and the larger percentage? None other than Westside Free Will Baptist Church. Oh, how overjoyed we were when we boarded our beautiful blue and white bus for our safe return home carrying both banners with us.

Thursday night, June 23, the Westside Choir presented special music at the Eastern District Woman's Auxiliary Missions Night at Camp Vandemere.

We, the members of Westside Free Will Baptist Church, truly have a lot to rejoice over. The Lord has been so good to us and has blessed us in so many different ways.

Youth leaders, many times we become weary and grow very tired as we work, what seems to be, endless hours, planning programs and Christian activities with and for the young people of our church and denomination, for their spiritual, mental and physical growth, feeling at times that we are getting nowhere. We even get so exhausted that we feel we just have to stop, but as years go by and we begin to see the fruit of harvest, we begin to shout "Lord, thank you, for allowing me to have just a small part in the planting of the seeds that have grown." This has been my prayer all week.

Monday night as I looked upon the radiant, sweet, solemn expression on the face of our pastor, Reb Lancaster, as he baptized each of the five candidates, with such reverence, earnestness, and sincerity, my heart was pounding with joy as I thought of the times Reb had so willingly and gratefully taken charge of youth programs during his teenage years that I had been responsible for planning. I thought of the time he traveled with us to the mountains of West Virginia to the General Conference Youth Convention to preside over the meeting. He was a student at Mount Olive College at the time and was so poised, mature, and humble as he directed the singing, the Bible Bowl Quiz, and delivered the youth sermon as was always the case when I called on him to speak or sing in other youth programs. I could hardly retain myself as my eyes overflowed with tears in thanksgiving for the opportunity that I have had in one small part of the training of this young man. Mrs. Love, the wife and mother of three of our candidates who were baptized, leaned over and whispered to me, "I wouldn't have had any one else to do it—Reb's expression of love and humbleness was beyond compare." And certainly it was.

Throughout the rest of the week, I have watched Marsha Gray Hill, pianist, Terry Ball, song leader, and Wilma Waller Parker, primary Bible school teacher, as they devoutly instructed the young children in Bible school, in the areas that I had instructed them as they were growing up. My heart is filled with gratitude to God for allowing me to see the harvest that I had just a small part in the sowing of the seeds. "Thank you Lord."

I hope this message will be an inspiration to our youth leaders in our denomination and that it will give you the renewed energy and faith that you need to continue in your work of sowing good seeds among our young people.



AMERICANISM

An American yells for the government to balance the budget and then takes the last dime he has to make the down payment on a car. He whips the enemy nations, and then gives them the shirt off his back. He campaigns for speed laws that will stop fast driving, and then he refuses to buy a car unless it will go one hundred miles an hour.

An American is frightened to death if we vote a billion dollars for education, but he's cool as a cucumber when he finds out we're spending the three billion for smoking tobacco. He gripes about the high prices of the things he has to buy, but he gripes still more about the high prices things he has to sell. He k the line-up of every baseball team i American and National Leagues doesn't know half the words in Star-Spangled Banner."

An American will get angry wit wife for not running their home wit efficiency of a hotel, and then he' angry with the hotel for not operatin a home. He'll spend half a day loo for vitamin pills to make him live lon then he'll drive ninety miles an hou slick pavement to make up for the lost.

An American is a man who will fa with his wife over her cooking and go on a fishing trip and swallow half- potatoes, burned fish, and gritty c water coffee in a rusty gallon bucket think it is good.

An American will work hard on a so he can move into town where he make more money so he can move to the farm.

When an American is in his offic talks about baseball, football, or fis when he is out at the game or on creek banks, he talks about busines

He is the only fellow in the world will pay fifty cents to park his car he eats a twenty-five cent sandwich.

An American likes to cuss government, but he gets fighting ma foreigner does it.

We're the country that has more to eat than any other country in the and more diets to keep us from eati We're the most ambitious peopl earth, and we run from morning to trying to keep our earning power up our yearning power.

We're supposed to be the civilized, Christian nation on earth we still can't deliver payrolls wi armored cars.

In America we have more exper marriage than any other country i world—and more divorces.

But we're still pretty nice folk. C a person a "real American" is the compliment we can pay him. Most world is itching for what we have they'll never have it until they scratching for it the way we did.

—Author Unk



BE STILL AND LISTEN . . .

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 6, 1977

the free will baptist

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JUL 6 1977
DURHAM, N. C.

EDITORIAL

Photo by John Taylor



Tommy Manning
Editor

A SOUND EFFORT

Be still.
Be still for a moment
And listen
To the air conditioner,
The heating plant,
The neon light flickering,
A little cricket in another room.

Across the hall you hear
A slamming door,
A scratchy pen,
A sneeze,
A cough,
A whisper,
A little laugh.

Someone sighs a long sigh,
And a baby cries,
A filing cabinet slams shut,
Someone drums his fingers on the desk top and shuffles his feet or taps his heel in impatience,
A whippoorwill moans his mournful call,
A typewriter pecks out an important message for someone who couldn't care,
A dog barks.

The doorbell rings,
So does the telephone;
Someone raises or lowers a window;
There is the clanking of the radiator,
The rattle of dishes in a sink,
A cash register recording purchases,
The hum of motors.

Soft music emanates from an FM station,
Wild contemporary sounds of a jukebox break the monotony,
A train whistles its lonesome cry after twilight,
The wind whips around a corner,
A teakettle sings,
Coffee perks,
A myriad of sounds impose themselves upon the ears.

Sounds in a day and in a night. Sounds to be repeated and relived, enjoyed and disdained.
Sounds to infuriate, to soothe, to help forget, to bring back to remembrance.
Sounds that reach the mind and heart. Sounds that bring laughter and tears, thoughts and dreams.
Sounds that stifle and cause one to raise his hands to his ears to close out the noise.

And then, above them all, and more intent . . .
The still, small voice of God.

the free will baptist

JULY 6, 1977

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"SKETCHES" OF RELIGION IN AMERICA

by
Edmundo G. Gonzalez
and
Rev. L. S. Joyner

ur last article concluded with Mr. Hutchins in South Carolina fulfilling appointment at Indian Springs, e County. He tells us that the saints rejoicing and that sinners felt their of Christ. We now continue our

Saturday, December 12, 1829, hins reached Mount Elon, Darlington ict, South Carolina. Here, in pany with a Calvinistic Baptist cher, he held a two day's meeting. e Word was feelingly dispensed, stian friendship prevailed, sinners affectionately invited to seek the , and many, to appearance, were st persuaded to be Christians; but, I fear that the most were not ether persuaded."[1]

n Wednesday, December 16, 1829, hins arrived at Elder Redding re's, Marion District; according to rt, he was well received. Mr. Moore moved from North Carolina; he had n for the past thirteen years the only ster of free salvation in that vicinity. had suffered much for the cause. At th, two other preachers had been ed up to strengthen his hands and much encouraged that Hutchins had ed him. Elder Moore's church bered some fifty members, but was y miles away. Hutchins held several tings with Mr. Moore in the vicinity, never visited his church meetings, rtedly generally interesting and e signs of revival.

s has been pointed out, there was a ference in that region. Darlington and ion districts lie on the railroad which s from Wilmington, North Carolina, Columbia, South Carolina. How-, there were no railroads there the time Mr. Hutchins on his itinerary. He made all neys on horseback. This was his only to South Carolina and lasted but a days. On the 21, of December, 1829, set out on his return trip to Lenoir nty in North Carolina. Hutchins ved on Christmas, in the evening, and the next day was at the Quarterly Meeting at Bethel, near the "Luzen" Swamp church. Here is an interesting personal incident which is stated in Hutchin's journal:

"The Quarterly Meeting was attended with much solemnity and with obvious manifestations of the Divine presence. The neighborhood of Bethel was formerly filled with dissipation of almost every description. Consequently, with most, religion was mentioned only as a subject of redicule. But a late revival had produced a great change in the morals of the place. The obscene songs of the drunken and lascivious had given place to the sweet music of Zion; prayer had taken the place of swearing and lying; the Sabbath, formerly a day of drinking and gambling, of fighting and horse-racing, was religiously observed; and the salutary influences of pure religion were too obvious to be denied by its most inveterate enemies."

The next Saturday and Sunday, January 1 and 2, 1830, Hutchins was at a Quarterly Meeting at Luzen Swamp. Here two young people were baptized, increasing the joy of the occasion. On Tuesday night, he preached at Kinston, "the capital of the county,"[2] to a handful of listeners, yet constituting the largest audience for religious purposes in that place for a long time. But the circus was in town and was largely attended by those who professed religion, "by their presence, encouraged the worthless men and low women that constituted the circus company."[3] Hutchin's journal reports the following account:

"Wednesday, January 6, 1830, I met a large congregation at Sandhill Chapel. Just as the meeting commenced, a man under the influence of liquor and rage approached the house, raving and swearing in an awful manner, and pouring abuse on all around him. Some were frightened and others irritated at his conduct; for a while the meeting was broken up. But, in a short time, he was led off and the congregation took seats, after which we had a solemn and peaceable waiting before the Lord. With due deference to the feelings of the drunken man's friends, I took occasion from the circumstance to caution my hearers against the intemperate use of ardent spirits, and against associating with those addicted to that practice."

The next Saturday, January 9, 1830, he meets trouble in another form arising from the intemperate use of liquor. Hutchins is at a Quarterly Meeting at Grimsley meetinghouse in Greene County. From his Journal is the following report:

"The first day was a time of much trial and grief, owing to several cases of late intoxication among the members of the church! The next day a large concourse of people attended; careless professers were solemnly warned to bear a daily cross, and shun evil practices; the mourners in Zion were comforted; and sinners were entreated to seek the Lord, and prepare for a dying hour."

A few days later, Hutchins gives us another glimpse of society, at least as he found it, at Little Creek in Greene County. His journal reads as follows:

"Religion was at a low ebb; the morals of the place were much corrupted by a store and a set of unprincipled characters who visit it, near the M. H. (meeting house) People of respectability were often disburbed in their devotions by the almost continual passing in and out of these pests of society, who are frequently found at the grog-shop. Often at the close of worship, the friends of good order were grieved or disgusted at the scenes about the store; after having listened to the sound of the Gospel, their ears were frequently saluted with the profane oaths and 'the filthy conversation' of tiplers and rakes; and, what was still worse, report said, (and there was too much ground to believe it) that some professors would disgrace themselves and dishonor the cause of religion by uniting with those shameless mortals and spending hours in drinking and carousing with them. Intemperance was quite common, and its baneful influences were too often extended to some of the members of the church. I endeavored to clear religion of the scandal brought upon it by its professed

friends, solemnly warning them to give their pretensions of religion, or 'cease to do evil and learn to do well.'

"Saturday and Sabbath the congregation was large, (at Q. M.) and for that place generally well-behaved. But I had to expose the conduct of a few well-dressed, ill-behaved young men at the water side."

After a short visit to Newbern and Stony Creek, Hutchins returned "to this stronghold of drunkeness, and renewed his exertions for its reformation."[4] At the Quarterly Meeting just mentioned, the keepers of the store had attempted to hire an unrepentant colored man to present himself as a candidate to the church. But he, having good sense, refused to be guilty of such disgraceful conduct. At the close of the meeting went to his own company and roared in laughter at those who had tried using him to break up the meeting.

Hutchin's visits to Little Creek, despite all hindrances, proved to be a time of awakening. Visible changes were seen in the conduct of a large majority of the immense group that attended the meeting.

[1]Freewill Baptist Quarterly, Printing Establishment, Dover, N. H., July 1862, Vol. 8, Article III, p. 292
[2]ibid, 293
[3]ibid, 294
[4]ibid, 295

THE CRAGMONT STORY

by Loy Everette Ballard

(Part 6)

The year 1953 marked the time when the principle responsibility for planning and promoting annual camps and conferences at Cragmont shifted from the Cragmont Board of Directors to the ownership conventions. We think that one of the reasons for this shift came from the very fine way in which the Woman's Auxiliary Convention had carried on the Woman's Conference from the beginning of the Assembly.

The State Sunday School Convention at its meeting in April of 1953 approved a statewide field work program to be under the direction of this writer who had just been employed as a part-time field secretary, with a special charge to give instruction in Sunday school administration at the Assembly as we had opportunity.

We have in hand right much information regarding this first convention sponsored youth conference. A daily mimeographed newspaper called "The Cragmont Daily Tel-It" was gotton out with copies for all campers and additional copies for them to send to their homes and friends. For example, the second night of the conference, there was a great commotion around midnight which woke up everybody in the building. Something came rolling down the stairs from the top floor, occupied by the men and boys, landing in the hall of the second floor, occupied by the girls. This caused quite a commotion, and there were some frightened small boys and girls, creating a problem for the chaperons. The next morning, the "Tel-It" had a front page article intitled "Have the Russians Come?" written by a very imaginative reporter. A member of the staff took upon himself the task of being a "Sherlock Holmes," and investigate the matter. When it looked like one of the boys was going to be accused of rolling a trash can down the steps, one of the girls "confessed" that she had gone up to the third floor and rolled the can down, only to find herself immediately indicted for a more serious "crime"—going to the floor restricted to boys. She at once recalled her "confession." It turned out that the "Sherlock Holmes" who was doing the investigation was found guilty of the offense! One of the campers was found guilty of "aiding and abetting" the crime. Both were sentenced to stand on their heads on the campus in the presence of all the campers. Why do we lay ourselves subject to, perhaps justified, criticism for telling of such "goings on" in this first conference? Well, perhaps, because we want people to know that young people who go to Cragmont are just ordinary boys and girls not above doing some "pranking" just for the fun of it. (Later it was learned that neither of those accused of this midnight prank was guilty, but that a "good" boy whom nobody ever thought of accusing was the guilty person.)

Because of the interest shown in the first youth conference, the Sunday School Board decided to sponsor a second conference in August of 1953. The first conference went under name of "The Youth Conference," and the August conference was called "The Second Youth Conference." In the years that followed, the June Confere sponsored by the Sunday Sc Convention has been known as " General Youth Conference," while August conference has been called " Young People's Bible Conference."

For the year 1953, Mrs. L. E. Ball was the summer manager. In 19 Cragmont had no resident mana Each conference director that year wa serve as "acting manager," under direction of Mr. Evans, chairman of Cragmont Board, who attended to outside business. This plan did not w out well enough to be continued.

In 1955, the Rev. and Mrs. J. Wooten were employed as caretak and general managers of Cragmont year-round basis. They moved Cragmont in time to get things in o for the scheduled conferences of year. They managed the institu through 1957, when they returned their home for a year on account of Wooten's health, but returned in 1 and served until about the middle of 1960 season, when they were force return home again on account sickness. The 1960 term was finis out by Mr. and Mrs. Joe Rice.

The Free Will Baptist League C vention began sponsoring an an conference in 1957, which has contin through the years, with favorable tendance. A "Family Week" for Aug was begun in 1957 by Mr. Foun Taylor, and has been an annual ev over the years since. "Mission C ferences," sponsored by the S Mission Board, were held for the year 1958 and 1960. During the years f 1955 through 1960, annual "ralli were held in various churches in the of each year, to which all youth cam were invited. At these rallies man those who had attended youth ferences had a chance to give t testimonies regarding the bless received during the summer. Du this period, a number of gen denominational meetings were held Cragmont, including one session of North Carolina State Sunday Sc Convention, and a session of the Ridge Association. We are fortu enough to have reports from most e woman's conference held during th years, and they are an inspiratio read. Interest in these annual ferences seems to have grown ste during the years.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

stion: Please explain: "And as ng the dead, that they rise: have read in the book of Moses, how in ush God spake to him, saying, I am od of Abraham, and the God of and the God of Jacob? He is not od of the dead, but the God of the ye therefore do greatly err" (Mark , 27). Was Abraham not dead God spoke to Moses? Then is there be found conflict here?

swer: I find no conflict since even h Abraham's and Isaac's bodies dead and in the graves they had placed following their physical s. The rich man in the story of the man and Lazarus was allowed to unicate with Abram who even h his body was dead and awaiting surrection day Abraham the man of was very much alive and is still alive and so far as I know awaiting the rection day when we all who love t shall come forth in new bodies like Christ's glorious resurrection body. re is what Abraham said to the rich when he called upon him for help for ternal state of torment to which all ved go at the time of natural death: Abraham said, Son, remember that in thy lifetime receivedst thy good s, and likewise Lazarus evil things: ow he is comforted, and thou art nted. And beside all this, between d you there is a great gulf fixed: so hey which would pass from hence u cannot; neither can they pass to at would come from thence" (Luke 5, 26). It, I think, is to be un- ood that there is a sense in which s not the God of the rich man as He Abraham. He is a special father to who are dead physically, but took t as their Saviour while they had the rtunity to choose between Christ he world. The rich man had made choice and was dominated by the the god of this world's system, and ell it was too late to change his e.

The Bible says, "Today if ye hear his voice harden not your heart." The rich man had long since made his choice so he found himself eternally with those who were "dead in trespasses and sin." God warns us, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). This destruction amounts to or results in "eternal death"; "the way of the ungodly perish" is another warning that speaks of the same kind of dead. Our chance for Christ and eternal life in Him is offered here. We may take Him and it and be forever in His glorious presence or we may reject it, remain dead in trespasses and sin and be spiritually dead or in a place that is described as being one of judgment through out all eternity. "Where the worm never dies and the fire is never quenched" (Mark 9:44).

That all is evidently why Jesus pleads so tenderly: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30); and why the Holy Spirit caused Isaiah to write, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). He wants us saved and to escape eternal death in hell. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 25:30).

The following is a comment by Dr. Henry Heydt on Mark 12:27, on page 44 in April, 1966, **Christian Victory:**

"What the Lord Jesus Christ is stating here is proof that those who die are not 'as dead as dodo birds until the resurrection.' Abraham, Isaac and Jacob were living in conscious relationship with God albeit they did not yet have their resurrection bodies since Christ Himself is the firstfruits (1 Corinthians 15:23). When God made the statement to Moses which is here quoted He did not say 'I was the God of Abraham, etc.' when they were living three centuries ago, but He said 'I am . . . .' This shows that their conscious existence had been uninterruptedly maintained. It was the completeness of their nature in union of body and soul which had been interrupted, and this fact that they were consciously existing the Lord gives us evidence of the necessity of the resurrection in answering the Sadducees. The reason He goes back to Moses is because the Sadducees based their doctrinal teachings on the Torah rather than the Prophets and Writings. The profundity of this argument astonished the multitudes and put the Sadducees to silence."

Coming Events . . .

July 10—Homecoming and Annual Alumni Meeting, 10:30 A. M., Memorial Chapel, Children's Home, the Rev. Sam Weeks, Guest Speaker

July 15, 16—Orientation for Fall Semester, Mount Olive College

July 30—Piedmont Union Meeting

July 31—Mount Olive College Day in Local Churches

CHANGE OF ADDRESS

The Rev. Edgar Benton would like to announce his new address. His former address was P. O. Box 296, Terona, North Carolina 28540. His new address is Rev. Edgar Benton, Route 1, Box 395-A, Freemont, North Carolina. 27830.

ATTENTION WOMEN

Register now for Cragmont Woman's Conference. There's plenty of space still available. Conference dates are August 8-13. See you then!

Mrs. Dola Dudley
Conference Director

Family Devotions

SUNDAY, JULY 10
Scripture Reading—Revelation 3:14, 15

"WE'RE HOLDING OUR OWN!"

Dr. Len G. Broughton, founder and first pastor of the great Tabernacle Baptist Church, Atlanta, Georgia, used to chuckle as he related the following story to different gatherings of Southern Baptist:

Among the annual reports read one year at an association meeting was one which ran as follows:

Additions to church during the year by profession of faith, none; additions by restoration, none; additions by transfer of letter, none; losses by transfer of letters, none; losses by withdrawal of fellowship, none; losses by death, none; marriage, none!

The report closed with the following notation:

"BRETHREN, WE ARE HOLDING OUR OWN! PRAY FOR US!"

PRAYER THOUGHT

Jesus did not care for a lukewarm Christian. He doesn't care for fallen-away or indifferent Christians either.

MONDAY, JULY 11
Scripture Reading—Psalm 118:8, 9

FAITHFULNESS

On an occasion Mr. Spurgeon prefaced a sermon he preached on the Atonement somewhat as follows:

"I suppose I am something like Mr. Cecil when he was a boy. His father once told him to wait in a gateway till he came back, and the father being very busy went about the city, and amid his numerous cases and engagements, forgot the boy. Night came on, and at last, when the father reached home, there was a great inquiry as to where Richard was. The father said, 'Dear me! I left him in the morning standing under such and such a gateway, and I told him to stay there till I came for him. I could not wonder but that he is there now.' So they went, and there they found him."

PRAYER THOUGHT

Parents must be always vigilant. They have been entrusted with the care of God's children and will be held responsible. Many times children exhibit faithfulness that puts adults to shame.

TUESDAY, JULY 12
Scripture Reading—Matthew 28:19

"ONLY ONE BOY"

One of our missionaries to China tells of a boy who "prepared the way" for Jesus in a certain village. The missionary had never visited this village before. "Are there any Christians in your village?" he asked a man. "Only one boy," was the answer. The missionary walked on, and stopping at a house asked for some water. "Have you ever heard of Jesus Christ?" he asked as he took the water. "Oh, yes," was the answer, "There's a boy here who is always talking about Him. He wants me to give up idols, but I dare not do that. But I sometimes think he is right. He is so changed. He used to be selfish and bad-tempered. Now he is unselfish and good-natured, and it is Christ who has made the change." This woman and many others afterward became Christians because of the boy. Like John, he turned many to the Lord God.

PRAYER THOUGHT

We in America surely have the way of salvation prepared for us. It is our missionary duty to help prepare the way for those who have never heard.

WEDNESDAY, JULY 13
Scripture Reading—Philippians 4:8

IF VIRTUE WALKED THE EARTH

Once, it is said, a Scottish preacher of the modern school closed a sermon with these words, "Virtue is so attractive that, if she were to become incarnate, and walk the world in human form, men would fall down and worship her." The pulpit of that church was occupied the same evening by a different type of preacher, a humble evangelical man, who love the gospel of a crucified Redeemer. He preached Christ crucified, and at the close of his discourse reminded the congregation of the statement made in the morning by the senior preacher, and then added, "I am sorry to say that Vi did once walk the world in hu form, in the person of the Lord J Christ, and men, instead of fa down and worshiping Him, cruc and nailed Him to a tree."

PRAYER THOUGHT

Are we guilty of helping crucif Jesus Christ? or do we fall down worship Him? May we so live others will be able to answer t questions and reach a favor conclusion.

THURSDAY, JULY 14
Scripture Reading—Proverbs 1 13

THE PRICE

A daughter of wealthy and wor parents was fond of the wo pleasures and plunged into them all the eagerness of youth. One she was persuaded to attend a go service. The message affected and it appeared as though she wa to be saved. Her parents surrou her with gay companions and u her to forget "religion," as termed it, and return to the wor fashion. When they promised purchased the "richest dress t had in the shops," she threw off concern for her soul and lived onl the world again. In a few weeks was stricken down with a fatal ill When she was informed that her was hopeless, she had a maid bri that beautiful dress and hang it post of her bed. Then she had weeping parents brought in. Rai her hand, she pointed to the dress said, "Father, Mother, there is *price of my soul.*" A few hours l she passed into eternity.

PRAYER THOUGHT

Friends, please do not sell your to the world, but give it to Remember, He bought your so Calvary. It belongs to Him.

FRIDAY, JULY 15
Scripture Reading—Matthew 6:

THE NEARNESS OF HIS FATHER

Years ago a little boy was ente school for the first time. The mother packed his lunch and told to go straight up the road across bridge to the school-house. The saw a little fish in the stream b the bridge. He laid down his lunch started down to the stream to c

ish, but saw a beautiful butterfly, after it, and tried to catch it. It ed him, leading farther and er down the road. When he ly gave up the chase, he could not the bridge. He decided to pray. new only two prayers. The first was, "Now I lay me down to p"; he saw that would not fit case. The other—the Lord's yer—was better. He knelt down said aloud, "Our Father." antly he heard a voice behind ; it was his own father, who had wed him because he knew it was first day in school and he might help. In telling his experience rs later, the boy now grown to hood said it was the greatest elation of his life to realize that his her was so near.

PRAYER THOUGHT

lease keep in mind that prayer is ays the answer. When all earthly gs fail, our heavenly Father will e over and see us through.

SATURDAY, JULY 16

cripture Reading—John 14:14

THE "HOME" WE'VE NOT SEEN

refugee from Hitler's Europe tells is boyhood when so many tales e told about America that he felt all the family knew this country . So settled was this knowledge love of the land he had not yet n that his mother said to him when vas leaving for America, "You are g home, I am staying in a foreign ." The Christian who realized the nny of life in this world is glad to ape to the land that is fairer than . And when our loved ones go ore, we are forced to say, with rs that are for ourselves, "You are g home, and I am staying in a eign land."

PRAYER THOUGHT

ay we all know enough about ven to say when we depart this "I am going home." Surely we if we are Christians!

evotions used by permission, *ght's Master Book of New strations*, Eerdmans Press.

ditor's Note: Due to our policy of ting only 50 issues of "The Free Baptist" each year, there will be "Baptist" for next week and thus Family Devotions. Please use er inspirational readings to con- e your family devotions.

FAITH IN CHRIST

by the
Rev. Emmanuel M. Lall

Faith always brings us into precarious and difficult situations. Faith always demands a letting go of things seen and temporal. Faith threatens, and carries out its threats, to bewilder and confound our natural judgments, wisdom, acumen, hope, confidence, and security. Faith never fails to cut the ties of our natural safety, and dry up the springs of our human resources. All this must be in order to open up an entire system of heavenly fullness. God makes revelation indispensable and His own heavenly realities absolutely essential to existence. Thus He meets us in some challenge and demand, a crisis is precipitated, a step in the obedience of faith is required, and when it is taken it is a step upward which gives us some spiritual vantage ground where we see what we did not know before. Thus by a succession of upward steps in faith we are having the faith of God's elect wrought in us in preparation for that climax in translation. It is corporate faith in the whole body of Christ, proving it to be what it really is, a heavenly body that will bring about the advent of Christ. The Second Coming of Christ is not some mere historical event in a divine timetable of prophecy. It is the climax of faith in the body of Christ, which faith has severed that body absolutely from the world and merely earthly things, even they may be religious things and systems. The obedience of faith increases capacity for apprehending the spiritual, eternal, and unseen things of God's eternal purpose, and thus makes possible the effecting of that purpose. Surely this is the principle of Hebrews all as a summary of the nature and course of faith. But it is "one faith," even "the faith of the Son of God." This faith is a mighty energy, spiritually militant, and the means by which the battles of the Lord have ever been fought. Thus it is that the final great conflict with the satanic hierarchy will be brought to victorious issue by the faith of the Christ triumphant in His church. (See Revelation 12:11.) Thus shall the sovereignty of the heavens be established over the "gates" (counsels) of hell by the church and the earth will feel the impact of that triumphant faith.

DALLAS THEOLOGICAL SEMINARY GRADUATES 137



Clifton Joe Barrow, son of Mr. and Mrs. D. W. Barrow of Snow Hill, received the Master of Theology (Th. M.) degree from Dallas Theological Seminary on May 3 at commencement exercises in Dallas, Texas.

He was one of one hundred thirty-seven graduates which made his class among the largest in the Seminary's history. He completed a rigorous four-year graduate program which includes study in biblical languages, theology, missions, and evangelism.

Eighty-five percent of former graduates have applied their training in full-time Christian service. Sixty percent of the Seminary's recent graduates are serving in local churches across America. Graduates also serve in Christian colleges and seminaries and in various capacities on the foreign mission field.

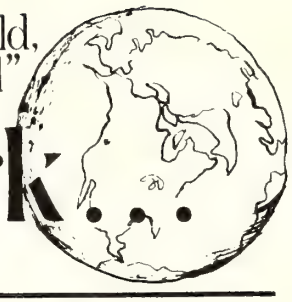
Founded in 1924, Dallas Theological Seminary offers intensive biblical education at the graduate level preparing Christian leaders for service as pastors, teachers, missionaries, evangelists, and other Christian vocations. Drawing its students from forty-eight states, eighteen foreign countries and three hundred thirty-eight colleges and universities, Dallas is one of the largest independent seminaries in the world.

Does commendation from your superiors at work make you beam on the inside? "Of course," you respond; but have you done your best so that you may accept such commendation, should it be forthcoming, without a tinge of guilt?

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.



Joseph Ingram
Foreign Missions
Director-Treasurer
P O Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N C 28305

NEWS FROM THE PHILIPPINES

I have just returned from a nine day trip to the island of Palawan and I want to share with you some of my experiences. It is beyond my ability to truly express to you my trip in detail. There are no words, known to me, to describe the beauty of the coconut groves, banana trees, and the many fruits on the island. The natives are very friendly and hungry for the gospel. I have never met so many people who want to hear what God's Word says.

Last Sunday was my first time to preach using an interpreter. At first it was difficult for me and my interpreter, but after a few minutes there seemed to be a relaxing and the spirit of Christ took charge. There were about 50 present. (This is the church Brother Harold Jones started.) Brother Jimmy Basarte is pastor.

On Monday, Brother Jimmy and I, along with some members of his family, traveled north about 75 miles to one of the preaching stations called Gawid. Here I held prayer meeting in a house-anipa hut, full of people. Tuesday, 9:30 a.m., I spoke to a small group at Caruray. After this service I baptized 4 people—a woman about 55 years old and three teenage girls. At all these meetings the people were so eager to hear the gospel of Jesus Christ.

We spent Tuesday night aboard the Cragmont Courier, (this is the boat that was given by the Woman's Auxiliary Conference at Cragmont), parked on an island on the way back to Puerto Princesa. Thank the Lord for the women that made this boat possible. Without the boat, it would have been very difficult to get to these preaching stations. Brother Wayne King made the need known and our women, as usual, came forward to meet that need. Thank the Lord for these women. You might be interested in knowing that on the way to Gawid we were in a very real storm, rain and wind. Part of the time the propellor would not stay in the water because of high waves. Although there was a small cabin, we were wet and I was scared. You know there are no life jackets and I could not swim well enough to fight such a storm. To the natives it was just another day, but for me, it will be a day I will always remember.

Returning to Puerto Princesa on Wednesday night, we began making plans for the trip to AboAbo on Thursday. This is probably near one hundred miles south. This trip took six hours by bus and jeep. The first night I preached to fifty-three people. Because of our late arrival, we started the service at 9:30 p.m. and concluded at 11 p. m. On Friday morning we held another service at 9 a. m.. After taking some pictures, we began the journey back to Puerto Princesa. I arrived back home in Angeles City about dark on Saturday. Bessie was expecting my return on Wednesday.

I want to try to share with you some of the above personal experiences. All meals consisted first of rice and bananas. I ate rice and bananas, rice and fish, rice and coconut for breakfast. In fact, I ate so many bananas raw and cooked, I wonder if I will ever want another banana. For lunch, the women served various vegetables along with more rice, fish, and bananas. For the evening meal, they served wild boar, chicken one night, rice and bananas. Between meals I ate green coconut and drank milk for water. For two meals, I had only green coconuts and co milk. One day while aboard the Crag bangka (boat) we had fresh chicken see, we put a live chicken on boa we could kill it and have it fresh fo meal. Brother Jimmy made the re that my skin looked like that chicken. This is, of course, beca was so much whiter than he was. D my first meal at Brother Jimmy's ho used the phrase "too big" in conversation and Jimmy's dau brought me a glass of water. A little I used the expression "too big" a and again the young girl brought another glass of water. Now I had t glasses of water since one was se with the meal. Brother Jimmy bega laugh and explained to me that "too was the word used for water in Tagalog language. The spelling "tubig" which means water.

The Philippines is a very interes place. The Republic of the Philippine just north of the equator having 7, islands. It is known for earthquakes fact, we have had two light tremors s I have been here. The economy is su coconut oil, copper, copra, and lum The island of Palawan, I understand especially rich in nickel, copper, g marble and silver. Also, oil drilling going on on the island of Palaw Despite the riches, the very rich squatters live side by side in the la towns. This makes the gap between very rich and the very poor evident you drive around in Manila and Ang City. Yet rich or poor the 44 mil Filipinos still remember Americans their big brothers and often speak to with a friendly "Hi Joe." As probably know, many Americans during and after the island surrende to Japan in World War II. At the clos the Spanish-American War in 1898, Philippines was ceded to the Un States by Spain. Except for the years Japanese occupation during World II, the United States governed the isl until July 4, 1946, when she granted Philippines belated independence.

If you would like to write us, address is: Rev. and Mrs. Ed Mil 2126 Ohio Street, Villa Sol Sub Divisi Angeles City, Philippines.

Respectfully submit
The Rev. Ed Miles

the Unmitigated TRUTH

Rev. R. P. Harris

HRISTIAN ABSENTEEISM

pture basis: "But Thomas . . . ot with them when Jesus Came" 20:24).

enteeism, in our Christian way of s eating away at the vitals of the ian Church. Please don't think that ancerous disease will destroy the h of Jesus Christ. It will not! The of Hell cannot prevail against His h. God is going to keep His church , in spite of the satanic efforts to y it. What touches my heart about at God will leave absentees to their sinful habits—His Spirit will not s strive with man—and will extend ll to others and to others until His e is filled with people who have ct and concern for the Christian f life. God did not allow the careless he unbelieving children of Israel to the Promised Land—neither will He modern day constituents who insist being absent from the altar in the hes around the world to enter en. I do not say that they cannot t—if there is time—and renew faith. Thank God, Thomas did t and was restored to the fellowship e other disciples. God does not give hristian license to commit the sins senteeism.

us see what Thomas missed by not ng up when the disciples had one ir meetings:

missed fellowship with Jesus. I ose a person could miss a deacon meeting, a Sunday school class, a r meeting, or a proclamation of the el message from the pulpit if it were he people involved. But there is one I am sure about and that is **you ot afford to miss the fellowship of s**. If said meetings mentioned above lanned, and executed in the proper , Jesus has promised to meet you . Do you not realize that your ab- e is an insult to your Lord? Is it no small thing for you to deliberately deny your Lord His rights, and turn to idols? Don't you know that anything you prefer to do rather than meet your commitments to Christ is idolatry? God despises idol worship. You cannot afford to be absent when Jesus expects you to be present. You will be the loser!

Thomas missed fellowship with his Christian friends. The fellowship of Christians is necessary to keep the fires of Christian faith alive. A Christian is a friend—a real friend—that will stick closer than a brother. Christian brotherhood is stronger than the blood-tie in a family. Christians need the help and confidence of their comrades.

He missed the Master's benediction—"Peace be unto thee." We may be able to get along without the blessings and good wishes of our comrades, but we cannot afford to miss the blessings of our Lord upon our lives. Our Lord is the only one capable of blessing us in spiritual things. He has the power to heal us, to prosper us, and to save our souls from sin. No one else can do this. We need His benediction—His favor and His contribution to our well-being.

Thomas missed the **joy** and the **gladness** which prevailed among the disciples—"Then were the disciples glad when they saw the Lord." Do you rejoice when you see the Lord? Can you see the Lord when you are absent from His services? Some people do not see God, even if they are in God's services, because they are looking for worldly things. God's people always see the Lord—Isaiah saw the Lord "High and lifted up and His train filled the temple"—but Isaiah was looking for the Lord and was ready to pledge himself to the Lord. God expects us to be in His services—that is the only place you can see Him in the right perspective.

Thomas missed the commissioning service. Jesus said "As my Father hath sent me, so send I you." Thomas missed this because he was not there. Whatever his reason was for not being there was not worth what he missed. If you are not present when Jesus shares His work with His disciples you will miss out.

Thomas was not present when Jesus said "Receive ye the Holy Ghost." No one can afford not to be a Christian, and no Christian can afford not to have the Holy Ghost enthroned upon the throne of his heart. The Holy Spirit is God in us, guiding us, cleansing us, teaching us, and giving us the grace and the power to live every day for Jesus.

When is the last time you missed an appointment with Jesus? Think!

PASTOR APPRECIATION DAY FOR THE REV. AND MRS. RAYMOND T. SASSER

Father's Day, June 19, 1977, was a day and an occasion to be long remembered by both the congregation and the pastor of Pleasant Plain Free Will Baptist Church, Route 2, Selma. The day was designated as Pastor Appreciation Day for the Rev. and Mrs. Raymond T. Sasser.

Upon arrival at the church, Mrs. Sasser was presented a corsage of white pom-poms, and Mr. Sasser was presented a boutonniere.

During the morning worship service, Mrs. Letha Burgess gave a special tribute to "our pastor team." She emphasized that "Ours is not just a pastor, but a pastor team. Mrs. Sasser is always by her husband's side, ministering with him whenever and wherever needed." In presenting her tribute, Mrs. Burgess also presented two long-stemmed red roses to the Sassers. She stated, "These two beautiful roses are very much alive, just as are you two. We are so happy to have you as our pastor and want you to know that we love and appreciate both of you." She commended the pastor team for their faithfulness and love, and challenged the entire membership to a continued growth of love, harmony, cooperation, and spiritual fellowship.

A love offering was presented as the members laid their gifts on the altar.

The pastor brought an inspiring Father's Day message which was climaxed by two young men, one a father and one a father-to-be, making their decisions for Christ and church membership.

Following the worship service, the congregation enjoyed a delicious meal which was served in the church fellowship building.

All in attendance agreed that this was truly an enjoyable and a memorable occasion.

''A Christian Home for Boys and Girls''

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent



CHILDREN'S HOME MEMORIAL ENDOWMENT FUNDS

Listed below are the various Memorial Endowment Funds which are on deposit with the Church Finance Association. Persons interested in making contributions to these endowments may do so by sending checks properly earmarked to the Children's Home.

Burress Endowment Fund
Boyd-Jackson Memorial Endowment
Board of Trustees Memorial Endowment
Lee's Chapel Free Will Baptist Church Memorial Endowment
Calvary Free Will Baptist Church Memorial Endowment
Core Creek Free Will Baptist Church Memorial Endowment
Memorial Chapel Free Will Baptist Church Memorial Endowment
Atlas Webb Family Endowment
St. Mary's Free Will Baptist Church Memorial Endowment
Blanche Snell Memorial Endowment
W. A. Winfield Memorial Endowment

LETTER OF APPRECIATION

On behalf of the Board of Trustees of the Free Will Baptist Children's Home and the Board of Trustees of the Free Will Baptist Retirement Homes, we would like to express our appreciation to our past director, the Rev. Sam Weeks, for his dedicated devotion and service as Executive Director of these two enterprises.

One needs only to tour the campus to see the many physical improvements that have taken place under his leadership. Some of these are a much-needed Conference Room, of which we are so proud, which insures adequate space for board meetings, renovation of the cottages, the new State Cottage, our Chapel steeple, the enlargement of pasture lands, drainage, and improvement of livestock.

The Rev. Weeks has made many trips to Raleigh in regards to legislative measures in the best interest of our Children's Home.

We, as Free Will Baptists, have seen a dream come true in regards to our Retirement Homes. We have one unit completed and two lovely and devoted ladies who have given many years of service to our cause are now living in this unit. For that we are most thankful. We give thanks to all Free Will Baptists for their financial support in making all these dreams possible. For this we are very thankful. We pray for your continued support for our new executive director, the Rev. J. Stewart Humphrey, and we will achieve newer and better goals for our children and continue to build units in our Retirement Homes complex.

We again express our appreciation to the Rev. Weeks and pray God's blessings upon him and his family as they work in other fields for God and our Free Will Baptist people.

Sincerely,
Billy W. Dilday, Chairman
Rebecca Davenport, Secretary

NEWS NOTES

Stony Hill Church
Features Special Singing

Special singing services will be Sunday, July 10, at Stony Hill Free Baptist Church. The Taylor Family Kinston will be singing at 7:30 p. m

Plymouth Church
Holds Commencement

The Plymouth First Free Will B Church held its Vacation Bible S Commencement, Sunday evening, 26, at 7:30 p. m. The Bible classes, Nursery through Teen presented a summary of thei complishments during the week.

The educationul department was for the parents and guest to revie children's work.

Certificates were presented to child, teacher, and officer, who record of perfect attendance fo week.

IN MEMORIAM

On May 18, 1977, Pine Level Fr Baptist Church lost one of its most ful members, Mrs. Frances Pittman

Mrs. Pittman was eighty-one yea and had been a member of the chu many years. Miss Frances, as sh called, was loved by young and old She taught Sunday school for a n of years and had made perfe tendance for 36 years.

She was very active in the wor auxiliary and every other phase of c work. She was a good neighbo friend and will be greatly miss everyone who knew her.

Respectfully subn
Pine Level Free W
Baptist Sunday S

NO ''BAPTIST'' JULY 13

In accordance with our policy printing only 50 issues of ''T Free Will Baptist'' each year, th will be no ''Baptist'' on July The next issue you will receive be the issue of July 20.



Special Moments

aggie,
t the age of twelve I experienced life through the eyes of a child. I believed that ved only **inside** the church. Never had I thought of Him being outside the al building at all. I thought that if you wanted to find God you went to church.

ne night there was serious trouble in my home. Alone I walked in the rain to the t church, for I felt only God could help me at that particular time. To my , I found the church doors locked against intruders and against me. Confused ghtened I sat down on the church steps and cried my heart out. Why couldn't I where God was?

here in the rain and the dark of that crisis, the Lord "found me." He touched ken heart and calmed my fears as He took my problem—just as I believed He f I could just reach Him.

learned a valuable truth which has stayed with me since that night. God is ere, everywhere, whenever you need Him. All His loved ones have to do is call me. He is among the living, and His compassion and love is bestowed on those eed Him—if they seek, expecting to find.

Withheld

he column needs **your** response!

MINISTER OPPOSES EDITOR'S VIEW

other Editor:
I voice my opinion and give a few ents for thought concerning the sion about churches using music and paid for, which has been hted by the composer to ze on income.
n of the opinion that your recent al was somewhat out of place, his subject is very controversial. us is to bring judgment upon our for such a trivial matter, since copyright is to help the composer. To reduce the program of copyright to capitalize in this area in the name of serving the Lord is in my honest judgment becoming sinful and over money-minded. Would any honest Christian believe that money-minded people should control that which is for the glory of God?

Then, too, who could say that all laws are approved by the Lord? If such a law, and prosecution for breaking the same is right, then let's face it and make a comparison. It is wrong for some person to make alcoholic beverage in the woods, sell it and some person to drink it. But if he buys a license to make it and the state puts in a business to sell it, then it is all right to drink it. The former is wrong because no one is getting a return from it. The latter is right because someone is abiding by the law and doing it legally. I am not convinced that all laws are made and passed because they are right and of a righteous nature. I doubt you would honestly say you believe they are. I simply believe that a wise choice would be to write about more important subjects. I see nothing to be accomplished by continuing this discussion.

Tell me just how much more sin it is to make twenty-five copies for twenty-five people than to take eight copies and allow twenty-five people to look on and sing. A smart choir and a good choir director could have his choir to commit to memory and not use the "eyegate." If you want to be technical, why not suggest we have a law passed out not to allow but one person to look on and sing from a copy at a time. This method would possibly frighten some people and sell more copies, thus making the composer more money.

I believe if you will reread the copyright intent, it is, and was originally intended, for resale or for commercial sale, thus cheating the composer in such a way as to become dishonest.

I refuse to believe and bring accusation against the host of honest people who are serving the Lord and trying to do a good job with what they have. I think we should leave this subject for the good Lord to handle and move on with more important matters.

Sincerely in Christ,
A. B. Bryan, Pastor
Robert's Grove Church
Dunn, North Carolina



Do not allow the thoughtless statements of another wound you. Idle comments merit not your time nor attention. God has more important matters for you to think upon. Seek those!

the Sunday School LESSON

St. Claire Bible Class

For July 17

UNBELIEF DELAYS COVENANT FULFILLMENT

Lesson Text: Numbers 13:30—14:10
Memory Verse: Numbers 14:11

I. INTRODUCTION

Several important things happened during the year the Children of Israel spent at Sinai. God's covenant was ratified by the giving of the law, through Moses; the tabernacle was built; and God's people received special instructions on how to keep the law.

At last the day came to break camp and move on. Moses said, ". . . We are journeying unto the place of which the LORD said, I will give it to you: . . ." (Numbers 10:29). After some days the people arrived at Kadesh. Kadesh was located approximately fifty miles southwest of Beersheba, in the southern part of Canaan.

The things that happened at Kadesh are well known. The people insisted that spies be sent out to scout the land before they marched into it. Moses appointed twelve men, one from each of the twelve tribes, and sent them into the land while the people waited. In their report, all of the twelve spies agreed that the land of Canaan was a goodly land (Numbers 27). In fact, they brought back some of the products of the land to prove this statement. But ten of the spies brought back the doleful advice that they would not be able to take the land because of the strength of the people who lived there. They said, "We are as grasshoppers in their sight." The other two spies, Caleb and Joshua, agreed that the people were strong, but they said that with the leadership of Moses and the help of the Lord they would be able to take the land.

The ten spies who brought back a pessimistic report were depending only upon the strength of the people. They were forgetting that God had promised to give them this land. They listened only to their fears. The two who reported that they would be able to take the land were remembering that God promised it to them. They looked to God's promise, not to their fears. It was up to the people to decide which report they would accept.

We know the outcome. Israel accepted the report of the ten spies and called for Caleb and Joshua to be stoned (Numbers 14:10). They also wanted to appoint a new leader who would take them back to Egypt (Numbers 14:4). The irony of this is that they were within a stone's throw of the land itself. The Israelites disobeyed, and were made to wander for forty years. (Numbers 14:29, 30).

Our lesson today deals with the details of the report brought back by the spies, and with the reaction of the people. We have two printed portions, one from Numbers 13 and one from Numbers 14. If we fail to see ourselves in the people of Israel who murmured against God and Moses, and in the spies who reported they should not go into the Promised Land, we will miss the main point of the lesson.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Before a person turns his back on the Lord, he had better consider the alternatives. Let us consider well Peter's words, "Lord, to whom shall we go? thou hast the words of eternal life."

B. No matter what our position in the journey of life, God opens opportunities to all of us and invites us to "come up higher." We do not have to dwell in the wilderness of doubt, indecision, and sin. By faith we can dwell in a world where God is present daily with us. Faith grows stronger by exercise. Each new day becomes a great adventure as we go forth believing in God and trusting in Him. We often sing, "Where He leads me, I will follow." For each of us it must be more than a song. It must be a commitment, for only thus do we enter the land of promise God has for us. "Let us go up at once, and possess it; for we are well able to overcome it."

—**Standard Lesson Comme**

III. ADDITIONAL TRUTHS

A. The people did not really ne send spies to scout the land. Go given this land to their father, Abra and had promised to lead and give victory. Furthermore, He had manded them to go forward. Fi because of the people's attitude Go Moses to appoint the spies. This s us that God has a directive will fo lives, which He directs. But, if we ar willing to accept that, He will permit accept something less. God h directive and a permissive will.

B. The spies were gone for days. When they came back, they alla on one thing—Canaan was a goo productive land. But then disagreed. Ten of the spies sai people were so strong that the Isra could not go in and take the land. spies, Caleb and Joshua, said the could be taken, the people should immediately. They believed what had told them. However, the peop unbelief, accepted the report o majority and did not go into Canaan.

C. The failure of the people to g the Promised Land at God's bi brought grief to Moses, Aaron, and Joshua. Caleb and Joshua m last effort to change the people's but to no avail. In fact, the people w to have them stoned. People do n to be reminded of their unbelief.

D. Because they did not accept t port of Caleb and Joshua, and, importantly, the Word of God, the p lost their last opportunity to go int Promised Land. This is the final res rebelling against what God wants y do.

E. The cliche, "The majorit always right," is often misleading like to be cooperative in our c affairs, but sometimes the "Majorit very wrong. In such cases the mi finds it hard to concede and conse "make it unanimous." In some ex cases we must recognize that it wou wrong for the minority to give in larger group simply to demonstr "democratic" spirit. At the same there is no place in the hearts o minority for hatred nor any caus detriment simply because they "voted down."

—Sel

y 24

LAIMING THE PROMISED LAND

Text: Joshua 4:4-7; 5:10-12; 11:23

y Verse: Joshua 1:9

TRODUCTION

ve saw in last Sunday's lesson, ildren of Israel listened to the of the spies and accepted the of the ten who gave a pessimistic This was not in accord with the God, and they had to be punished. lowed them to wander for thirty- ears, until all who were adults at ne of the refusal had died. Moses w one hundred and twenty years om the top of Mount Nebo he was ted to look across and see the ed Land, but he was not to enter o Moses the servant of the LORD here in the land of Moab, . . .'' ronomy 34:5).

Lord chose Joshua to succeed . The life of Joshua may be divided ree parts: the forty years he spent pt as a slave, the forty years he as an aide to Moses, and the -five years he spent as Moses' ssor, as the leader of the Children el.

first chapter of the Book of Joshua he story of Joshua taking over the ship of Israel after the death of . It tells us many of the in- ons the Lord gave him. The nding promise that God gave a is continued in Joshua 1:5, ''. . . vas with Moses, so I will be with I will not fail thee, nor forsake ' Joshua had seen how faithful the had been to Moses and it gave him courage to have this promise. Four cteristics of Joshua as a leader out: (1) he was always geous; (2) the Lord chose him for lace of leadership; (3) Joshua was nd completely dedicated to the task God gave him; and, (4) the Spirit of lled his life. How could a leader fail such characteristics? Joshua 1 s the commissioning of Joshua as s' successor.

e second chapter of Joshua tells us the covenant with Rahab. Joshua two spies into Jericho to look over ituation. These spies came to the of Rahab, a wicked woman, and a covenant with her for information rotection.

Chapter 3 of Joshua tells the story of the crossing of the Jordon. It is interesting to make some comparisons between this crossing and the Israelites' crossing at the Red Sea. The Red Sea crossing delivered the Israelites from Egyptian bondage; the Jordon crossing brought them into Canaan's blessings. The Red Sea crossing brought separation from Egypt, which is a type of the world; the Jordon crossing brought full dedication to God. The Christian ''crosses the Red Sea'' when he is delivered from sin at salvation; he experiences the Jordon crossing when he surrenders his life fully to serve the Lord. This is no second work of grace; God has been with the Israelites every step of the way. This is a second surrender: one for salvation and one for service. Not every Christian has surrendered himself for service.

Our printed Scripture for today is taken from Chapters 4, 5, and 6 of Joshua. Each of these chapters has a special significance that we will see as we study these Scriptures.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Involvement is essential to any real sense of sharing and unity. All of Israel shared equally and fully in God's promise; and it was fitting, therefore, that every tribe be represented so that the marker could be truly a national monument. The work of the church needs to be shared, not simply to ease the burden on a few, but to spread the joy of success.

B. The Promised Land could now supply Israel's needs. That was God's blessing. God does not help when mankind can help itself. His aim is not to make people helpless. We do not help people by making dependents out of them.

C. Great events help give meaning to our existence. Ignorance of these results in a people without perspective or values. Man needs roots in history.

D. God kept His promise to Moses, and the promise He gave to him is repeated to us: ''My presence shall go with thee'' (Exodus 33:14). If God is with us, what shall we fear?

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. We cannot possess the Lord or the ''land''—our inheritance, until He possesses us. Our possessions are only that part of Christ which by faith we claim through His power. We may lose our inheritance because of some selfish little idol which we have enthroned in our hearts. We may make a good beginning with the Lord, and for a while continue well in His service, but because of cherished sins we may lose it all in the end.

B. Joshua was the man chosen to be the successor to Moses. Joshua's life may be divided into three periods: the forty years he spent in Egypt as a slave, the forty years he spent as an aide to Moses, and the twenty-five years he spent as the leader of Israel. When Joshua took over the leadership of Israel, God gave him a wonderful promise: ''. . . as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee'' (Joshua 1:5).

C. One of Joshua's first jobs as a leader was to get the people across the Jordon into Canaan. God had brought the Israelites out of Egypt, across the Red Sea, by a miracle; and He brought them into Canaan, across the Jordon River, by a miracle. The Red Sea crossing delivered them from Egypt's bondage; the Jordon crossing brought them into the blessings of Canaan. What a description of the Christian life this is: Out of bondage into blessings! It is all done by a miracle from the Lord.

D. After the people came into Canaan, they renewed the covenant with God. They returned to circumcision, as a sign that they were God's people, and again worshiped by keeping the Passover. They again began to show the characteristics of the people of God.

E. The overcoming of Jericho is one of the greatest victories of faith recorded in the Bible. The obedience of faith is something to behold! The people did exactly what God commanded. Great patience was required as they marched around the city each day for six days and nothing happened. God rewarded their patience and faith; the victory was won on the seventh day. This victory vindicated the Word of God, and the man of God who led them, Joshua.

—Selected

THERE IS NO ENERGY CRISIS IN GOD

by Evangelist Darney V. Brown

The reports from Washington, D. C., these past months, have echoed nothing but gloom and doom and confusion, concerning the overall energy situation in this nation and in the world. I have at this writing, no reason to doubt the factuality of these reports, nor the sincere seeking by the Carter administration to plot the most effective course of action possible for this nation. I also understand the natural opposition of the Republican Party, to place before the people their perspectives and their solutions to this situation. This is not a fault finding nor partisan type article. In the sense that personal sacrifice is a major foundation stone of the Christian life, President Carter's call for sacrifice will be willingly received and adhered to by millions of Americans.

But sacrifice, to be most effective, must be founded or centered upon an object or a goal that create faith and nurture continued sacrifice. As Christians, we must not lose sight of the powerful effect of our faith in God's ability to provide in the most miraculous manner, for this also is a major aspect of the Christian life. I for one am willing to sacrifice for the good of all people. I don't enjoy the thought of the sacrifice, but because of the potential crisis involved, I will sacrifice. However, before I throw up my hands and prepare to resign myself to wearing additional clothing, huddling in unheated buildings, and walking great distances that would be normally driven, I must seek God in intercessary prayer. For "He giveth power to the faint; and to them that have no might He increaseth strength" (Isaiah 40:29).

In the strictest sense of Isaiah 40:29, the word power does not specifically relate to the power and energy that we now use to heat our homes and drive our vehicles, and that is supposedly being used faster than the earth can eventually yield it. That word power is primarily a reference to God's ability to supply spiritual strength, and then secondarily physical strength to those who are fainting under the stress and strain of this life. But there is no power, whether it be spiritual, physical, natural, political, economic, or any of our known energy sources which fall outside of the overall authority of our omnipotent God.

God is the Creator of all things. He is able to supply powerful energy sources heretofore unknown and untapped, just as readily now as He did when mankind first discovered how to beneficially use fire, coal, oil, and atomic energy. Prior to these discoveries, mankind suffered want. Not because these sources were not available, but because the ability to harness effectively these God-given resources had not been discovered. We need only to tap God's creative knowledge. We need only to seek from the depths of His storehouse, the grand and glorious treasures that remain there, waiting for man to be so inspired by God that new and tremendous discoveries may be made.

Science is not the salvation of mankind; history has proven that. Evolution is not a science, for there are too many gaps, too many missing links for the rational mind. Evolution preaches that our existence is an accident, and that our galaxy is one great universal accident. Evolution joins ranks with atheism in a lockstep death march, to a life without meaning, ending eventually in the utter destruction of every individual. Live it up now, their theories tell us, for there isn't anything else. If we are caught in this fatalistic concept of life, then there is no need to adhere to President Carter's call for energy sacrifice. Neither, then, is there any meaningful chance for a scientific breakthrough, if our existence is a meaningless accident. Even the efforts of those involved in the controversial DNA research would if successful, only lengthen and prolong the misery of life in a cold and energy exhausted future.

Every Christian must reject that concept of life. Every Christian must reject the inevitability of impending disaster without first becoming actively and urgently involved in a continuing prayer petition to God. The potential for a serious energy crisis is real, for God has in numerous ways been attempting to gain and hold the attention of all mankind. The same God who inspired the scientific minds of previous ages, is yet willing to inspire the minds of men today. No true Christian can possess a picture of a God so limited in scope that His creation will eventually run out of energy supplying sources.

But there is the possibility that the great minds of this day have attem erase God from their conscienc therefore their scientific search pr far less than it was intended because they have estranged then from the source of all knowledg declares that there shall be thos shall be; "Ever learning, and nev to come to the knowledge of the (2 Timothy 3:7). This pr statement relates especially to t days, or the period of earthly when God will conclude the operation as we have known it, lea the eventual establishment of the and sovereign reign of Jesus Chris

As a Christian, our total outloo not change. Our future remains g whether new energy source discovered or not. We have th changing promises of God, who ha on record as being able to sup every need of those who have themselves to His care and through a personal faith in Jesus We have been forewarned of the p situations that the world shall face Church Age comes to a close. Wi doubt, the potential energy, po food, water, pestilence, and othe that are coming upon the earth, the nearness of the end of this Age.

But because of our spiritual through the Bible into the events place, and that are to come, we h added obligation to pray and witne live the reality of God each day, benefit of those around us wh never made a personal commitm themselves to Jesus Christ our Lo

I intend to send a copy of this a President Carter, to encourage hi most difficult position. If you hav encouraged to pray regularly abo energy matter, I would like you t me a letter or card with your na address, and I will send them a with this article to the Pre Together we can avert the totality potentially devastating results worldwide energy crisis, by touch heart of God in prayer. By pray God's wisdom and knowledge upon our political, scientific and re leaders in this matter, an ener holocaust will be prevented.

Faithful prayer changes the ou the one who is praying. Pray

ge the condition of the one being d for or the situation being prayed . Prayer calls forth the omnipotent r of God, for there is no energy crisis in Him who is all powerful. Please send your cards and letters to Evangelist Darnley V. Brown, P. O. Box 542-Cambridge, Massachusetts 02139, or you may write directly to President Carter and let him know that you are praying regularly for the intervening power of God in this energy situation.

SCENES OF THE ANNUAL MINISTERS' CONFERENCE CRAGMONT ASSEMBLY JUNE 20-22



Site of old Main Building.



Ministers leaving tabernacle after worship service.



hment and fellowship. Pictured are (at table) Lt. Col. J. rrow, the Rev. D. W. Hansley, and (standing) the Rev. Reynolds.



Group relaxing before meal.



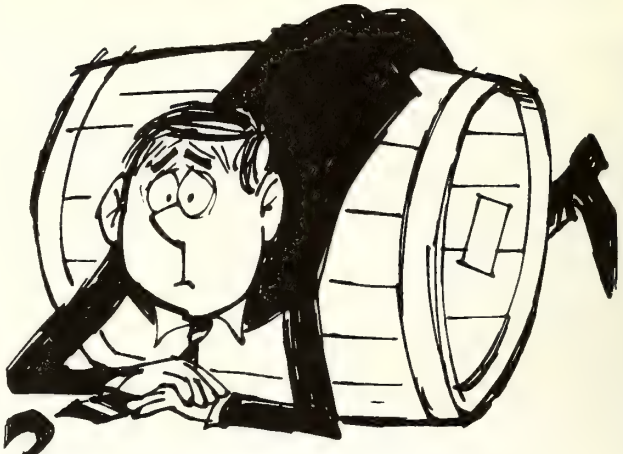
Mealtime in new dining hall.



Concluding service of conference.

(Photos by Walter Reynolds)

Teacher . . .
superintendent . . .
minister . . .
VBS director . . .
youth leader . . .
camp director . . .



OVER A BARREL?

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Need a great idea?
Need it right now?

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als

YDEN, NORTH CAROLINA, WEDNESDAY, JULY 20, 1977

the free will baptist

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JUL 20 1977
DURHAM, N. C.

WHEN PEACE LIKE A RIVER . . .



EDITORIAL

IT IS WELL . . .

We can hardly be expected to understand the depths of Jesus' love. We cannot comprehend the vastness of His mercy. We do not know why He should consider the likes of us and care enough to guard and keep us daily. We are certainly undeserving; and we do not now, nor shall we ever, merit His matchless grace.

But *this* we should know. Even in our unworthiness, He tenderly looked in our direction and strove to draw us unto Himself. The stubborn will of man yielded to the spiritual call of divinity. Souls were saved, and they were ours!

How can we help but magnify His name? Only those of us who know Him as our personal Lord can perceive the overflooding joy in which our souls delight.

And *this* we know. He is forgiving. He does not excuse after the fashion of man. He forgives completely—all wrongs perpetrated by us—the evils we know and those of which we are unaware, as we pray for forgiveness of sins of omission. He washed our souls with His shed blood, and it was just as if we had never sinned.

And *this* we know. Just as He is not willing that any of us should perish, He would have us continue steadfastly in the Light. He would have us grow, perhaps as the young saplings, into spiritual maturity. And He would never have us cease our drawing nigh to Him, seeking an ever-closer relationship with Him. He would have us watch and pray. He would have us ever stay in His will.

And *this* we know. We are fallible beings, subject to sin and sometimes unable, of ourselves, to resist and avoid the snares of the devil. It is perhaps during these times of self-realization that He is more precious—when we feel that outpouring of His forgiveness, supported by His Word and sanctioned by His Spirit. The Lord *is* good. We should be so glad, that among all His creatures, we are most important. He who sees the sparrow fall shall surely be mindful of us—even in our worthlessness.

And *this* we know. Under the protecting shadow of His wings, we ought to abide. He is the Rock of Strength and Shield of Faith. He shall be with us in the midst of trouble, sorrow, or torment.

If it were not for Him, we would have nothing meaningful to lean upon. If it were not for Him, we would be like those sheep without a shepherd, wandering aimlessly in the wilderness of sin. If it were not for Him, we would even now fall into the mire of despair, never to rise again.

But because of Him, we should be able to affirm with H. G. Spafford:

When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul.

Though Satan should buffet, tho' trials should come,
Let this blest assurance control,
That Christ has regarded my helpless estate,
And hath shed His own blood for my soul.

My sin—oh, the bliss of this glorious tho't—
My sin—not in part, but the whole,
Is nailed to the cross and I bear it no more,
Praise the Lord, praise the Lord, O my soul!

And, Lord, haste the day when the faith shall be sight,
The clouds be rolled back as a scroll,
The trump shall resound and the Lord shall descend,
"Even so"—it is well with my soul.

(Pubic Domain)

Oh that we could say in all circumstances, and mean it—from the heart —"It is well, it is well with my soul."

Cover Photo by Harold M. L



Tommy Manning
Editor

the free will baptist

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course, I know it's quite possible to communicate with ut if I could, here's what I would

ally was shocked and extremely ed at your untimely passing. the shock had settled, there you your blue suit that blended with e coffin like the two were dyed-to-

would have been proud to know ny people cared enough to show ve and respect. The funeral was pressive.

dn't see you before you went to my happiness about your sion of faith. You couldn't have y given your loved ones a more or more comforting gift in parting at walk down the aisle on Sunday Did you know then you wouldn't ee more days?

ny sorrow, it's easy to forget you one to a better place, that you now as you are known.'' What's it there? Is it anything like our etation of mansions, gold, pearl, and starry crowns? Or doesn't terial count up there?

an ugly, crawly worm is trans- in to a delicate, irredescent ly, hasn't God made you into ning wonderful to behold? I don't for a moment that your heavenly ns are tremendous, and that your limitations are as far removed ou as the year 2017 BC is from nreachable.

getting back to earth (that was figure of speech) but if you could back on earth, how would you tell handle our extreme capacity for n, to love, to be happy, to feel the iating hurt of sadness? What counts? Honestly, there is so we'd like to know but the answers forthcoming. Sometimes instead ng, we're groping at living. How one really raise children? Cope nulti-varied situations of life? Deal ressures of society? I mean, now ou're on the other side and you , What counts?

ARE YOU LAUGHING AT US, GEORGE?

by Mrs. Royce Matthews

Can you see us as we run helter-skelter in our vicious rut circles? In our limited vision way (as through a glass darkly) I'll bet we really put on a show more hilarious than a cage full of monkeys not caring bystanders are watching their antics.

Does our mode of living resemble a child of three who stacks blocks as high as possible until the stack tumbles, and in his limited capacity restacks them again and again, as they tumble again and again? Didn't you, as an adult, laugh at his little games which to him were so great, but in reality, amounted to nothing? Are you laughing at us, George?

Really when I get down to thinking about how we humans are, our drives, our whims, our fads, our interpretations of right and wrong, the only thing that keeps me from laughing out loud is fear of some well meaning relative sending for the men in white coats.

Take clothes, for instance. Back in history a few years, grandmothers thought granddaughters were committing a scandalous sin if their ankles were bared a fraction of a second. A couple of years ago our grandmothers thought their granddaughters scandalous when their legs were bared to halfway between the kneecaps and waist line in what is probaby history's most advertised disgrace—the mini skirt. Was it a sin for the ladies of history to show their ankles? If it was, those of us who are guilty of having shown our knees are in a mess. Who is responsible for this styling error and any repercussions caused by this error? The style creators? Or the wearers? What about the people connected with the distribution and promotion? What determines sin? Is it style at a particular time, or are there hard based never changing lines between decency and sin? Since God is the same yesterday, today, and forever, if a bare ankle was a sin 100 years ago, what about a bare ankle now? Are you laughing at us when we talk about a girl's ridiculously short skirt or bare midriff—when we ourselves aren't covering all we should?

Maybe you think I'm putting too much emphasis on the length of wearing apparel, but I used this as an illustration because there are so many things of this nature that face man today. A few years ago it was a terrible sin—today it is an accepted way of life.

George, there is so very much we don't know. I mean, really. While we argue and expound on what is virtue and what is sin, can you see us? If so, is this where you get your comedy entertainment? Especially when we're really swelled with pride at our great accomplishments, then suddenly we're flat on our made-up faces. And we're all guilty of having fronts. Aren't we hilarious?

And some of our reasoning and excuses would be entertainment in a night club act. Just recently in the newspapers there was the picture of a rather dejected looking little boy not more than five years old against the background of a smoke blackened living room. But he had no intention of taking the blame for the fire. ''There was a match on the rug and my friend Andy slipped on it.''

Wasn't that quick thinking? It is one of the most comical little stories I've heard in a long time.

When ya'll hear our excuses and feeble explanations up there are they so absurd as to be comical? Are you laughing at us, George, when our friend slips on a match?

There are also certain ideas that we accept as truth but it is still quite hard to comprehend.

Suppose there is a family who is exceedingly happy. Let's say an outsider slips into a weak spot using uncanny wiles, the wiles so enticing and exciting the result is a breakup in the family, bringing heartbreak and years and years of suffering on each family member, causing lifetime scars that show over into the next generation.

Later, this outsider supposedly makes a change and learns to talk and act very religiously. As far as the record goes, the outsider's slate is clean except for

THE STORY OF CRAGMONT

Following the Willoughbys, who resigned in 1948, the institution had four managers who served only through the summer conference periods. They were the Rev. Albert Harris, J. G. Teasley, Mr. and Mrs. C. G. Pope, and the Rev. and Mrs. J. B. Narron. This period covered the time from 1949 until 1953, and this is the period covered by this part of our story.

While all the camps and conferences during the period, except the minister's and woman's conferences, were planned by the Cragmont Board and were directed by persons appointed by the board, there was a gradual increase in the cooperation of the Sunday school and league conventions in the "assemblies," as they were called.

As an example of the trend, we give here the schedule for the year 1950: July 16-21: Assembly for Young People; July 23-28: Spiritual Life Assembly for Youth Leaders; August 6-11: Family Spiritual Life Assembly; August 13-20: Woman's Conference; August 20-25: Second Family Week. While the Minister's Conference is not on the published schedule, I am sure it was held the latter part of June.

At the annual meeting of the stockholders in January of 1951, a drive was launched to raise $6,000 to pay off debts placed against the property when money was borrowed to renovate and furnish the building after its purchase in 1946. Mrs. Gertrude Ballard was appointed to direct this drive, and she began immediately a drive which met with signal success throughout the state.

Good reports were made for both the Woman's Conference and the Minister's Conference for each of the years 1950, 1951 and 1952—the period we are covering in this part of our story. Concerning the 1950 Woman's Conference it is said that the attendance exceeded all previous gatherings at the Assembly. The principle feature of this session was Bible messages each morning at 11 o'clock by the Rev. F. B. Cherry. The group in 1951 made trips each afternoon to places of interest in the area and remained over Sunday to allow the women to attend area churches in groups—one group going to Horney Heights in West Asheville, and the other to the Swannanoa church. Then the whole group returned to Swannanoa church in the evening and repeated a playlet which had been given by some of the younger women at the Assembly earlier in the week. After the presentation of the program, a goodly number of the members of the Swannanoa church accompanied the women back to the Assembly and participated in a candlelight service, everyone carrying a candle and forming a circle while Mrs. C. D. Pigott of New Bern sang "Send the Light." Then all the candles were extinguished, and Mrs. Ballard, the director, made a short talk on the dark and hopeless condition of the world without Christ, closing with the call of Christ to "Let your light so shine." Then the candles were relighted, and waved high. Thus ended what has been considered by some as being the most impressive conference ever held at Cragmont. We are giving more details concerning this conference not because it was more important than others, but as a sample of the kind of conferences our women have had at Cragmont over the years.

So far we know, the only project planned over the years for Cragmont which proved to be a failure took place in 1950. A six-weeks "Summer School" was scheduled by the Cragmont Board, but not a sufficient number registered for it to justify the venture.

Right many repairs were made to the building, and the grounds were improved during the period. The year of 1950 seems to have been considered by many as a "high year" in the early history of Cragmont. Mr. Evans in his report to the State Convention as President of the Corporation, says, concerning this year: "The operations showed a mark improvement over previous years." We will notice as we proceed with the Cragmont Story that this "marked improvement" set the pace for the years that followed.

The year 1960 and 1961 somewhat critical years for Cra Assembly. It was during these that a rupture between the North C Free Will Baptists and the N Association which had been deve for sometime came to a climax w withdrawal of the State Conventio the National Association and th mation of a second state body, with the N. A., known as the Association of Free Will Baptists.

At the time of this rupture, bo chairman of the Cragmont Bo Directors and the manager of Cra went along with the group which to remain with the National Asso There can be no doubt but that were made to carry the Assembly with the National Group. This himself received letters seekin support for such a movement. two of the conferences held in 19 1961 were dominated by staff me in sympathy with the national grou their literature was distributed "campers" during those years. fact that Cragmont was chartered by the four state organizations offically withdrew from the N. A. "take-over" impossible, and advocating it soon found this o ceased their efforts. But Cra conferences for these years s badly because of the controvers the end of the year of 1961 fou Assembly weakened in suppo in financial difficulty. Whe chairman and manager resigned they left the treasury empty, a support from the field at low ebb.

Perhaps the most encouragin about the first two years of the was that the woman's auxiliar ference of those years was well att with all the staff made up of whose loyalty to North Carolina Fr Baptist. The 1961 conference w final general meeting attended b Alice E. Lupton, so long ass with the youth and women's throughout the denomination. Lupton was the honor guest conference. She went home to her Lord on January 14, 1961. A special feature of this 1961 conf was that Mrs. J. C. Moye, a worker of long standing, was h with a "This Is Your Life" pr

At the meeting of the Cragmont now freed from outside dominat

y of 1962, Mrs. Ballard and were asked to assume the duties aging the Assemby for that year. was no money in the treasury, and edit of the Assembly was at a low However, Mrs. Ballard and I had a oney saved up, and this we used ning the Assembly, agreeing to ntil the conferences met for any for our work. We served as ers until 1970.

962, Cragmont's physical plant ted of the large main building, a a tabernacle, and a cottage, which een used for a caretaker, but was use at the time we took charge. was another cottage on the ty, built by a minister under a f a lot by the Board of Directors. inister was definitely committed to tional group, and the cottage was used by those seeking to establish state organization, antagonistic to ate Convention. Obviously, one of rst considerations was to get sion of this cottage. Offerings were o buy back the building option of inister and the cottage. Finally, a vas made, and the cottage was t at an extremely high price. Thus otal of the Cragmont property e unquestionably the possession sponsoring conventions.

the cottages were repaired, and use. The ministers of the state wonderfully in their Cragmont ence held June 18-21. Freed from ivisions which had plagued the ences for sometime, perfect ny seemed to prevail in the 1962 g. From the report of the con- e published in **The Free Will Baptist** ote the following: ''Not only was e most successful conference in ance, but it was generally agreed was outstanding from the stand- of fellowship and Christian rhood. A comment often heard 'How good and pleasant for en to dwell together in unity.' '' onference was featured messages day respectively on ''The Freedom Human Will'' by C. L. Patrick, everance of the Saints'' by Lloyd n, and ''The Second Coming of '' by J. C. Griffin. These ges were especially to make clear sition of Original Free Will Baptist me points of doctrine over which had been some differences in the

We have in our possession, glowing reports on all the conferences held during the years of the 1960s. Another thing we feel like we should mention before closing our account of the 1960s is the donation of the beautiful sign on the campus in honor of Mr. and Mrs. Hubert Dickens, good friends of Cragmont over the first years of its development. The sign, which was paid for by the Dickins family, was dedicated in special ceremonies which closed the 1968 conference year on October 27, 1968. Mrs. Lula Jones, the only daughter of the Dickins, and her husband Morrell Jones Jr. were present to formally present the sign for the family. Mrs. Ballard made a brief acceptance talk, after which I had the honor of dedicating the sign formally ''to the Glory of God.''

Another donation that should be mentioned before we leave the 1960s in our story, was made by the Rev. Fred Powers before his tragic death in late 1967 and by his friends in early 1968. These donations of equipment included a walk-in cooler and refrigerated food box, and a number of other items, conservatively estimated at $1,200—perhaps the largest donation ever made to the Assembly.

Submitted by
The Rev. L. E. Ballard

NEWS FROM THE GENERAL CONFERENCE

This has been another great year for the youth of our Free Will Baptist denomination and especially the state of North Carolina.

The General Conference of Original Free Will Baptists convened in Spartanburg, South Carolina, on Monday, Tuesday, and Wednesday, June 27, 28, and 29. The Conference got under way on Monday night with the youth meeting and Bible Bowl Quiz.

We were fortunate to have Joe Ard, Financial Secretary of the North Carolina State Youth Convention, as our Master of Ceremonies and Keith Wilson, President of the Western District Youth Fellowship, as the guest speaker for the evening. The Bullman Trio from the host church furnished us with beautiful music. Helen Griffin of the First church in Durham sang a solo.

Participating in the Bible Bowl Quiz for the AFC group were the first and second place winners from North Carolina as well as the first and second place winners from North Carolina for the YFA group. The winners of the General Conference Bible Bowl Quiz were as follows: first place AFC, Gum Swamp, Greenville; second place AFC, Beaver Dam, Chadbourne; first place YFA, Beaver Dam, Chadbourne; and second place YFA, Winterville, Winterville.

The 1977-78 Bible Bowl Quiz will be based on ''What We Believe As Original Free Will Baptists'' and many of the churches have already shown interest by purchasing these questions. They were written by our denomination and taken from the **Statement of Faith and Disciple of Original Free Will Baptists.** This book can be purchased from the youth chairman of the General Conference.

Next year, I would like to see each state represent to the General Conference and your local church to the district and state in which you live.

My plans now are to go to West Virginia later this summer and other places where the youth have not been participating. If you know a state, district, or church that I could visit and encourage the youth, please let me know in order that I might get something set up to help.

Mrs. Charlotte Griffin
Youth Chairman, General Conference
3207 Wake Forest Road
Durham, North Carolina 27703

Special Moments

Dear Readers,

The column needs responses.

Maggie

"Go ye into all the world, and preach the gospel"



mission work . . .

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P O Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N C 28305

HOW DO WE STUDY THE BIBLE

by Dr. Emmanuel Lall

Before one enters into the study of the Bible there are certain things which ought to be recognized. It is the quality of the Bible generally known as the "Inspired Word of God." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). The Bible was the result of a special imbreathing of God. Before commencing the study of the Bible we should admit that the Bible is the Word of God, as it stands written in Hebrews 1:1, 2: "God who at sundry times and in divers manners in time past spoke by the prophets, Hath in these time past spake unto us by His Son, . . ." In the Bible we have the voice of God.

The student of the Bible should admit that the Holy Spirit who inspired men of old to write the Scriptures will illuminate the minds of men to understand it. Thus the Scriptures are the revelation of God. St. Paul says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned. But he that is spiritual judgeth all things, . . ."(1 Corinthians 2:14, 15). Dr. D. L. Moody had words written on the fly leaf of his Bible: "Sin will keep you away from this book or this book will keep you away from sin." The Bible is for the salvation of your soul. As the telescope helps to see far and remote objects clearly, so does the Bible help us to discern the beauty and purposes of God in clear perspective. This requires a life which is regenerated, having deep root in prayer, faith, and obedience.

The Book of God is for the man of God. Its primary purpose is not to show a man how the heavens go, but how to go to Heaven. In this study we do need human aids which the Holy Spirit transforms for this very purpose. We can use the help of translations and Concordances.

In our approach to the Bible there must be a definite purpose and a sincere desire to obey its teachings. The Bible is not a book of advice and suggestions but of authority and command. In John, 12:48, Jesus says: ". . . the word that I have spoken the small shall judge in the last day."

It should always be kept in mind while studying the Bible that the book requires and demands a real and systematic study. There is no easy route, short cut, or a slipshod way to study the Bible. In John 5:39, we read, "Search the scriptures; for in them ye think ye have eternal life: and they are which testify of me." The Bible offers us a challenge and it will be something like the great parable our Lord and spoken: A discovery of pearl of great price" (Matthew 13:45).

Christ is the grand subject of Bible study. Some suggestions for its study are given to help preachers in their preparations. Otherwise they could miss the point of His message. He chose to speak on 1 Corinthians 2:9 where it is written: ". . . Eye hath not seen, nor ear have heard, neither entered into the heart of man, the things which God hath prepared for that love him." He went on preaching of the glories of God, wonders of heaven, etc. But if that preacher had studied the context of the verse and the passage he would have realized that the whole context of Paul is speaking about the crucified Christ and the plan of salvation.

Always study a passage or a ve its full context and also look other verses of passages which will ill the message in that verse or passa

Always pay attention to the p passages on the same topic example, Christ's great miracle of the five thousand. This is well re in Matthew 14, Mark 6, Luke John 6, or you may read a p passage on the Kingdom of Heaven

Ascertain if the language of th you are studying is to be understoo literal or figurative sense: The Supper. There are various interpret in the church. One part believ transubstantiation, another in substantiation, and still anoth memorial idea. All of these differen on the question of understandin language or figure of speech: the of Jesus that the bread and wine His body and His blood. We do no enough space here to argue against this subject. I would only that we should study very carefully

The study of "Word" of the B one of the most interesting fo searching the Scriptures. Great must be taken at this point othe etymology may kill you; let the c save you. Take the word "flesh John 1:4, it refers to a sinless b Jesus, while in Romans 7:18 it re our carnal nature. Take the "faith." It may mean belief in Go His promises (And Abraham be God) Romans 4:3. It may mea gospel—He who persecuted us in past now preaches the faith. Again mean the persecution of having a conscience.

In conclusion I would like to q few principles of Bible study given author of the Chain Reference Bible

1. The spiritual attitude i dispensable: It is of the utmo portance that the reader or the s should approach the Bible in a re attitude of mind, regarding it a inspired Word of God.

2. Conscious need essential Bible should be studied as eagerl hungry man seeks the bread.

3. Firsthand knowledge is th knowledge: Many Christians satisfied to receive all their truths f through the mind of some other te minister, or commentator, seld never going to the Book of Books independent study.

Study the Bible as a traveller who
to obtain a thorough and ex-
ental knowledge of a new country.
Seek to understand the deep
of God: Study the "Word" as a
digs gold or as diver plunges into
pths of the sea for pearls of great
, do not lie upon the surface. These
must be brought ashore for all
o see and have them choose the
or their lives which are for their
ion.

OME MISSIONS BAPTISM



teen souls were baptized at a
t joint baptismal service that was
y three mission points: Happiness,
a, and Victory, all of the Fay-
lle and Hope Mills area.
e Rev. Taylor Hill made a few brief
ks: "Beloved, this is what Home
ons is all all about. It is our duty to
ase land and buildings, but only for
urpose of evangelism and helping
s. We must never forget that this is
al purpose in building churches."

ELAND MISSION REPORTS



at the Leland Misson held Bible
l the week of June 20-24, 1977. We
nightly average of 33. On Friday, we
high of 40. One boy was saved on
y night.
is is our third profession of salvation
we have been at the Faith Mission.
re really happy with the progress of
ission.

Roger C. Heath, Pastor

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "Grace be with them that love our Lord. . ." (Ephesians 6:24).

THE LOVE COMMANDMENT

It is implied in our text that grace will not be applied to those who **do not love** our Lord. Where there is a positive commandment there is also the assumed negative application. God has always dealt with us in this manner—positive response promotes us heavenward, the negative response plunges us into the environs of Hell. God commands that we walk in His ways, if we would prosper, and do well, we have protection and blessing—physical and spiritual—from Him. To disobey God will surely bring disgrace and misfortune; and you cannot afford to let this happen to you or your loved ones.

Every Christian loves because he is loved and learns how by loving back. The first feeling of love is realized when we accept God's love and love Him back by some kind of commitment. A one way love cannot be recognized. It is only when love meets love that the response is genuine. None of us have the power to love until we meet the response of God's love—then the miracle happens. He gives us what is needed to propagate love. This is why we can love the Lord. We practice our love upon Him, and in this manner we learn the pure love which applies to all others.

The Apostle Paul cautions us to "Let brotherly love continue" (Hebrews l3:1). A person who loves God cannot hate his brother. He learns the various aspects of love by becoming acquainted with God's love. He learns to love—as in romance, as a brother (or any other family member). He learns that pure and undefiled love is applied to the spiritual family more so than to the physical. The spiritual family is nestled in the pure love forever—the physical is limited to the secular.

The first aspect of love is for our Lord. The second is for our family. The third reaches out to our neighbors. This arrangement cannot be measured in degrees because God teaches us to love our neighbors as we love ourselves. The love we have for life itself should come in regular order. So does our love for our enemies, and the love we have for the labor of love. The quality of our love should not deviate from one aspect of love to the other. The various aspects of love can be compared to the members of our body. Our Lord is head of the church, and, we as members of His body, function at His command and discretion. So love directs in all our affairs of life. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Romans 13:10).

Love of **Life** is the fulfilling of the law of God. Man has sinned in that he has learned to separate the various aspects of love and has become selfish in selecting substitutes of life which appear to be better than the real thing. Love for life does not mean **living it up** as the world implies. The world says you must get drunk to have a good time. The world says that money should be used in abundance to enjoy life. Carnal nature claims that sex is the most desirable asset toward living it up. Young people go to the beaches—and other places—for the purpose of living it up. They claim this to be a real love of life. As a matter of fact, this kind of love reduces its victims and sets them in the fires of Hell.

The devil is a spirit and he is able to camouflage and substitute artificial aspects of love whose design and purpose is to trip the innocent and unaware person. He is gifted at making the negative aspects of love look so glamorous and exciting that his victims are spoiled and disorientated before they realize what is happening to them.

Jesus said "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

When the heavy weight of some trouble seems destined to land squarely on your shoulders, ask God's help immediately—**before** you have tried and failed to carry it alone.



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N C

CRAGMONT NEWS

Things have been very busy at Cragmont in getting opened. There have been a lot of repairs done and things are looking better at Cragmont. Many of these repairs were the result of the labors of a Sunday school class from Daniels Chapel church headed by Randy Everton. They came and spent the last weekend in May helping to make things look better here at camp. Our sincere thanks goes out to them.

We had our first group of campers during the first weekend in June from the Owens Chapel church near Wilson. These 46 campers spent an enjoyable weekend with us.

Our first conference was the General Youth Conference on June 13-18. Their attendance had a slight increase over last year with 109 campers. We were very glad to see a few more campers this year. I must quote a comment I overheard from one of these campers. She said that before she left home, she felt that Cragmont just would not be the same this year because the Main Building was gone. But after she arrived and the conference got underway, she realized how wrong she had been. Even though the Main Building was gone, things were just the same. She finally decided that Cragmont was PEOPLE. We certainly appreciate this young camper's comment.

The Ministers' Conference was held June 20-22 with approximately 80 in attendance. They all seemed to have had a good time and enjoyed themselves. We heard several ministers express the thought that it always helped them to get away from it all for a few days and be with fellow Christians. So, churches, you are doing your pastor a big favor when you send him to the Ministers' Conference at Cragmont! While in business session the ministers voted to change their conference date to the week after the third Sunday in July. So, General Youth Conference, that means you can come after the third Sunday in June next year. Because of the schools getting out so late now, the General Youth Conference presented a petition to the ministers asking to change weeks with them. The ministers saw the need and responded by giving them their usual week in June. Thank you, Ministers!

We were very happy to have our workers arrive a few weeks ago. We are real fortunate to have the same workers as last year except for two. Our workers are as follows: Al Lamm, assistant manager, from Lucama, Eddie Skinner from Wilson, Roy Twisdale from Weldon, Shelby Bradshaw from Farmville, Sheryll Eason from Farmville, Cheryl Eubanks from Grifton, Sharon Porch from Weldon, Margaret Sprouse from Bladenboro, Wanda Sweat from Roanoke Rapids, and Monty Wiggs from Kinston. They are very good helpers, and we appreciate them very much.

There are still three more conferences left before we have off two weeks in July. We expect more wonderful campers and to see the spirit of the Lord made manifest. Continue to pray for the managers and the workers that they may operate your camp in the best possible way.

In His Service,
Rev. Douglas Skinner,
Manager

RESOLUTION

Board of Directors
Cragmont Assembly
Willis Wilson, Chairman

Whereas Cragmont Assembly has inaugurated a building program to replace the main building, and

Whereas the Board of Direct
Cragmont Assembly made a comm
to begin construction when ther
$50,000 in the building fund, and

Whereas the projected cost o
struction has increased from
proximately $200,000 to approxi
$300,000 since the beginning
project, and

Whereas the increasing co
construction far outweighs the c
interest on borrowed funds, and

Whereas funds are of importan
necessity to continue the wo
completion,

Therefore be it resolved.

That the Ministerial Associati
Original Free Will Baptist of
Carolina go on record as endorsi
project, and

That the members of the Asso
pledge wholeheartedly their fin
support until the project is comp
and

That the Association ask the Bo
Directors of Cragmont Assembly to
construction of said building as so
financial arrangements can be mad

This resolution was passe
unanimous vote of the Mini
Association in its annual bu
session at Cragmont, June 21, 197

Churches and Minist
Available

(Note: This column is provided, when n
for any church that is seeking a pastor
any minister who is seeking a church t
and would like to give such notice. Pleas
the necessary information to the editor
Free Will Baptist." Each notice will run
issues only.)

The Rev. Joe Edwards is now av
for part-time or full-time pastoral
in the Craven, Pamlico, Carteret, Be
County areas. He can be contact
writing Rev. Joe Edwards, Ston
North Carolina; or phone 745-4895

The Rev. Cooper P. Thompso
nounces that he is available for par
or full-time pastoral work. You
contact him by writing Rev.
Thompson, Route 2, Four Oaks,
Carolina 27524; or calling him a
4242 after 6 p. m.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

estion: Please give Scriptures ibing the resurrection body?

swer: Our resurrected body is sed to be like Christ's resurrected Several questions come up now then concerning Christ's rection body. On various oc-ns during the 40 days after His ixion, Christ appeared to His ers in His resurrected body as He appears as the right-hand of power Father's throne.

e Bible may not furnish us the lete answer to this and some of the ions close akin. Paul writes to the h at Philippi: "For our con-tion is in heaven; from whence also ok for the Saviour, the Lord Jesus t: Who shall change our vile body, it may be fashioned like unto his us body, according to the working eby he is able even to subdue all s unto himself" (Philippians 3:20,

ie resurrection body is to be one of and bone that's been transformed. l as we have borne the image of the y, we shall also bear the image of eavenly. Now this I say, brethren, flesh and blood cannot inherit the dom of God; neither doth corruption it incorruption" (I Corinthians), 50).

sus told the disciples after His rrection: "Behold my hands and my that it is I myself: handle me, and for a spirit hath not flesh and s, as ye see me have. . . .And they him a piece of a broiled fish, and of oneycomb. And he took it, and did efore them" (Luke 24:39, 42, 43).

hen we have read such passages of pture as the above, compared them all those in their class giving htenment on the subject and are ainted with the comments made by intelligent and enthusiastic scholars have pondered over and discussed n, we yet have the uncompromising ds of the Apostle Paul to reckon with: But when that which is perfect is e, then that which is in part shall be e away. . . .For now we see through ass, darkly; but then face to face: now I know in part; but then shall I know even as also I am know" (I Corinthians 13:10, 12).

This does not mean that we should not compare Scripture with Scripture and meditate, waiting upon the Holy Spirit for all that He has for us in this dispensation concerning the future, for this we must do in order to comply with what God's word wants us to know.

Dr. Ralph Earle makes some enlightening comments on the general subject "The Resurrection" that should help us here, found on page 203 in **Peloubet's Notes, 1973-1974;**

"On that first Sunday evening the disciples were gathered in a room, with the doors locked for fear of the Jews. Was this the same upper room where the Last Supper took place? Perhaps so.

"Suddenly Jesus stood in their midst. How did He come through those closed doors? We do not know. The nature of Christ's resurrected body has been the subject of much debate—which too often, perhaps, is only shared ignorance. Was it His glorified body, or did He receive that at His ascension? The answers differ. We do know that He appeared in a visible body and that He ate food as proof that He was not a ghost (Luke 24:36-43). But He could also appear and disappear at will and could go through locked doors. Probably this problem will remain unsolved, one of those mysteries we have to live with in this period of our partial knowledge (I Corinthians 13:9, 12)."

Dr. William Evans gives us thoughts worthy to ponder and Scriptures to clarify his trend of thought under the subtitle, "The Body of the Believer," pages 248-249, in his book **The Great Doctrines of the Bible** as follows:

"What was the nature and likeness of Christ's resurrection body which our resurrection body is to resemble? It was a real body (Luke 24:39); recognizable (Luke 24:31; John 20:16); powerful (John 20:19).

"Summing up these passages, we may say that the resurrection body of the believer will be like the glorified body of Christ.

"Characteristics of the believer's resurrection body as set forth in 1 Cor. 15:

"It is not flesh and blood(vv. 50, 51; cf. Heb. 2:14; 2 Cor. 5:1-6; Luke 24:39)—'flesh and bones,' so not pure spirit; a real body.

"It is incorruptible (v. 42)—no decay, sickness, pain.

"It is glorious (v. 43), cf. the Transfiguration (Matt. 17); Rev. 1:13-17. It has been said that Adam and Eve, in their unfallen state, possessed a glorious body. The face of Stephen was glorious in his death (Acts 6:15). 2 Cor. 3:18.

"It is powerful (v. 43)—not tired, or weak; no lassitude; cf. now 'spirit is willing, but the flesh is weak'; not so then.

"It is a spiritual body (v. 44). Here the soul is the life of the body; there the spirit will be the life of the body."

ARE YOU LAUGHING . . .

(Continued from Page 3)

the pluses that keep adding up now that this change has come about. Yet the destruction, the pain of sorrow and heartbreak, is multiplying for this previously happy family.

But that's just one example of the sin process being set into permanent motion. I used this particular illustration because there are so many like that today. It's almost like a plague.

There are many other situations where the irrevocable deed hurts innocent people many years to come. It's like pushing the button that launches a spaceship, then wishing it was back. Have you ever heard of a spaceship being unlaunched? Of course not.

But this topic is too deep for me.

The answers to all our questions, however trivial, will be revealed when we get up there, won't they? Probably the answers are as near as our noses now, but we just haven't thought about them. Are some of the answers surprising? It will be amusing, I'm sure. Now, don't get me wrong. I'm just human enough not to want to rush into anything. I feel we'll all have plenty of time for the answers once that time comes.

In the meantime, if you can see us, remember once you were here, too, and it's not all that easy stacking blocks to watch them fall again and again. We won't be offended if you smile tolerantly now and then, but, please, you won't laugh too harshly, will you, George?



SUNDAY, JULY 24
Scripture Reading—Matthew 28:18-20

WHY HE GAVE SO MUCH

An Indian chief, who had been converted from heathenism, was exceedingly fervent in his prayers and praises during worship, and extremely generous in his kindness and gifts to the missionary and his work. The missionary at length asked the Indian why he was so jubilant in his devotions, and so lavish in his gifts. The convert made this pathetic reply: "Ah! you have never been in the darkness."

PRAYER THOUGHT

How thankful we should be to live in a country that knows God! May we always be in prayer for the heathen who are living in darkness (without Christ).

MONDAY, JULY 25
Scripture Reading—Isaiah 30:21

THE TRUE GOD

A man started out through a forest so thickly covered with trees that one day he could not see the sun or sky. After traveling for a long time, he started for what he thought was home. He was so certain that his direction was right that he did not look at his compass. But when he did look at it, he was surprised to find that he was going west when he thought he was going east. He was so sure he was right that he started to throw his compass away. Then he thought, "You have never told me an untruth, and I'll trust you now." He followed the compass and came out right.

We, too, have a compass that will never tell us an untruth. It is God's Word—the Bible. If we always follow it we will be safe. Even though we think we are right, if it tells us something different then let us follow what it says for that is the only safe thing.

PRAYER THOUGHT

We are all lost in this sinful world unless we have God's Word as our guide and compass. So, when you are traveling, don't forget your compass—God's Word, the Bible.

TUESDAY, JULY 26
Scripture Reading—Matthew 6:1, 2

ONLY A BOY'S MARBLES

You can't guess how much good the Lord may do with even your dime or nickel in these days, especially if that dime or nickel you give Him to use for others is something you really take from yourself. One time a poor little boy saw all the big people putting money into the offering plate. He didn't have anything to give but five marbles in his pocket. He put them into the plate! People around must have smiled as they saw the strange offering drop in. After the meeting, one of the deacons asked the child if he wanted his marbles back. "Oh, no, I gave them to the Lord Jesus." As the story was told from one to another, a rich man said, "I'll give a hundred dollars for that boy's marbles." That was another kind of miracle change, from 5 cents to $100. You may never know just how much your little gift is worth in God's eyes, but be sure if you really give with love to help, the Lord will use it and it will look big in heaven.

PRAYER THOUGHT

No matter what our gift to God, might be or how small, if it is given in the right spirit God will honor it and you will be blessed.

WEDNESDAY, JULY 27
Scripture Reading—1 Corinthians 12:29

HE DID WHAT HE COULD

A young man accepted for the African missionary field reported at New York for "passage," but found on further examination that his wife could not stand the climate. He was heartbroken, but he prayerfully returned to his home and determined to make all the money he could to be used in spreading the kingdom of God over the world. His father, a dentist, had started to make, on the side, an unfermented wine for the communion service. The young man took the business over and developed it until it assumed vast proportion—his was "Welch," whose family manufactures "grape juice." H given literally hundreds of thou of dollars to the work of mis Every job is missionary work we interpret it by stewardship.

PRAYER THOUGHT

An initial disappointment, as man's inability to go to the mi field, may be God's way of saying a different course is His will fo Be ready to take an alternate ro unfolding events seem to so indic

THURSDAY, JULY 28
Scripture Reading—Acts 15:40

HIS NEED HIS RECOMMENDATION

One day Dr. Barnardo wa proached by a dirty, little, ragg who asked him for admission t London Orphanage. "But, my said the doctor, "I do not know Who are you? What have y recommend you?" The lad was to seize his opportunity, and he before Dr. Barnardo his ragged and with a confident little voi said: "If you please, sir, I th these here would be all I need recommend me." Dr. Bar caught him up in his arms, an may be sure he was welcomed orphanage.

PRAYER THOUGHT

Do we have the recommend needed to enter Heaven? All we is a pure heart washed clean b shed blood of Jesus Christ.

FRIDAY, JULY 29
Scripture Reading—Proverbs 1

THE FAMILY ALTAR

With juvenile crime steadily o increase, Americans must "cle democracy at home" by re ing their religious fiber and rest their home values, is the view of J gar Hoover, Director of the Fe Bureau of Investigation.

Mr. Hoover asserts, "This co is in deadly peril. A creeping moral disintegration is eating in nation. I am not easily alarm shocked, but today like thousa others, I am both alarmed shocked. The arrests of teen-age and girls are staggering and the danger signals which every p every responsible American s heed.

is not too late to corrupt the ion. If every home were ened to its responsibility, over there would be a renaissance of rile, indomitable spirit which is ound in free and God-fearing . I am sure if more emphasis placed on the gospel of ion, and less on social justice, ter would be a greater reality. hat we need is a return to God, specifically a return to the ce of religion. That without is the greatest need in ca today."

PRAYER THOUGHT

y of us today expect our schools still in our children moral rds that can be obtained only h religious training.

SATURDAY, JULY 30

ure Reading—Matthew 26:28

E CURE IS IN THE BLOOD

International News Service has hed an account of Mrs. Rose L. llin, who has traveled from to coast, donating her blood for than 400 transfusions in forty . She just arrived in New York in a transfusion for a twenty-ear-old mother, having hurried rom Salt Lake City on an urgent from doctors in New York. The is a phenomenon in the medical . She is one of the very few ns whose blood can resist ylococcus aureus, a disease of ood stream. She is said also to e only person who has been able er blood simultaneously for two fusions; this was done in Port- Oregon. While over 400 per- thank generous Mrs. McMullin r blood, unnumbered hosts sing raises of the Lord Jesus Christ e shedding of His precious blood cleanses from all sin. Sin is the disease in the blood stream of nity.

PRAYER THOUGHT

n a good Christian can benefit an occasional transfusion of the Spirit.

otions used by permission, t's *Master Book of New rations*, Eerdmans Press.

REE WILL BAPTIST

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

CHILDREN EXPERIENCED GREAT TIME AT CRAGMONT



Our children have been to Cragmont and each one has had a wonderful time. This year we had 30 children to go. This is the largest number we have had for the past few years. Many people sent in money to help with the expenses of sending a child to Cragmont. This has been appreciated but we still need others to offer their help because we have not received enough to cover all expenses. If you or your church group would like to help with these expenses, please send your contribution to the Director of Child Care, Free Will Baptist Children's Home, P. O. Box 249 , Middlesex, North Carolina 27557. Please make a notation that it is for sending a child to Cragmont. The cost of sending a child is $50 for the camp, plus $15 for spending money.

Thank you again for your help. The children and staff appreciate it.

NEW DIRECTOR OF CHILD CARE

Effective July 1, 1977, Sam Lane became Director of Child Care replacing Mrs. Gladys Weeks. Persons desiring to contact the Director of Child Care may do so using the same address previously used by Mrs. Weeks: Free Will Baptist Children's Home, P. O. Box 249, Middlesex, North Carolina 27557; or phone 235-4079.

CONTRIBUTIONS NEEDED

During the summer vacation the State Cottage at the Children's Home was broken into and approximately $2,000 worth of goods were stolen. Some items belonged to the Home, some to the houseparent staff, and some to the children. The insurance coverage that the Home has will not replace all of this stolen property and even after a television was given by a member of the Free Union church, Central Conference, we will still need about $1,250.

Anyone interested in helping us can do so by sending your contribution to the Children's Home and designating it for the State Cottage Replacement Fund. All help will be appreciated by the staff and children of the Home.

ATTENTION ALL LEAGUES!

As you may know the North Carolina State Convention sponsors the Christian Cadet Conference each year at Cragmont Assembly, Black Mountain, North Carolina. This year's conference was held June 27-July 2. The bus fare this year went up one hundred fifty dollars ($150) over the year before. Miss Leah McGlohon, our state league treasurer, informs me that we do not have the funds to pay the debt. So far, this year, we have had only two leagues to send in 10 percent of their quarterly offerings. As president of the State League Convention, may I plead with all leagues, churches, and individuals to send offerings to Miss Leah McGlohon, P. O. Box 2, Winterville, North Carolina 28590, so we can pay this debt and be able to sponsor the Christian Cadet Conference next year.

Sincerely yours
Jack Mayo, President

the Sunday School LESSON

St. Claire Bible Class

For July 31

DIFFICULTY IN KEEPING THE COVENANT

Lesson Text: Judges 2:13-23
Memory Verse: Judges 3:7

I. INTRODUCTION

Last Sunday our lesson was taken from the Book of Joshua, which is a book of great victory. We saw how the Children of Israel, under the leadership of Joshua, crossed the Jordan and possessed the Land of Canaan. Today our study brings us to the Book of Judges, which is a book of defeat. This period of the Judges has been called the ''dark ages'' of Israel's history. It shows the deterioration and apostasy of Israel in the Land of Canaan.

J. Sidlow Baxter makes the following comment on the Book of Judges: ''As we read this Book of Judges we may well feel amazed that such low living could go with such high calling. Yes—high calling and low living!'' The people of God were happy in their new found and won land. They had pledged themselves to be faithful to the Lord. But like many others, they found that it was easier to profess and promise than to live the way God wanted them to live. This whole Book of Judges is the story of defeat. Over and over again, the Children of Israel are defeated in their attempts to live the godly life. They repent and come back to God for a time, only to fail again.

This failure of the Children of Israel, as pictured in the Book of Judges, delayed the fulfillment of the covenant that God had made with the Israelites. The covenant God had made with them depended upon their keeping the law. Their failure to keep the Law of God kept the covenant from being fulfilled.

Of course, we are not under the same covenant as the Jews, but God has given us many promises in His Word that depend upon our living for Him. When we falter and fail to do the things we ought to do, and do things that we should not do, we are not able to realize these conditional promises of God. Can you think of some promises that we do not see fulfilled because we do not completely obey the Lord? As you study this period in the life of Israel, apply the lesson to your own life.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Generations change considerably. It is not an automatic process for one generation to bequeth its faith to its children. The children themselves must choose to serve God. In Israel's case, that choice was made more difficult because of the worldly influence of the Canaanites who dwelt in their midst.

B. Idolatry is the breach of the marriage covenant. Genuine religion is basically a personal relationship between God and man, and idolatry is the violation of this personal relationship.

C. There is no need for us to justify what God does; we need to understand that punishment for wrongdoing is legitimate. Our society is paying a dreadful crime bill because we do not understand the role of punishment in criminal justice.

D. Every generation is faced with perils of various kinds. But all have been confronted with the peril of forgetting God. If we succumb to this, sure judgments awaits. We have hope, however, so long as we trust in God and seek His way.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. The Book of Joshua is a book of victory. God's people had great victory all the way through this book; but the Book of Judges is a book of defeat. The people were defeated because they turned away from God. There is no victory apart from God.

B. God had left some of the heathen nations in Canaan in order to test the people. It is the way of God to allow His people to be tested. These nations are called ''spoilers.'' There are sor ''spoilers'' in the life of every child God. Will you be faithful in the face of t ''spoilers?''

C. The Israelites soon turned aw from God. God raised up leaders, call judges, to lead them in victory, but th soon turned away from them, also. Th it became necessary for God to discipli His people. He used the ''spoilers'' th had been left in Canaan for that purpos God often uses the evil forces of t world to accomplish His purposes.

D. The judges might not have a complished the full purpose for whi God brought them into being, but th did prove the value of leadership. Eve people must have leaders, and t people cannot rise any higher than the leaders. Therefore, we should be ve careful of people we select as leaders.

E. How far have we turned from t old landmarks of our fathers' faith? Wh has happened to the ''faith on delivered unto the saints''? Have v substituted our idols for the true worsh of our God? If so, how long will God patience endure? We must remi ourselves that God does not change; h looks upon our ''idolatry'' with the sam disdain and displeasure that He had f His ancient people in their disobedience

F. Someone has suggested th when the going is easy we ought check to make sure we are not goi downhill. Perhaps, conversely, we mig reckon that when the going is rough v may well be on the upward track. It only an uphill journey that will take us ''a purer air and a broader view.''

—Select

A NOTE OF THANKS

This is an expression of my a preciation to the Rev. Doug Skinner a his wife, Virginia, for the excellent j they are doing as managers of Cragmo Assembly. I feel that we are very fo tunate to have such a dedicated couple this work.

I would especially like to thank the for the hospitality extended us during o recent Minister's Conference. Tha you, Doug and Jenny, and keep up t good work. We will continue to pray f your work.

With Great Appreciation,
Royce Reynolds, Pastor
Spring Branch Free Will Baptist Chur

NEWS & NOTES

bert's Grove YFA's nors Fathers

During the worship service on ther's Day, June 19, 1977, members of YFA gave a tribute to all the fathers esent by reading a poem entitled "A d Is a Dad." Special tribute was paid presenting a plaque to Mr. Johnnie ell, age 84, for being the oldest father ending church and also a plaque to r. Henry T. Lee, age 78, for the oldest nior deacon.

---

emorable Day Held at ony Hill Church

Sunday, June 26, was a memorable y for Stony Hill Free Will Baptist urch. After the morning worship rvices, everyone proceeded to the ounds. There was a ground breaking ayer for the new fellowhip hall which s recently been laid off. Plans for the w addition in size is 40 by 60 feet.

God is still alive today. We want to e Him the glory and honor for the owth both spiritually and financially at ony Hill church. We also want to press our appreciation to our pastor, e Rev. Robert Langley.

---

nual Supper of Ministers' llowship to Meet

The annual supper meeting of the nisters' Fellowship of the Western nference will be held Tuesday, July , 1977, at Bill's B B Q Restaurant at 7 m. in Wilson.

All ministers of the Western Conence and their wives are urged to atd. The cost per person will be .25. In order that the restaurant may ow how many people to expect, please tify Rudy Owens, Rout 5, Box 328, lson, North Carolina 27893, or phone 7-7290, if you plan to attend, no later an Monday, July 25.

---

vival Now In Progress Gum Neck Church

Gum Neck Free Will Baptist Church began revival services July 18, and will continue through July 24. Services begin each evening at 8 p. m. with the Rev. Ralph Sumners as guest speaker.

The Rev. Elmo Truitt and members of the church invite all to attend the remaining services.

Albemarle Union SS and League Conventions

The Albemarle Union Meeting, Sunday School Convention, and League Convention will convene Saturday, July 30, with the Malachi Free Will Baptist Church, Columbia. The scheduled programs are as follows:

Union Meeting
Morning Session

10:00—Devotions, the Rev. Francis Garner
10:10—Welcome, the Rev. Billy Reynolds
—Response, the Rev. L. E. Ambrose
10:15—Moderator's Address, the Rev. Charlie Overton
10:20—Roll Call of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches
10:30—Offering for Denominational Enterprises
—Announcements
—Prayer Time
10:40—Business Session
Report of Children's Home, via Literature
Report of Mount Olive College, via Literature
Report of Missions, via Literature
Report of Press, via Literature
Report of Cragmont
10:50—Reading of Minutes of Last Union for Information
—Report of Treasurer
—Other Business
—Announcement of Next Union
11:00—Minutes Read and Approved
11:10—Morning Worship:
11:10—Hymn
11:20—Special Music, Host Church
11:25—Message, the Rev. Robert May
12:00—Benediction
—Adjournment and Lunch

Sunday School Convention
Afternoon Session

1:30—Devotions, the Rev. Charles Parish
1:40—Welcome, Sunday School Superintendent
—Response, the Rev. Stanley Buck
1:45—President's Message, Miss Sarah Willoughby
1:50—Enrollment of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches and Delegates
—Bringing Reports and Receiving Blanks
—Announcements
—Offering for Children's Home
—Offertory Prayer
—Suggestions and Information for the Betterment of Sunday Schools
2:15—Business Session:
—Minutes of Last Convention Read for Information
—Treasurer's Report
—New Business
—Minutes Read and Approved
2:30—Afternoon Worship:
—Special Music, Host Church
2:40—Benediction and Adjournment

League Convention
Evening Session

7:30—Devotions, Miss Kathy Oliver
7:40—President's Message, Mr. Loyd Jones Jr.
—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministers
—Announcements
—Special Music, Host Church
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banners and Picture
—Treasurer's Report
9:00—Adjournment
Pianist, Mr. Craig Oliver

Mount Olive College

MINISTER'S INSTITUTE SET AUGUST 1-2

by Frank Harrison

The annual Minister's Institute will be held at Mount Olive College August 1, 2, 1977, and will feature a program of interest to ministers and laymen, especially church treasurers, clerks, and members of finance committees. Registration is $2 per person.

The purpose of the program is to help the minister in effective planning of his personal finances as well as that of the local church. The program will also serve to inform laymen of the needs of ministers as they seek to serve as pastors. The program topics deal with the minister and his retirement, his insurance program, and talking with a pulpit committee.

"With inflation and the high cost of gas, transportation, and living expense, the minister is being caught in a financial squeeze he cannot control," Harrison commented. "Acquainting lay people with the particular needs of ministers, and setting forth those needs in the contractual stage with the pulpit committee, can be of great value to the minister," he added.

Ministers, are encouraged to bring people to the institute to acquaint them with the concerns of ministers as well as learning and sharing ideas on fund raising and other aspects of the church.

The program will be as follows:

Monday, August 1

9:30—10:00	Refreshments (Lobby, Henderson Building)
10:00—11:00	How to Plan a Church Budget, the Rev. Clarence Bowen
11:00—12:00	How to Borrow and Finance a Building Program, the Rev. Hubert Burress
12:00—1:00	Lunch
1:00—1:45	Christian Stewardship, Dr. W. Burkette Raper
1:45—2:00	Break
2:00—3:15	Free Will Baptist Retirement Program for Ministers, the Rev. Walter Reynolds. Tax Sheltered Annuities Program Federal Tax Shelter Retirement Program, Representative, Wachovia Bank, Goldsboro, North Carolina

Tuesday, August 2

9:00—10:00	The Minister and the Pulpit Committee, the Rev. Floyd Cherry
10:00—10:30	Break
10:30—11:15	The Minister and His Insurance Program, the Rev. Floyd Cherry
11:15—12:00	Using Special Holidays and Events to Raise Funds in the Church, the Rev. Willis Wilson
12:00—1:00	Lunch
1:00—2:00	How to Keep Records and Finances of the Church, the Rev. Bruce Barrow
2:00—2:45	The Minister and His Income Tax, I. R. S. Representative
2:45—3:30	The Minister and His Mental Health, the Rev. Dale Doverspike, Chaplain, Cherry Hospital

HARRELL ACCEPTS TWO APPOINTMENTS

Charles Harrell, Business Manager Mount Olive College, was requested serve on two committees recently.

The North Carolina Association Student Financial Aid Administrat (NCASFAA) requested Harrell to serve a representative on an Advisory Steer Committee for 1977-78.

In a letter, Charles A. Holcombe President of the NCASFAA, said committee will assist in the design a development of a financial assistan training program under the guidance the North Carolina Agency which ministers the State Student Incent Grant Program.

In a second appointment, the Way County Board of Commission requested Harrell to serve a second tw year term as a member of the Regio Emergency Medical Services Advis Committee of the Neuse River Counci Governments.

Both appointments were made June.

A TRIBUTE TO OUR PASTOR

The Rev. Edgar Benton came to us year from Fremont, North Carolina. was, we sincerely believe, an answe our prayers. We were in need of a pa and he was indeed that.

He was a most dedicated man concerned about the lost. He was a ne tiring person. Day or night he was d things for the people of Verona. Verona because he not only attended church, people in sickness or sorr but he had so much love and compas for everyone in the community. He always there when he was needed wi most comforting prayer or a wor consolation. When our sick went to hospital for surgery, he stayed with family and waited to give them com until the crisis was over. This something we people in Verona never had, and we were so happy to h this man in our community. The ni never got too dark or the storm too ro for him if he were needed.

He was continually out on the witnessing for our Lord to the lost in community. Some of these people lived in and around Verona all their l and no man had ever gone in their ho

told them the good news of how ch God loved them as the Rev. Benton . We had twelve new members in erity for God added to our church. se were not children of a young age mostly older people. But he is no ger with us; not because he was not ng the will of God; but because of ne circumstances beyond his control, felt it best to resign. It was hard for us give him up, but knowing him as we we are sure God was the one that e him instructions to resign. We uld like to ask all people that know the rth of prayer to pray that all our blems can be resolved and that this n through some miracles of God can n return to funish the work he had rted here in Verona and if not God will nd us another one to fill the gap.

Respectfully submitted by,
Verona Free Will Baptist Church
Ladies Auxiliary

NISTER'S FELLOWSHIP MEETS

he Central Conference Minister's owship met at Parker's Bar-b-que on y 23, at 11 a.m. The meeting was ed to order by the Rev. Gary Bailey a short devotional period followed. re were discussions on some of the blems that pastors face. Then all oyed comments made by some of the tors concerning forgiving spirits ards others.

The ministers enjoyed a delicious meal ved family style and informal cussions and fellowship continued. Rev. Stuart Humphrey announced t he would be assuming the position superintendent of the Children's me. The Rev. Walter Reynolds offered motion that the Central Conference nisters pledge their prayers for art's work there. All agreed that they uld.

The Rev. Dan Beaman was chosen to the program chairman for their owship and it was decided that they uld discuss the Unification Movement the next meeting.

All seemed to be pleased with the sponse shown by the pastors in the ntral Conference. Nineteen ministers oyed and participated in the lowship. This participation made the eeting a great success.

The next meeting will be held Monday, ly 25, at 11 a.m. Watch for a reminder come by mail.

PASTOR AND WIFE HONORED BY FRIENDSHIP'S LADIES' SUNDAY SCHOOL CLASS



The Rev. and Mrs. Walter Reynolds were honored Sunday at a reception marking their 32nd wedding anniversary. The members of the Friendship Free Will Baptist Ladies' Sunday School Class hosted the memorable occasion at the church from 3 to 5 p. m.

Guests were greeted by Mr. and Mrs. Walter Stanley and presented to the anniversary couple and their children, Mr. and Mrs. Sammy Reynolds and Mr. and Mrs. Richard Reeves.

Mr. and Mrs. Elbert (Tuck) Braxton presided at the guest register.

The refreshment table was elegantly appointed with a white linen cloth with white lace overlay and focalized with a silver epergne featuring white and yellow mums and lighted tapers. The silver punch service was attended by Mrs. J. O. Beaman and Mrs. A. H. Cobb. Heart-shaped mints, nuts, cheese crispies, party sandwiches and divinity fudge were offered self-serve from silver servers.

An auxiliary table laid with linen and lace cloth held the five-tiered, beautifully decorated cake served by Mrs. Jesse Brann and Mrs. Linwood Cobb. This table also held serving plates and napkins inscribed with "Walter and Evelyn, 1945-1977." It was adorned with a table bouquet matching the centerpiece on the main table.

The fellowship hall was gracefully highlighted with greenery in fern baskets and lovely roses. Magnolia sprays and blossoms softly illumined by lighted tapers enhanced the piano and mantel as a Boston fern lent beauty to the hearth of the fireplace.

Goodbyes were said by Mr. and Mrs. Wayne Speight.

Mrs. Reynolds was the recipient of a white mum corsage for the shoulder of her attractive blue dress, and Mr. Reynolds was remembered with a boutonniere.

The honored couple was wished many happy returns of the day and presented many nice and useful gifts.

SPRING BRANCH HONORS TEACHER

The Sunday school of Spring Branch Free Will Baptist Church, Route 2, Walstonburg, North Carolina, recently honored Mr. Reddin Wooten for 30 years of service to Christ as a Sunday school teacher. On July 10, the Sunday School hour was set aside to pay special tribute to him. The activities were a complete surprise to Mr. Wooten and his wife.

The program was planned and led by Mrs. Ruby Ellis, who presented Mr. Wooten with membership rolls of his class of 1948 and 1977. The membership roll for his first year of teaching was not available. Mrs. Mildred Owens read Scripture that was appropriate for the occasion and spoke a few words of appreciation to Mr. Wooten. Then she and the assistant superintendent, Mr. Kenneth Craft, presented Mr. Wooten with a plaque engraved with a message of appreciation for his thirty years of faithful service.

Mrs. Doris Dildy read a poem which she felt best described Mr. Wooten's faithfulness over the years, entitled, "Building a Bridge for Him." She spoke a few words revealing how much Mr. Wooten's teaching had meant to her as one of his earlier students. Mr. Jimmy Galloway spoke then of the Christian influence and training that he received from Mr. Wooten. Most touching were the words he spoke: "Mr. Wooten, I love you."

Mrs. Janice Dail was called on to teach the Sunday school lesson for the day.

Following the church service, a dinner was held in the fellowship hall of the church. Almost everyone brought their Sunday dinner and joined in the fellowship and tribute to Mr. Wooten.

All the people at Spring Branch church know Mr. Wooten to be a humble and faithful Christian—one who has led his family and his Sunday school class in the "ways of the Lord." It should be mentioned also that his faithful wife and companion over the years, Mrs. Jack Ann Wooten, has worked beside her husband, and no doubt knelt beside him in prayer. Mr. and Mrs. Wooten are greatly loved and appreciated.

1977 Camp Schedule

CRAGMONT ASSEMBLY, Inc.

Black Mountain, North Carolina

The Rev. and Mrs. Douglas Skinner, Managers

Cragmont opened May 16 and will continue through October 31, 1977. T remaining scheduled conferences are as follows:

*****

AUGUST 1-6: YOUNG PEOPLES BIBLE CONFERENCE—The Rev. J. B. St director-registrar, Route 3, Box 123, Newport, North Carolina 28570.

AUGUST 8-13: WOMANS AUXILIARY CONFERENCE—Mrs. Dola Dudley, di Mrs. Lillie Mae Sasser, registrar, Route 2, Box 497, Goldsboro, North C 27530.

AUGUST 15-20: FAMILY WEEK—Rev. Douglas Skinner, director-registrar, 12

Fork Road, Black Mountain, North Carolina 28711. Phone: (704) 669-7677.

OPEN PERIODS: July 17—July 31; August 21—October 31, 1977.

*****

The open periods are ideal for church groups to assemble for a Churc Spiritual Life Retreat. Many churches enjoy such retreats each summer! These tim also wonderful opportunities for our church families to stop by Cragmont on vac and get to know more about the facilities we have at Cragmont and what the needs

*****

The cost for youth encampments at Cragmont this summer will be $50 (unl change is made later). The registration fee is $7 with the remainder due upon boa the bus. The Woman's Auxiliary Conference will be $50 per person including th registration fee. Send your name, address, sex, age, and registration fee to the reg of the conference you desire to attend. There is no preregistration for the Mini Conference.

*****

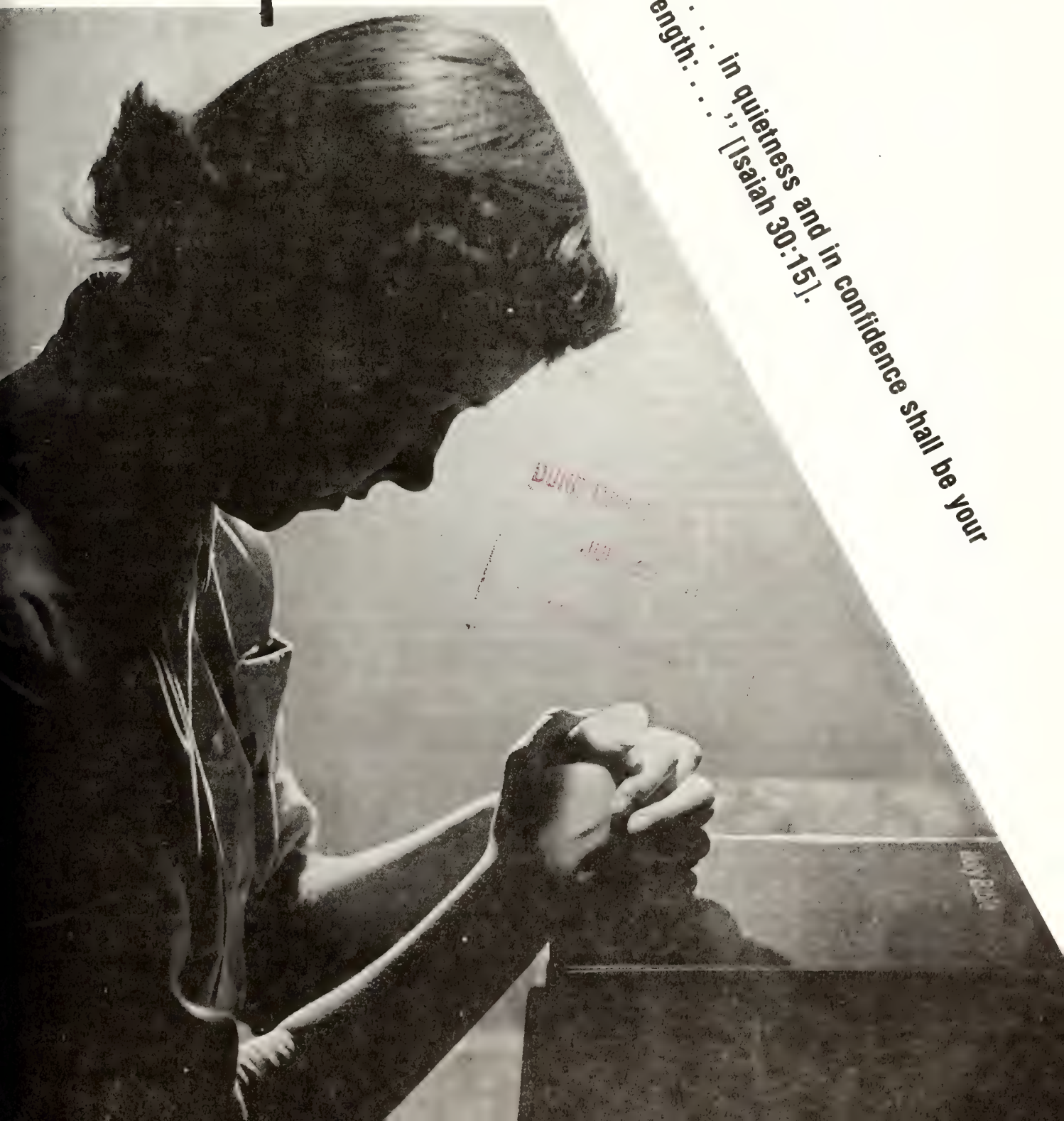
Rates: Motel room rates per night: one person, $4; two persons, $6; three sons, $7.50; four or more persons, $9.

Rooms in other buildings: one person, $2; two persons, $4; . persons, $5; four or more persons, $6.

Meals: adults, breakfast, $1.50; lunch or dinner, $1.75.

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 27, 1977

the free will baptist



". . . in quietness and in confidence shall be your strength: . . ." [Isaiah 30:15].

EDITORIAL

"YOU'RE SOLID AS A ROCK!"

by Celia Hales

(Miss Hales holds bachelor's and master's degrees in English from Duke University and a master's degree in library science from East Carolina University.)

In October of 1970, I scheduled an appointment with one of my former professors at Duke University. On that particular day as the meeting approached, I was quite nervous and ill-at-ease, and in an attitude of complete surrender, spent a short while alone in Duke Chapel. I left the pew much calmer and more self-contained. Little was I to realize that the professor would himself emanate a serenity as tangible as the blue coat he wore.

Our hour together went smoothly, despite frequent telephone interruptions. As the time wore on, I became conscious of a sense of almost unreal strength in this man. Looking back upon the hour, it has seemed to me akin to the eye in the center of a hurricane: a brief interlude of shared ideas and feelings, untouched by whatever storms preceded or followed it. He seemed to possess a stillness within, a calm center that allowed him to function with exceptional tranquillity in his work and in his life.

It had not always been thus. He had been my teacher, on and off, from 1966-68. He was quite outstanding then, with many recognized talents and competencies. But because I understood him, from a distance, somewhat intuitively, I saw a measure of hesitancy that in all likelihood eluded most colleagues and students. At the very point of exuding self-confidence, he frequently drew back, his abilities in abeyance, as he regrouped his resources for another assault on life. Quite conscious of his age (early 30's), he expressed doubts that older and more experienced colleagues would find value in his proposals—seemingly oblivious to the fact that they usually did.

But this was 1970—and as the hour drew to a close, I was aware that his old doubts had fallen away. I broke into the conversation, interrupting him, saying in wonder, "You're solid as a rock! . . . You are solid as a *rock*. How did you get that way?" He turned aside, avoiding my eyes, and then said, quietly but carefully, "Prayer." Then, looking steadily at me, he turned his chair back; I slowly nodded my head in a moment of nearly mystical comprehension. Yes, he was possessed of a new solidarity, a new steadiness, and even in a gentle man, a deeper measure of gentleness.

In the years since, I have returned in memory to those words. My visit to Duke Chapel earlier on that day had been instinctive, but now the whole experience of that day has acquired new meaning. Was God present in some way inexplicable to me, directing my life in those moments as we of religious inclination pray that He will do? I believe so. Certainly the difference in my own prayer life since that October morning has been marked. I recognized the change that this professor whom I respected and admired attributed to prayer; I have reasoned that God would do the same for me.

Certainly one does not learn how to live as one would sign up for graduate courses. Nor, I think, does one learn direction from other people, however meaningful such peak experiences as I have described may be. One learns in patience and in stillness, when the lights are out and we commune with our God as we conceive Him to be. Here prayer may acquire the life-shaping power that it is meant to have. Surely then we may affirm in our own experiences, ". . . in quietness and in confidence shall be your strength: . . ." (Isaiah 30:15).

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Tommy Manning
Editor

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'SKETCHES' OF IN AMERICA RELIGION

Elias Hutchins In North Carolina

by
the Rev. Edmundo G. Gonzalez
and
the Rev. L. S. Joyner

"EARLY in the year 1827, Rev. Jesse Heath, of North Carolina, learned, by some means, that there was a Freewill Baptist Paper published in Maine, and John Buzzell, of Parsonsfield, was an editor, to whom he addressed a letter of inquiry. Buzzell answered it April 23rd, and the correspondence thus commenced, and published in the Morning Star, was continued occasionally for years. Rev. Elias Hutchins visited them in 1829, met with a cordial reception, preached in most of their churches and visited the small branch in South Carolina."[1]

With the above words, the Rev. I. D. Stewart introduces Freewill Baptists of North Carolina in his **History of the Freewill Baptists, for Half a Century,** volume 1, from the year 1780 to 1830, (Dover: Freewill Baptist Printing Establishment) William Burr, Printer. 1862.

Stewart also mentions Hutchins and his tour in North Carolina visiting the Free Will churches. In our previous article, we mentioned Hutchins visiting Stony Creek and returning to Little Creek in Greene County. We continue with our story:

"Feb. 3rd, I attended a meeting at Bro. Anderson's on Piney Creek. This place was formerly noted for fiddling and dancing, drinking, etc., But the fiddler was convinced 'of the error of his way,' laid aside his violin and began to seek the Lord. A revival commenced; the worship of God took the place of those scenes of mirth and revelry; a church was gathered; the fiddler soon began to blow the Gospel's silver trump, and lead his fellow men to the refined pleasures of religion. O, that every fiddler would conduct in such a manner and assist in gathering the people to the glorious Shiloh; for surely their present admirers will have no use for them on their dying beds."[2]

Hutchins returns to Newbern in Craven County. We have already noticed his first visit to this town and the trials in which he found the church. He had left the church with good prospects of a revival. Now, January 30, 1830, Hutchins is back again. But the good prospects for that revival had disappeared. He was troubled over the disunion, stubbornness, inordinate

ambitions and other unbecoming conduct of some church members. At a later time, Hutchins visited the church when smallpox was prevalent in Newbern. He did not fear that so much as he did that disease with which the church was infected. His spirit was quite depressed. But rejoicing came at length. His preaching began to attract large audiences so that the meeting house became too small.

Of a meeting in May, he says: "The power of the Lord was present to heal; on the Lord's day morning Elder Pipkin led eight followers of the Lamb into the water in obedience to His command. The hearts of Christians seemed 'knit together in love,' and it appeared that peace and harmony were about to be restored to this confused and tried church."[3]

But the time to take the parting hand had come. Hutchins preached his farewell sermon. "A scene more solemn and deeply affecting for such an occasion, I never before witnessed."[4] But Hutchins was to witness similar scenes soon after at several places as he went to take leave of his friends. "My sensations were of such nature that it would be in vain for me to attempt a description of them; many around me wept aloud, and signs of sorrow and grief were visible on almost every countenance."[5] Hutchins' parting recalls Luke's description of a parting scene. "They all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more."[6]

While in Craven County, Hutchins visited Core Creek, Stony Branch, Spring Creek, Little Swift Creek, Bay River, Goose Creek, and Post Oak. It is said that it was at Core Creek that Hutchins met Jesse Heath, who corresponded with him for many years.* Here also, Hutchins attended his first quarterly meeting. The meeting was much different than those held by Hutchin's New England Free Will Baptists. Here is a description of how North Carolina Free Will Baptists conducted their business meetings: "The meetings are occasions of importance in the individual church. The roll is called and each member answers to his or her name; each member must be present, or afterwards assign a reasonable excuse; the church difficulties are adjusted in open meeting, a proceeding which attracts crowds of curious spectators; the Lord's supper and feet washing are observed, usually in the evening. It is then "a door is opened into the church," that is, an opportunity is given for candidates to present themselves for membership. The candidates arise and walk to a place near the pulpit, the men taking their position on the one side, and the women on the other. The minister says, as he calls the candidates by name, one after another, "Is there any objection to this person?" Many of the church respond, "No objection!" After the candidate relates experience, the minister, taking him by the hand, says, "Brother, I give you the right hand of fellowship, and receive you as a member of the Baptist church, hoping the Lord will bless and save you for his name's sake."[7]

Bay River, the name of a church, was situated in a place called Milton, or Milton Park, northeast from Newbern. It was here that Hutchins first met with North Carolina Free Will Baptist in annual conference. Hutchins had been a few days arrived in the South. By the conference's request, He preached the opening sermon. The conference accorded a welcome reception, and appointed Hutchins to preach on the Sabbath, voted him money from the general funds, and made request of him to address a circular letter to the churches, to be published with the minutes. On Sunday, Hutchins preached from his text, "Is there no Balm in Gilead?"[8] The published minutes state: "A large congregation attended, and the word of salvation was dispensed with zeal and faithfulness, and, we trust, a blessing will ensue."[9]

The following spring, Hutchins again preaches in this region and makes mention of some forty baptisms, and considered it a glorious time for many souls. Little Swift River was his last meeting in this region. He was able to speak with a considerable degree of freedom. Here, also, he bade good-bye to many of his friends and the next day was carried, with his horse, over the Neuse River on a raft, two miles above Newbern.

Hutchins, and horse, continued into Beaufort County. The Free Will churches in this county were separated from the rest in the state, they were somewhat destitute of preachers and gratefully received this traveling evangelist. Of the churches in the area, Pungo seemed to be the central and chief church. In intimate association with Pungo v Pantego, Beaver Dam, Beaver Cr North Creek, and others. It seems had suffered much together for the c of free salvation. Hutchins bec warmly attached to this people. "I cordially received by my brethren friends generally, (for my Master's s I trust,) but in no place more so tha Beaufort County, and specially in P River."[10]

Hutchins began to hold meet among these people. The atten crowds were so large that the mee houses could hardly contain the wo alone. No less than twenty would co the altar for prayer at the close meeting. On occasion, Hutchins ficiated at baptismals. But usually, E Henry Smith administered the ordina "This was a time that will long remembered by many in that place Lord's day, Elder Smith baptized tw persons, and among this number wa oldest daughter. The candidates we different ages, from nearly eighty y down to about eighteen. On the s they joined hands and marched int river, led by brother Smith. reaching a suitable depth, they all s still and the administrator comme baptizing on the right hand and wer to the left. They then turned about marched back to the shore. The s was solemn and impressive, calculated to animate the Christian fill the minds of dear sinners with as much of the Divine presence wa on the occasion. The large congreg that witnessed the performa evinced, by a commendable deco great respect for this too much negle ordinance."[11]

[1] I. D. Stewart, **The History of the Freewill Bapti Half a Century,** 1780 - 1830, Vol. 1, Dover, F Baptist Printing Establishment, 1862, p. 463

[2] Freewill Baptist Quarterly, Vol. 8, July 1862, 3, pp. 295-96 (Dover, N. H., Freewill Bapt. Establishment)

[3] Ibid, 297

[4] Idem.

[5] Idem.

[6] Acts 20:37, 38

*In July, 1862, the Freewill Baptist P Establishment made claim to having some letters of Elder Jesse Heath written to Elias H in their possession.

[7] Ibid, 298

[8] Idem.

[9] Idem.

[10] **Freewill Baptist Quarterly,** Op. Cit. p. 299

[11] Ibid, 299, 300

THE STORY OF CRAGMONT

(Continued from last week's issue)

/e want to begin this installment of Cragmont Story by quoting a poem ten by Ralph Cherry, son of the Rev. Mrs. Roland Cherry, who was one of workers at the Assembly during the years of the 1960s:

hills lay before me like majestic kings of old.
y sit upon mother earth like a king on his throne of gold.
y are a source of comfort in a lifetime of despair;
ne seeks life's meaning, he is sure to find it there.
hills are alive with music, tho' to some this may seem odd.
s music, the sounds of nature, is composed by our loving God.
feels the holy atmosphere, as winds the trees do sway:
even the greatest mountain there, seems to kneel and pray.

his poem of Ralph's very well cribes the blessings of Cragmont that ch beyond the tabernacle and class ms at the Assembly. Sitting on the big ch of the main building and looking towards the great mountains that lie ore them, many a visitor and camper found his soul lifted to a greater love l appreciation for God than he had r known before. Most every con-ence or camp group over the years has ried this blessing to a greater height taking a day for a trip to Mount chel, or other places in the Blue Ridge l Great Smoky Mountain ranges of untains.

n 1969, Mrs. Herman Grubbs ceeded the Ballards as manager of Assembly. During the year of 1970, cottages were built, each capable of using around forty campers. This abled the various conference sponsors register more people for their assigned eks at Cragmont. For the two or three ars prior to this, the Cragmont Board l been forced to set limits to the mber that could be enrolled. This turally brought about a difficult uation for those who had the sponsibility of registering campers. no to take and who to reject—this was en a difficult decision to make.

In 1973, a modern dining hall, capable taking care of the larger groups attending the Assembly, was erected and furnished, to the erection and furnishing of which several churches gave very liberally. Mr. and Mrs. Bill Davenport, who had succeeded Mrs. Grubbs as managers, in his 1974 report made special mention of some of the major gifts. Among the largest donations were $2,000 from the Cape Fear Youth Conference and $1,300 from Pleasant Grove church in that conference. The Crusaders Class of Black Jack church in Pitt County gave most of the furniture and the draperies for the dining hall.

The year, 1974, was a great one for Cragmont. The General Youth Conference in June crowded the institution with 163 campers and a large staff of workers. This writer can state with confidence that this was one of the finest groups of young people he has been associated with in his more than fifty years of working. We had more teenagers of "courting age," and a more equally divided group as to sexes, yet we had no sex problems of any kind during the week. Truly our young people respected the rule in effort for all our Sunday School Convention sponsored conferences: "Let all our boys and girls respect one another as brothers and sisters." We have at hand glowing reports of most all the conferences at Cragmont for this year of 1974, and they are all inspiring. The Woman's Auxiliary Convention reported the largest attendance to date for their conference, and their "Youth Frontier" conferences for boys and girls, under the direction of "Ma" Hansley, reported good attendance. The "Christian Cadets" Conference, sponsored by the State Free Will Baptist League Convention, and the Young People Bible Conferences, sponsored jointly at this time by the State Sunday School Convention and the Cartaret County Sunday School Convention, all had glowing reports for the year. The Minister's Conference, in its report, concludes with these words: "The conference is reported to have been successful, with spiritual renewal and close Christian fellowship." This statement may well describe all the 1974 conferences.

When it was almost time to return to Cragmont for the 1975 season, the Davenport's were forced to resign as managers, due to a situation which arose in connection with the family business, and Mrs. Ballard and I were "conscripted" by the Cragmont Board to return as managers for the year. While nothing of particular significance took place during this year, it was a good year, with excellent conferences and an unusual number of individual visitors. For the first time in its history, the Assembly was made available to a group of another denomination from South Carolina on a week when we had no scheduled conference, and, while there was a mild protest from a few of our people, we enjoyed a very good fellowship with this group of another Baptist denomination. For the 1976 season, the Rev. and Mrs. Bruce Barrow were pressed into service as managers in somewhat the same manner as had been the case of Mrs. Ballard and myself. They did an excellent job, and the year must go down in history as a good year. In the fall of 1976, the Cragmont Board made a deal with one of our younger ministers and his wife, the Rev. and Mrs. Douglas Skinner, who appear to have had very definite convictions regarding the Assembly, and many of us are hopeful that they will prove an answer to our prayers for efficient managers for our beloved institution for a number of years to come.

Our next and final article in this series will deal with what has perhaps been the most delicate problem Cragmont has been faced with in all the years of its history.

(To be continued)

Submitted by,
The Rev. L. E. Ballard

FORGET IT

Forget the things that are behind; forget injuries, slights, unkind words; be too big to be hurt; be too great to be unkind; be too busy to quarrel; too wise to engage in unseemly gossip; too strong to permit little annoyances to turn you from life's big road; too clean to strain your character with any kind of muckraking.—**Source Unknown.**

(Found in the Bible of E. E. Shelhamer after his death, January 21, 1947.)

The Season of His Return

by the Rev. Graham Faucette

Everyone has his own private interpetation of the soon coming of Jesus and the rapture of His church, and the events that proceeds this great moment in history. I'm not going to try to change your mind about the things that happen just before our Lord returns and gathers His church in the air. But I do believe that we should all agree on this one thing, and that is that Jesus is coming soon. If we did not have anything to tell us when spring and summer was near, that we could tell by the budding of the trees, and by the flowers that begin to bloom at this season. The signs tells of His soon coming. We do not know the hour, the day or the year, but we do know the season.

We can see a striking parallel between those days just prior to the flood and the days just before Jesus returns and raptures His church. I believe that we can agree on one thing, that those conditions prior to the flood are existing today. We can learn much about those days from the Word of God. When the signs of time and the Word of God points to the same things, then we can know that His coming must be near, even at our doors.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). The Word tells us that the earth was filled with violence just prior to the flood. Human life had become cheap, men had lost their fear of God. Any society that does not honor and fear God will lose all of real value. Human life will become cheap, murder and violence will take over. This was happening in Noah's day. Can we deny that violence fills the earth at this moment in history?

Our schools and our cities are filled with violence. Our homes have become jungles. People have lost their sense of value. A child growing up in the average American home has seen a thousand murders, rapes, and muggings by the time he is twelve years old. All this violence is being piped into our homes by a thing called television. By the time a child is a teenager he has seen so much violence that he could witness a real murder and not be disturbed. I believe that we are at the place Germany was when Hitler took over. Life is cheap and we have filled our youth with violence. No wonder we read and hear so much about youth violence. Just a short time ago the front page of our paper told a story of a nine-year-old boy killing his playmate because he called him names he didn't like. I read where a thirteen-year-old boy stabbed a six-month baby because he was crying. If Jesus tarries His coming much longer violence will get so bad that people won't be able to go to church at night. Yes, violence indeed fills the earth at this very moment in history.

Did a civilization exist in Noah's day that would equal to ours? I believe the Pilgrims came over about 1492 and from then until 1977 would make 485 years. If we check the time from the beginning to the flood, it would be from 4004 BC to 2319 BC and that would be 1685 years. Nearly four times as long as we have had to build our civilization. "Professing themselves to be wise they became fools" (Romans 1:22). The fool has said in his heart there is no God" (Psalm 14:1). Did the preflood civilization accomplish so much that they were wise and did not believe that there was a God? Was it advanced as much as we are today? I read where there were walls and old forts in Peru that were made out of huge rocks. They were innerlocked like a jig-saw puzzle. These huge rocks would have had to been lifted up and down several times to get a fit such as they had. They were also brought from miles away. Contractors say it would have been impossible for this to have been done with tools that we would have supposed them to have.

"Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after" (Ecclesiastes 1:10, 11). In Chan Chan, Peru, they found copper plated with gold and some plated with silver. As far as we know this would be impossible to do without the use of a modern d equipment known as "Electroplate."

What does it all mean? I do not belie in evolution. Man did not evolve fr nothing to something, but man evolv from the very image of God to the ve image of the devil. When God dro Adam from the garden of Eden I belie that he was the most brilliant man th was ever on this earth outside of Christ believe he had a brilliant mind. I belie that he had a mind to conceiv Physiologist says what man can co ceive, he can achieve. I don't belie that Adam's brain dissipated throu sin. Driven from the presence of God, d Adam put his great mind to work to bu a paradise on earth without God th would be equal to our day? It led the people to the flood. I believe that where we are today. Thinking ourselv to be wise, have we become fool Attempting to build a world without Go has it led us to the judgment?

"As it were in the days of Noah." T Word tells us that in those days t imagination of man's mind was e continually. This doesn't necessa mean x-rated movies and topless bar but, this could very well have been a pa of it. An evil imagination is a ve dangerous thing. Paul wrote about so that were in this condition. "Becau that when they knew God, they glorifi Him not as God, neither were they than ful; but became vain in their imagination and their foolish heart was darkene Professing themselves to be wise th became fools, And changed the glory the corruptible God into an image ma like to corruptible man, and to birds, a four footed beasts, and creeping thing Wherefore God also gave them up uncleanliness through the lust of th own hearts, to dishonour their o bodies between themselves" (Roma 1:21-24). "An even as they did not li to retain God in their knowledge, G gave them over to a reprobate mind, do those things which are not co venient" (Romans 1:28). The goal of t devil, working through reprobate mind is to completely remove the thought God from man's thinking. Make mistake, he is doing just that.

We are living in the season of His so return to rapture His church out of t world to ever be with Him.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: To what extent should we as ristians limit our prayers?

Answer: A Christian is obligated to d to study the Bible so as to learn what will of God for him is. "Study to shew self approved unto God, a workman t needeth not to be ashamed, rightly iding the word of truth" (2 Timothy 5). Being a workman first of all ans being a witness for Christ and a ness for Christ is also a soul winner. Paul said of himself and every other ristian needs to be able to say "For I not ashamed of the gospel of Christ: it is the power of God unto salvation to ery one that believeth; to the Jew first, d also to the Greek" (Romans 1:16). ad at least the two preceeding verses d the following verses of Romans 1:14-

Jesus said: "Whosoever therefore all be ashamed of me and of my words this adulterous and sinful generation; him also shall the Son of man be named, when he cometh in the glory of Father with the holy angels" (Mark 38). Also we read in the Bible: "So all my word be that goeth forth out of mouth: it shall not return unto me d, but it shall accomplish that which I ease, and it shall prosper in the thing ereto I sent it" (Isaiah 55:11).

Our praying, Bible study, and our nessing for Christ must go hand in nd. The true witness for Christ is a gent Bible student and is one who ys.

It seems to have required of Daniel t he establish an uncompromising bit of praying audibly three times each y. "Now when Daniel knew that the iting was signed, he went into his use; and his windows being open in chamber toward Jerusalem, he eeled upon his knees three times a y, and prayed, and gave thanks before God, as he did aforetime," (Daniel 10). Need we expect to accomplish eat things under God in any less daily pointments with the King of kings and rd of lords. I am sure that every ristian's answer is a negative one. d I am sure that none could expect to complish that which God's will for him in any less than what God requires for us through Paul in 1 Thessalonians 5:17 quoted above. Jesus required complete and continued dedication: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24).

See Luke 16:13. When a Christian hurries through his daily proceedings in prayer he is shortchanging God, but most of all he shortchanges himself. The Holy Spirit inspires John to write Jesus' words for our instructions along this line. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). I would suggest again the reading of other verses in order to get the background here. Read John 15:1-27.

I think the fact that we are in Christ and He in us calls for a more intimate relationship in a life of as nearly perfect obedience to Him and His word as one can live. We may not gain with Him that the word of God calls upon us for by a brief session of prayer each morning, noon, and evening, but we may in a completely dedicated life of love and total commitment to Him and His cause.

The Bible represents the Christian as one who has gained and continued in a close relationship with Christ in which the Christian grows. Paul writes, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Ephesians 4:15). Peter gives further instructions along this line telling how to grow: "Wherefore laying aside all malice, and all guide, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious" (1 Peter 2:1-3); "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3:18).

The Holy Spirit guides John in writing: "The same came for a witness of the Light, that all men through him might believe" (John 1:7); "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). This indicates as some verses above that there is definite progressive action available to a Christian.

The psalmist guides us in the acquisition of and appropriation of this light: "Thy word have I hid in mine heart, that I might not sin against thee.... Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:11, 105). Jesus tells us: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6); "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

If we were bent on following Jesus it would require of us that we be aware, so keenly aware of the presence of God that we would talk with Him and as Jesus did always know His will for us. He prayed all night alone in an uninhabited place and communed. The Christian life is a life of prayer and communion with God the Father through the mediatorial representation of Jesus our Lord and Saviour.

We are told to pray for everybody. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1); "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; and peaceable life in all godliness and honesty . . . . I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Timothy 2:1, 2, 8). Men are to pray everywhere and in all places wherever they find themselves, praying for all their needs and the needs of all in their class as well as for the needs of all who are in authority.

The way to keep good political officials is that all become eligible to pray and to pray for them that they be controlled by God's almighty hand and kept in the place where they do the most good for all. When the Christian begins to do all the praying, Bible study and good works the Bible teaches each child of God to do, he will not have time to follow satan in any of his evil devices.

Family Devotions

SUNDAY, JULY 31

Scripture Reading—Matthew 5:23, 24

WHY REVIVAL WAS BLOCKED

I remember one town that Mr. Sankey and myself visited. For a week it seemed as if we were beating the air; there was no power in the meetings. At last, one day, I said that perhaps there was someone cultivating the unforgiving spirit. The chairman of our committee, who was sitting next to me, got up and left the meeting right in view of the audience. The arrow had hit the mark, and gone home to the heart of the chairman of the committee. He had had trouble with someone for about six months. He at once hunted up this man and asked him to forgive him. He came to me with tears in his eyes, and said: "I thank God you ever came here." That night the inquiry room was thronged. The chairman became one of the best workers I have ever known, and he has been active in Christian service ever since.

PRAYER THOUGHT

We cannot expect God's full blessings as long as we have ought with our fellowman. Get right with God and the other things will take care of themselves!

MONDAY, AUGUST 1

Scripture Reading—Matthew 26:36-45

A FATHER'S NEGLECT

A father took his little child out into the field one Lord's Day, and, it being a hot day, he lay down under a beautiful shady tree. The little child ran about gathering wild flowers and little blades of grass, and coming to its father and saying:

"Pretty! Pretty!"

At last the father fell asleep, and while he was sleeping the little child wandered away. When he awoke, his first thought was:

"Where is my child?"

He looked all around, but he could not see him. He shouted at the top of his voice, but all he heard was the echo. Running to a little hill, he looked around and shouted again. No response! Then going to a precipice at some distance, he looked down, and there, upon the rocks and briars, he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse, and hugged it to his bosom, and accused himself of being the murderer of his child. While he was sleeping his child had wandered over the precipice.

I thought as I read that, what a picture of the church of God! How many fathers and mothers, how many Christian men and women, are sleeping now while their children wander over the terrible precipice right into the bottomless pit!

PRAYER THOUGHT

Do not be guilty of sleeping or wasting away your time while the youth of our country is being engulfed by the evils of this world.

TUESDAY, AUGUST 2

Scripture Reading—Acts 3:19, 20

EVEN HIS SCALES WERE CONVERTED

While in a town in eastern Poland I went one day in company with one of our missionaries to buy a goose, for goose is the cheapest meat in Poland. The shop was surprisingly clean; the chickens and geese were fat and good-looking. When I asked the shopkeeper about his salvation, his eyes lit up and his face beamed with joy as he answered: "Yes, I am a believer," and, pointing to the missionary, added, "Through your missionary I learned to know Jesus Christ." "How do you know that you are saved?" I asked. "Because my life has been changed completely," he replied. "Now when I sell geese I give correct weight and do not put my finger on the scales. Everything is right now. Even my scales are changed." Other Jews persecuted him, he said, because he no longer attended synagogue or conformed to Jewish traditions.

PRAYER THOUGHT

Salvation is no good unless it is thorough and complete. Even our pocketbooks must have salvation as well as our body and soul.

WEDNESDAY, AUGUST 3

Scripture Reading—Philippians 3:20, 21

"I AM DIFFERENT"

A young woman lived under very discordant conditions at home. She was dissatisfied, and her discontent was manifest in her face, her manner, and the tone of her vioce. Trifles irritated her, and had it been possible she would gladly have traveled to the end of the earth to get away from her disagreeable environment. Some time after, a friend met her and saw in her smiling face that a change had taken place. "How are things at home?" he inquired. "Just the same," was the reply, "but I *am different.*"

PRAYER THOUGHT

What a change will come into our lives when we let Jesus come into our hearts! No, the world does not change, but we have a change within.

THURSDAY, AUGUST 4

Scripture Reading—Luke 6:31

EXPENSIVE BUTTER

In a certain bank there was a trust department in which four young men and one older man were employed. It was decided by the directors that they would promote the older employee and also promote one of the younger men to have charge of the trust department after the older gentleman was removed to his new position. After considering the merits of each of the men, a certain one of the four younger men was selected for the new position and to receive a substantial increase in salary. It was decided to notify him of the promotion that afternoon at four o'clock. At the noon hour the young man went to a cafeteria for lunch. One of the directors was behind him in the line with several other customers in between them. The director saw the young man select his food including a small piece of butter. The butter, he flipped on his plate, and threw some food on top of it to hide it from the cashier. In this way he lied to the cashier about what was on his plate. That afternoon the directors met to notify the young man that they had intended giving him the promotion, but that because of what had been seen in the cafeteria, they must discharge him. They felt that they could not have as the head of their trust department one who would lie and steal. "Honesty is the best policy" both in natural things and in spiritual things.

PRAYER THOUGHT

Our Lord may have a promotion in mind for you. Are you worthy?

FRIDAY, AUGUST 5

Scripture Reading—Corinthians 2:20

KICKING BACK

One frosty morning a little girl tood looking out of the window into he farmyard. In the farmyard there tood many cows, oxen, and horses, vaiting to drink. The cows stood very till until one of them attempted to urn around. She happened to hit the ow nearest her whereupon that cow icked and hit another. In five inutes all of the cows were kicking ne another in fury! The mother of the ttle girl laughed and said, "My dear, o you see what comes from 'kicking' hen you are hit? Just so, I have seen ne cross word set a whole family aying angry words!" Later, when he little girl and her brothers were ritable, Mother said, "Take care, ny children; remember how the fight n the barnyard began. Never give ack a kick for a hit, and you will void lots of trouble."

PRAYER THOUGHT

How often we have been caught up n a wave of discontent. Malice and ill ill spread as rapidly as the plague.

SATURDAY, AUGUST 6

Scripture Reading—Proverbs 3:5

ABSOLUTE SUBMISSION

In a home for deaf mutes, a istinguished visitor was watching a lass, when he suddenly requested hat he might be permitted to ask a uestion and have the children an- wer it on the blackboard. And so he ad the question translated into their ign language: "Could any of you hildren tell why it is that God has ermitted you to be so strangely and adly afflicted by the loss of your atural organs of speech and earing?"

There was a great silence. The rincipal was much embarrassed. he teachers, feeling that it was a trange and perhaps improper uestion to ask, hung their heads.

But one little lad raised his hand, nd stepping to the blackboard, rote: "Even so, Father; for so it eemed good in thy sight."

Tears fell from the eyes of the tranger, and the lesson was never orgotten. This is the foundation of all haracter and all morals: absolute ubmission of the will of man to the ill of our Father in heaven.

PRAYER THOUGHT

Isn't it wonderful to be able to accept our afflictions as being the will of God! May we ever be submissive to God's will.

Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.

Woman's Auxiliary

TO THE STUDY COURSE CHAIRMAN

Can our State Woman's Auxiliary program progress as much in the next fifty years as it has in its first fifty? I believe so, especially if we keep in mind that our most important goals are spiritual goals—even though I feel sure no one can blame us for being a little bit proud of the material growth we've made! You and I can help our auxiliaries achieve all their goals, by scheduling the study courses outlined in the manual.

Mrs. Alice E. Lupton, one of our founders and most active leaders, stated, "If our women will study carefully the manual and our year book of programs, they will have no trouble in learning what the duty of each officer is, and their own obligation toward these departments." (**The Free Will Baptist**, April 2, 1942)

Her statement applies equally to the manual of methods, missions, prayer, evangelism, and stewardship. What we don't know CAN hurt us. If we don't know what to do, we won't do much, will we? And we can get frustrated, trying, and floundering without a sense of accomplishment. It is our duty to teach our women through their study courses how to do the work of the woman's auxiliary and to attain our purpose, which is "Women Working Together in Christian Service."

What should you call the study course? We suggest five topics in the manual and in the Standard of Achievement Chart. A book might be entitled, **Sharing God's Love**, but the topic of the course is not "Sharing"; it is "Evangelism." **You Can be a Soul-Winner** is an evangelism book, too. **The Kneeling Christian** is on prayer. **A Woman's Worth and Work** is about stewardship. Although the Christian virtues are taught and explained in our study courses, Love, Joy, Peace, Long-Suffering, etc. are not included in our manual as subjects for study courses. Be sure to call the course by its correct topic.

Encourage variety in our studies. Too many times we simply listen to a concise book report given by someone who has done our studying for us; and we say, "That was good." But each of us should read the book, too. The one who gives the study course usually gets more good from it than any of the listeners, simply putting more effort into it. All of us should be eager to receive the same blessing—and we can, by working a little bit. Let's have more than "book report" study courses. See the plans suggested on pages 43 and 44 of the manual for alternate methods.

I have previously asked each district to sponsor a study course on the Manual of Methods. I hope you have done that. Watch the pages of **The Free Will Baptist** for some additions to and changes in the Manual of Methods; and be sure to clip and add them to your own copy.

Now I am asking each district to conduct a study course on prayer. As stated in our manual, "Before we can serve we must pray. Before we can have a great missions program we must pray." Let's add to that, "Before we can have anything worthwhile, we must pray." And then we must put feet to our prayers!

I'm counting on each of you to make our study course department successful. Let's pray, study, work, and grow together. It will take all our efforts combined with God's help to make our next fifty years even better than our first fifty!

Nina Grace Register
Study Course Chairman
State Woman's Auxiliary

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Coming Events . . .

July 31—Fifth District Sunday School Convention, White Hill Church, Aurora

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Mount Olive College

DR. HILDA OWENS APPOINTED VISITING PROFESSOR

Dr. Hilda F. Owens, former Dean of Students at Mount Olive College, has accepted an appointment at the University of South Carolina in Columbia as a visiting professor on the graduate faculty of the Department of Higher Education of the College of Education.

During the coming year she will be teaching students who are pursuing master's and doctoral degrees in preparation for entry into or advancement in various college and university administrative and teaching posts. Courses she will be teaching in the program include: ''The Philosophy, Organization, and Administration of Student Personel Services,'' ''The American College Student,'' ''The Two-Year College,'' and ''Organization and Administration of American Higher Education.''

With regard to her appointment, Dr. Owens commented: ''I am extremely pleased at this point in my career to have this opportunity at the University of South Carolina to share with persons who are preparing for college and university administration and teaching posts in their understanding of both the theory and practice of higher education and student development. It should be a challenging and rewarding experience and I am looking forward to this new avenue of professional service.''

After a brief vacation period, Dr. Owens plans to move from Mount Olive to Columbia on the first of August to assume duties there on August 15.

MEMORIAL GIFTS

The following memorial gifts to Mount Olive College during the month of June totaled $463.35. These gifts are in addition to those made to Moye Library.

In Memory Of

The Rev. and Mrs. J. C. Griffin by Bridgeton Free Will Baptist Church; Fifth Eastern Sunday School Convention

James Henry and Lula Inez Harris by Christian Book and Music Center, Rocky Mount

The Rev. J. O. Fort by Mrs. J. O. Fort, Georgia

Sandra Everington Aldridge and Kristen Aldridge by Heber C. Aldridge, Kinston

Darrell Morse by Mr. and Mrs. H. Sawyer, Bayboro

Frances S. Dominy by Cathy a Hiram Mayo and Pat and Ken McCott New Bern

The Rev. Daniel F. Pelt by M Maxine A. Beard, Shellman, Georgia; D and Mrs. W. Burkette Raper, Mou Olive

Joseph (Joey) Thomas Wilson Jr. Dr. and Mrs. W. Burkette Raper, Mou Olive

John Wesley Taylor by Dr. and M W. Burkette Raper, Mount Olive

Mrs. Ruby C. Andrews by Dr. an Mrs. W. Burkette Raper, Mount Olive

In Celebration of Our 250th Anniversary

The Free Will Baptist Historical Society is conducting a pilgrimage to Edenton, and the Edenton area. This is in keeping with the celebration of the 250th anniversary of the ''Free Will Baptist'' (General Baptist 1727) church in North Carolina. All historical society members as well as other interested persons are urged to participate.

Saturday, August 6, 1977, is the date of the pilgrimage. Transportation will be provided by Rouse Transportation Company of La Grange. The cost will be $6 per person. We also ask you to prepare a picnic lunch for the noon meal.

Why a pilgrimage to Edenton? Edenton is the fourth oldest town in North Carolina, and served as the colonial capital of North Carolina from 1722-1743. This town has many points of historical interest for North Carolinians. A special point of interest, historically speaking, for Free Will Baptist is that it is also the point of our beginnings as a denomination.

The itinerary as planned is as follows: The pilgrimage will originate at the First Free Will Baptist Church, Goldsboro, August 6, at 9 a. m. A stop is also planned for the First Free Will Baptist Church, Greenville, for persons wishing to join the pilgrimage there. We will proceed to Edenton and from there to the ''Ciscoe'' community. This crossroads community is about five miles North Edenton parallel to Highway 32. In th community the first church of which have record was organized by Pa Palmer in ''A. Jones'' house. From th point we will proceed to the Shil Baptist church near Camden, (organiz as a Free Will Baptist Church), and th to the Meherrin church near Mu freesboro. A short commemorati service will be held at the Ciscoe sto Also we have requested that t congregation of the Shiloh and Meherr churches share a brief historical sket of their churches with our pilgrima participants.

We urge you to include this signific historical event in your plans for Augu The date again is Saturday, August We of the historical society pilgrima committee look forward to sharing t ''tracing of our roots'' with you.

The Pilgrimage Committ
Robert May, Ahoskie
Bruce Dudley, Mount Ol
De W. Eakes, Lucama

If you plan to attend please send y name, $6, and which point you will p to join the pilgrimage to Miss O. Lou Edgerton, Route 2, Pikeville, No Carolina 27863. Those from the Ahos and Edenton area can join the pilgrima at the Edenton Courthouse.

the unmitigated TRUTH

y the Rev. R. P. Harris

Scripture basis: "Therefore he said at he would destroy them, had not oses his chosen stood before him in the each, to turn away his wrath, lest he ould destroy them" (Psalm 106:23).

MOSES STOOD BEFORE HIM IN THE BREACH

The Children of Israel drifted in to sin; ey had forgotten God and His wonrful works. The day had long minished from their minds when the ighty power of God was used by the d Sea to part the waters and to make highway through the sea over which s people could cross and be saved m slavery forever. They did not recall e day when the earth opened up and allowed Dathan, and when the earth vered the company of Abriam. God was ady to destroy them when Moses, His osen one, stood in the breach, offering mself a sacrifice, to turn away the rath of God lest He destroy them in a ngle stroke of vengeance. Moses was ere in the gap pleading for his people. e asked that God would not destroy His ople whom He had cared about, rtured through many years of poverty d exploitation, and promised an heritance in the land of Canaan. Every wish person owes his life to Moses for hat he did on that great day. Read it in ur Bible!

I can remember when I was a child, I d an older brother who stood in the each for me. I had misbehaved, or rcumstances over which I had no ntrol, had driven me into a bad uation, and my mother would have nished me. But my big brother, harlie, pleaded with my mother not to nish me, explaining the cirmstances. On the merits of his pleas, s tender love and compassion for me, y punishment was aborted and I was rgiven. My mother cuddled me in her ms with love and understanding. I ank God for my wonderful mother! I have always had a deep feeling of debt to my brother and there is a tenderness in my heart for the memory of his acts of kindness to me and the other children, including the ones whom God gave to him and his good wife. He stood in the breach and I was set free. Praise God! That is just what my Lord did for me! Read on.

When I was fifteen years of age, I became aware that all was not well with my soul. Sin had created a breach between me and my Lord. I did not know how to mend the gap or to clear the problem. I did not know how to settle the score between me and my Lord. I thank God that there was a man, a Methodist evangelist, who stood in the breach, and because this man pled for my soul, God heard my cry and I was saved. I have never forgotten the importance of that hour upon my life. He was God's man of the hour and he stood between my soul and eternity. God saw him there and, because he was there, God's wrath was turned away; He did not destroy my soul!

Since the day of my salvation I too have been God's man of the hour. I too have stood in the breach and, because I was there, the wrath of God was turned away. I was ordained into the gospel ministry of the Free Will Baptist church on November 19, 1933. I have been a regular pastor (or supply) since January, 1936. I have served thirty-one churches as pastor, and have served two of them two terms each. I have not been without a church to serve during all these years. Thank God for His goodness and benediction upon my life. Let me add, I had to be there or God would have destroyed me. It was a **do or die trying** experience with me.

Now, dear reader, there is another man whom I must recommend to you as God's man of the hour. He stood in the breach and, because He was there, God could not destroy us. We all owe Him our lives. If it were not for Him, all the souls from Adam to the end of time would be destroyed in a devil's Hell forever. The Lord Jesus Christ is His name—a Name that is above every name. He is Lord of lords and Kings of kings. He is the Lily of the Valley, the Bright and Morning Star, the Rose of Sharon, and the Fairest of Ten Thousand. He is the Keeper of souls, and there is nothing He will not do for us. He supplies us with all our needs by His riches in glory. He gives us joy and peace, love and compassion, and He is the everlasting God and Father of all mankind. His riches in glory are inexhaustible and all things on earth and in Heaven are His forever.

God would have turned His wrath upon us and all the races of men upon this earth if Jesus Christ had not become our Arbiter to stand between us and God. He is our Lawyer, our Judge, and what He orders for you and for me will be done. We owe Him our lives. He bought us and paid for us with His own precious blood. We have no right to deny Him His rights upon our lives. He stands in the breach, God sees Him there. He is your only hope!

MINISTERS AVAILABLE

The Rev. Joe Edwards is now available for part-time or full-time pastoral work in the Craven, Pamlico, Carteret, Beaufort County areas. He can be contacted by writing Rev. Joe Edwards, Stonewall, North Carolina; or phone 745-4895.

The Rev. Cooper P. Thompson announces that he is available for part-time or full-time pastoral work. You may contact him by writing Rev. Cooper Thompson, Route 2, Four Oaks, North Carolina 27524; or calling him at 894-4242 after 6 p. m.

The Rev. Edgar Benton announces that he is available for full-time or part-time pastoral services. He may be contacted by writing Rev. Edgar Benton, Route 1, Box 395-A, Fremont, North Carolina 27830; or phone 242-5283.

The Rev. Bennie Caulk announces that he is available for any pastoral or evangelistic service for any church or for any person who may need him. He may be contacted by writing Rev. Bennie Caulk, 110 Elder Street, Rockingham, North Carolina 29379; or phone 919-997-2901.

The Rev. Jerry E. Rowe wishes to announce that he is available for full-time pastoral work. He may be contacted by writing Jerry E. Rowe, Route 1, Box 151, Newport, North Carolina 28570; or phone Swansboro exchange, 326-5177.

The Rev. A. G. Smith announces that he is available for full-time pastoral work. He may be contacted by writing Rev. A. G. Smith, Route 9, Kinston, North Carolina; or phone 523-3930.

the Sunday School LESSON

St. Claire Bible Class

For August 7

RENEWING THE COVENANT

Lesson Text: Joshua 24:19-28
Memory Verse: Joshua 24:15

I. INTRODUCTION

Today we begin a new unit of study entitled, "The Struggle to Survive." There are four lessons in this unit, which continues through the rest of this quarter. Our printed Scripture for today is taken from the last chapter of the Book of Joshua. However, the background Scripture includes Deuteronomy 26, which gives the people instructions from God concerning their worship when they come into the Promised Land.

The Book of Joshua opens with an account of Joshua's call to take the place of Moses as the leader of the Hebrew people. The Lord promises Joshua that He will be with him and make him victorious in the land. Now we come to the end of the book and the end of Joshua's leadership. The chapter from which our printed portion is taken contains Joshua's farewell address to the people.

Although one phase of the conquest of the land was over, Israel's enemies still occupied part of the land. In his address, Joshua warned the people that a spirit of compromise on their part would result in weakness. This was later borne out when Israel was oppressed by a series of nations—both inside and outside the Land of Canaan. Joshua warned the people that if they followed the customs and ways of the Canaanites who were dispossessed, they would perish from the land God had given them.

In his final address to the people, Joshua gave a resume of the history of Israel to that moment. He told how God had chosen them in Abraham, and had protected and preserved them from their enemies through the years. Furthermore, he warned them that when they took their eyes off the Lord and followed the pagan gods they would come to destruction.

As you read Joshua's address, you will be impressed with how he magnified the grace of God. What had Abraham done to deserve to be chosen by God to head the Hebrews? What had the people done through the years to deserve the protection and preservation of the Lord? It all came from the goodness and mercy of God. However, Joshua did want the people to know that based on God's faithfulness to them, He had a right to expect faithfulness and obedience in return. On this basis, Joshua urged the people to make a choice between the true God and the pagan gods worshiped by the people who had occupied the land before the coming of the Israelites.

Because of Joshua's farewell address, the covenant which God had made with them at Sinai was solemnly renewed and, as a memorial of the covenant, a large stone was placed under the oak beside the sanctuary at Shechem.

"At the age of 110 years, Joshua died. In the first verse of the book, Moses is called 'the servant of the Lord' and Joshua has the title Moses' minister. Through a life of faithfulness, Joshua has now earned the title 'the servant of the Lord' (Joshua 24:31)."—Charles F. Pfeiffer

With these thoughts in mind, let's take a closer look at the printed Scripture for today.—**The Bible Teacher (F.W.B.)**

II. HINTS THAT HELP

A. The chief question for all is, do we live for the world or for God? No one can be a true servant of the Lord unless he decides firmly for Him.

B. Those who are already in the covenant relationship with God through Jesus Christ know the need for times of renewal of that covenant. In God's mercy He has provided us with the Lord's Supper. This is our Shechem, our place of fond rememberance and of renewed commitment. As Joshua before his death challenged Israel to faithfulness, Ch Jesus, the night before His crucifixi gave us the Supper to challenge us a to be faithful.

C. An open and unashamed c fession of one's decision to serve G can give a degree of strength to keep t commitment. On the other hand, attempt at secret discipleship is doom to failure.

D. We are tempted away from loya to God in many ways. Few of us dec deliberately to be unfaithful; we just d into ways that turn us aside from our in Christ Jesus. But when we stop consider, one thing is certain. To foll any way other than the way of God is take us away from Him. Which way sh I take? That is the question. And each us **must** answer it decisively, or fi himself drifting aimlessly into oblivion.

—**Standard Lesson Commenta**

III. ADDITIONAL TRUTHS

A. Even though God forgives t sinner who repents, he must suffer ma consequences for his folly. For instanc a criminal may be forgiven by God, b the state makes him pay the penalty ju the same. Remorse for a misspent l will not bring back the wasted yea Israel later paid for her disobedience a idolatry, but at the time of Joshua death she had at least reached one of t highest pinnacles of dedication to God.

B. If we wish to abide with G forever we must learn to obey the will God and live faithfully by the covenant made with Him that day we first came know His Son, Jesus Christ, as o personal Saviour. Ask God today to he you **incline your heart** to His ways a His will. And the best part of it all is th any child of God can have the victory, f it is in Jesus.

C. Whatever the idols in our liv may be, they stand between us a God's blessings. Our vows are empty long as something evil or ev questionable exists in our relationsh with the Father. Once we ha renounced these idols and inclined o **heart unto the Lord God**, we will on more enjoy the radiant victory of renewed covenant with Him and c claim the promise of 1 John 1:9: "If confess our sins, he is faithful and just forgive us our sins, and to cleanse from all unrighteousness."

—**The Advanced Quarterly (F.W.B**

NEWS & NOTES

pring Hill Church to Host
irst Union of Western Conference

The First Union of the Western onference will meet Saturday, July 30, 977, with the Spring Hill Free Will aptist Church, Wayne County. The host astor, the Rev. Bill Dale and the union xtend a cordial invitation. Please attend nd help make this meeting the best yet. he Rev. James Joyner, pastor of Kenly ree Will Baptist Church in Kenly, will ring the Union message.

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ape Fear Union
nnounces Meeting

The Cape Fear Union Meeting will onvene at Oak Grove Free Will Baptist hurch, Newton Grove, on Saturday, ly 30, beginning at 10 a. m. The hurch is located on Highway 13, etween Newton Grove and Dunn.

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econd Union Meeting, Central
unday School Convention to Meet

The Second Union Meeting of the entral Conference of Original Free Will aptists and the Second Union Sunday chool Convention will meet at 3 p. m., unday, July 31, at the Piney Grove Free ill Baptist Church, Beaufort County (on ate road 1001, about 14 miles north- est of Washington, N. C.). The Rev. everly Ballard is pastor of the church.

Moderator Randolph Harris of the nion meeting, and President Bruce Gray the Sunday School Convention urge all ea churches to be in attendance. An teresting and informative program is anned.

---

hite Hill Church To Host
ifth Eastern Union Meeting

The Fifth Eastern Union Meeting will nvene with White Hill Free Will Baptist hurch, Route 1, Aurora, on Saturday, ly 30, 1977. The program is scheduled follows:

:00—Hymn
:05—Devotions, the Rev. Ray Williamson
:15—Welcome, the Rev. Owen Arthur
—Response, the Rev. Calvin Heath
:20—Moderator's Remarks
10:30—Reading of Minutes
—Roll Call of Ministers
—Recognition of Visiting Ministers
—Receive Church Reports
—Hymn
—Offering for Children's Home
—Appointment of Committees
10:45—Denominational Enterprises
11:15—Business Session:
Old Business
New Business
Reports from Committees
Library Book
11:30—Memorial Service
—Hymn
—Special Music, Host Church
—Sermon, the Rev. Eddie Edwards
—Benediction
—Lunch and Fellowship

Second Western Union Meeting
To Convene at Free Union Church

The Second Western Union Meeting, will convene with Free Union Free Will Baptist Church, Route 2, Spring Hope, on Saturday evening, July 30, beginning at 7 p. m. The program will be as follows:

Theme, God A Very Present Help
Scripture, Psalm 46:1
Song Service, Host Church
Welcome, Dennis Sherrod
Response, Lloyd Wiggs
Devotions, Mrs. Faye Sherrod
Moderator's Remarks, Jack Burnett
Appointment of Committees
Roll Call of Churches
Roll Call of Ministers
Recognition of Visitors
Offering for Cragmont
Song Service, Host Church
Business Session
—Reading of Minutes
—Old or Unfinished Business
—New Business
—Treasurer's Report
—Digest Committee Report
—Finance Committee Report
—Sunday School Report
—Awarding of Banner and Trophy
Program, Youth of Free Union Church
Rising Vote of Thanks to Host Church
Adjournment

PASTOR AND WIFE HONORED



The Rev. Robert May (second from left) pastor of Hickory Chapel Free Will Baptist Church, and his wife, Sudie May, were honored Sunday, July 3, 1977, in a surprise ''This Is Your Life Service'' by members of the church, friends, and relatives for 15 years service to the community.

Sharing in this special event were (from left to right) Dr. W. Burkette Raper, president of Mount Olive College, the Rev. May's Alma Mater; Deacon Board Chairman Billy Dilday, making the presentation, and the Rev. Walter Reynolds, chairman of the Free Will Baptist Press and former pastor of the Hickory Chapel church.

This was truly a wonderful day in the Lord as the congregation reminisced through the years back to the very day Mr. and Mrs. May answered God's call to come to Hickory Chapel, a day when God looked upon Hickory Chapel and blessed it with a couple whose dedication to God surely ''passeth all understanding.''

After a picnic lunch, a note burning on the new parsonage was held. A singspiration was held in honor of the Rev. and Mrs. May beginning at 2 p. m. in the church. Choirs, trios, individuals, and the congregation all sang for the glory of God.

A special word of appreciation to Miss Sarah Willoughby who narrated the ''This Is Your Life'' service and is truly responsible for coordinating the program so beautifully, and also a special thank you to Mrs. Ann Dilday, Mrs. Barbara Greene, and Mrs. Brenda Byrd who played an important part in making the day a success.

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

"AND YE SHALL BE WITNESSES UNTO ME"

In Acts 1:8, before the Ascension took place, Jesus told His disciples, "But ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Jesus spoke here of a witness, an extension of the gospel, that begins right where you are and extends to the uttermost part of the earth. I believe the key to being a witness in India is in being right where you are. If you are not concerned about those who live about you, then you will have no real concern for those who live thousands of miles away. During the past year, this is the principle we have tried to plant in the hearts of our Mexican missionary pastors. We would like to share with you, in this article, some of that church extension we have seen taking place in Mexico during the past year.

Saltillo: The church in Saltillo is pastored by Bro. Domitilo Mendez, and we thank God for the growth we have seen in this man and the vision he has for the work. During the last months, they have enlarged their building. We were there on Thursday night, June 16, and there were some 50 people present for the service. The singing was real good as the spirit of enthusiasm and expectation moved among the people. The church here is presently working in 3 other areas: Col. la Meneta, Col. el Merador, and Col. Pantionez. In Col. la Meneta, which is located approximately one-half mile from the church, the church is purchasing a lot to build a church. There is a young man from the church in Saltillo, Fuljencio Rodarte Sandobal, 22 years old, who is assisting Bro. Mendez with the work in this area. It is a newly established area. There is no other church in this area and you can't imagine the people here. They plan to start a building here within another month. We thank God for the church extension program going on in Saltillo. Pray for Bro. Mendez as he leads his people in reaching others for Christ.



Young people from the church in Saltillo, Brother Mendez, pastor

Allende: The Good Samaritan Free Will Baptist Church in Allende is pastored by Bro. Israel Gonzalez Gaitan. We are always thrilled by his enthusiasm and by his spirit of evangelism. God has blessed the church here in Allende. It is growing and reaching out into the surrounding areas. At present the church is trying to purchase some land directly behind the building to construct Sunday school rooms which are very badly needed. The church is sponsoring work in a small rural area of some 4,000 people in Villa Union. There is not a protestent work here. They have a lot and have almost completed a building. A layman from the church in Allende, Jose Luis, is helping with the work in Villa Union. They have approximately 70 who attend the services here. The church in Allende is al sponsoring work in Sabinas. Bro. Jo Pena Salinas is also from the Allen church and is helping in this area. Th are purchasing property with a sm building used for services. They ha approximately 15—18 attending t services here regularly and have been high as about 30. As soon as these t missions are on their feet and th buildings completed, Bro. Israel wants extend the gospel to another area in t vicinity. Pray for them here in the work the Lord.



Vance Link and Israel Gonzalez, church in Aller



Villa Union Missions of Allende church, build under construction, Brother Israel, pastor

Acuna: In Acuna we have two nati missionaries serving here. Bro. Isai Lugo pastors the Gethesemi church a Bro. Lopez pastors the Bethel churc Both are involved in church grow through the extension program. Throu Bro. Lugo's church, they have pu chased land in another area of the c and have built a church here. A laym of the church Bro. Lugo's father, Toril Lugo, is pastoring the mission and doi a tremendous job. Their services are w attended and people are being save Also the mission itself conducts servic in two homes each week as they in tu extend the gospel hand to others.

Also in Acuna from the Bethel churc Bro. Lopez is sending forth the gosp They have two young men working f from the church. Both of these you men have a mission and are worki

ere in the city of Acuna. Just recently, e Lord opened the door to begin work another area of the city on the edge here there is not a church located. ere is a building there, a large building ote picture) with the church furniture. e building has been made available to o. Lopez to begin a Free Will Baptist urch. They are beginning services re. So we just praise God for the anner in which He is working through e churches in Mexico.



uilding Mission of Brother Lopez in process of ng registered as Mount Sinai Free Will Baptist, ther Lopez, pastor

We trust that you will pray much for e work here. Pray for us as we simply to challenge, encourage, and guide e men in reaching each of their rrounding areas for Christ—church tension. You reach your neighbor, and ur neighbor in turn reaches his neigh- r for Christ. I believe that we will find t this was the key to the success of e New Testament church. "Therefore ey that were scattered abroad went ery where preaching the Word" (Acts 4).

ON THE JOB



On Sunday, May 29, 1977, a group of ung people and adults from Bethel urch, Pamlico County, engaged in a alk-A-Thon for Foreign Missions onsored by the woman's auxiliary. The youngest one walking was 2 years old and the oldest one was 61 years old. Some walked 10 miles. Refreshments were served all along the way by interested persons.

Some of the men of the church drove cars and motor bikes to pick up the ones who could not walk all the way. Since it was a very hot afternoon it took quite a bit of courage.

A total of $206.68 was turned into the treasurer of the woman's auxiliary, Mrs. Hilma Lupton. The Intermediate Sunday school teacher, Mrs. Rosa Deimo, took this as a class project and most of the participants came from her class.

MISSIONS DONATION

Recently, the Rev. Joseph Ingram, missions director, received a check from Mrs. J. O. Fort of Jakin, Georgia, for the Wayne and Deborah King fund. Mrs. Fort will be remembered as the widow of the Rev. Joe Fort, one-time manager-editor of the Free Will Baptist Press as well as an outstanding educator and pastor.

Children's Home

BIRTHDAY LIST

January

Donnie Dement	14, 1965
Brenda Jones	14, 1969
* Terry Faircloth	20, 1958
Sally Alford	22, 1960

February

* Randy Faircloth	3, 1957
Andy Anderson	7, 1970
Steve Langworthy	14, 1970
Rosa Lee Summerlin	23, 1967
Vickie Lee	26, 1962
Jeff Eason	26, 1964

March

Jeff Johnson	1, 1966
Angie Nichols	6, 1965
Donald Sasser	11, 1964
Sherry Summerlin	23, 1969
Roy Speight	26, 1964

April

Bobby Bottoms	15, 1960
Dorothy Johnson	20, 1970
Margaret Dement	23, 1966
Ricky Eason	28, 1968

May

Ronnie Rhodes	3, 1972
James Joyner	5, 1969
Susan Barbour	8, 1962
Delma Gay	11, 1963
Betty Worley	30, 1968
Debbie Sasser	30, 1961
* Claudius Elmore	31, 1955

June

Jesse Joyner	5, 1970
Cindy Rhodes	15, 1967
Johnny W. Hopkins	27,1969

July

Sandra Eason	3, 1966
Pam Ellis	4, 1963
Janice Jones	9, 1960
Randy Rhodes	15, 1966
* * Jimmy Lyczkowski	18, 1974
Kenneth Jones	31, 1966

August

Judy Carol Jones	3, 1967
* Kay Hill	5, 1957
Jackie Speight	5, 1965

September

Ann Worley	2, 1970
Dorothy Rhodes	5, 1968
Melissa Smith	5, 1970
Mollie Garris	15, 1965
Jimmy Speight	17, 1962
Melissa Stephens	25, 1971
Michelle Smith	27, 1969
Donna Lee	30, 1959
Kim Mills	30, 1964
Tim Mills	30, 1964

October

Branda Garris	6, 1959
Allen Johnson	7, 1964
Wayne Lamn	10, 1968
Melinda Barber	10, 1966
Tony Langworthy	13, 1971
Paul Stephens	14, 1966
Linda Mills	26, 1962
Mickey Norman	29, 1971
Tony Hill	31, 1961

November

Louise Whitehurst	12, 1965
Michael Stephens	19, 1969
Junior Eason	20, 1961
* Ricky Faircloth	24, 1955
Johnny Nichols	27, 1962

December

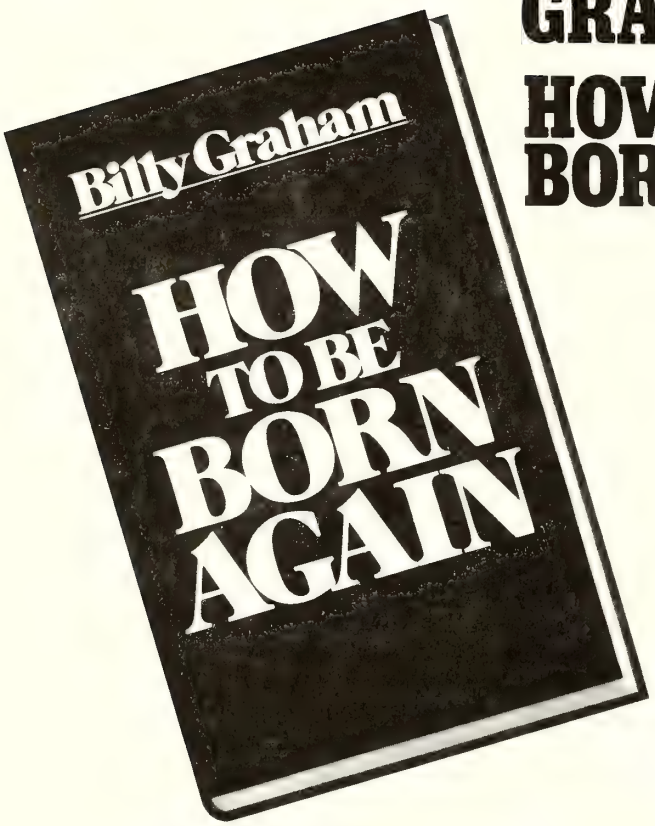
Debra Marlow	22, 1960
Donna Wilkerson	24, 1967
Romona Hopkins	26, 1964
Cindy Webb	28, 1967
Dale Anderson	28, 1961
Steve Nichols	31, 1963

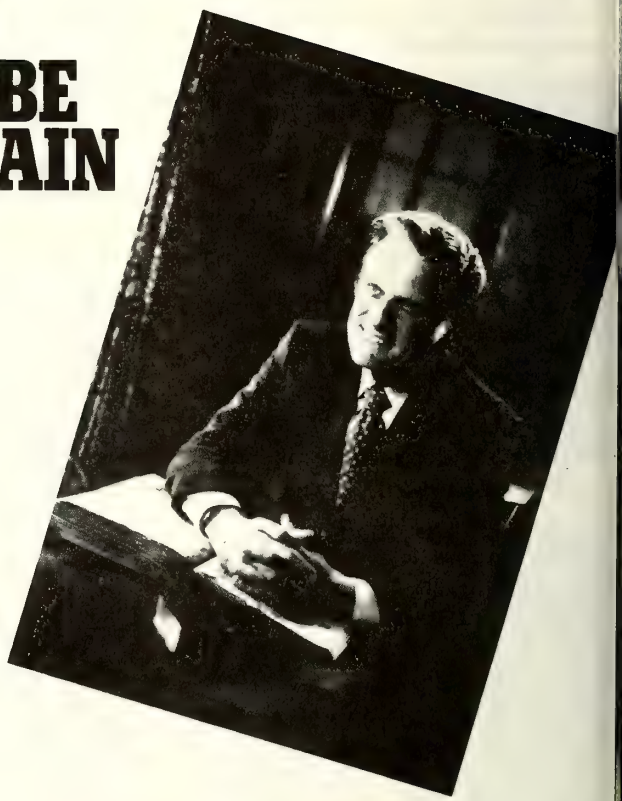
* College Students

* * Community Based Group Home

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the free will baptist

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. . . we recognize that renewal is necessary. This is how we arrive at the place in our personal experience where the light is brighter and our vision is clearer.

DNESDAY, AUGUST 3, 1977

EDITORIAL

FIND CHRIST, AND YOURSELF

Tense moments come frequently and uninvited. And it is during these times that we most often become aware of the need for personal renewal. With a mixture of decisive structuring of the self and a ready release of those latent but steady strengths available within, we should try to stablize the attitudes of our minds and hearts.

Striving to attain the dream of happiness is age-old. Just as old are injudicious attempts to secure it at other people's expense. Though we may indeed find a small measure of **satisfaction** in getting what we want by any method available, in the end there is little **fulfillment** to be enjoyed. **Satisfaction** and **fulfillment** are not synonymous.

No one should find contentment in another's sorrow, but some are so depraved that they derive an inordinate thrill from the sufferings of others. Could it be that we, in our self-styled affliction, think it unfair that we are called upon to endure "the slings and arrows of outrageous fortune"? And, further, could it be that we, in our covetousness, wantonly regard the favorable estate of others and decree for them a double portion of trouble? Dare we delegate to them a part of our woe: those tense moments?

Surely, we contend, no one wishes ill upon his neighbor! Surely no one would be so insensitive as to delight in the wounds of another—be those wounds physical, emotional, or spiritual! But again we are reminded of our suffering, and we do not wish to suffer alone. Misery, as the old saying has it, does love company. In that accord, some of us not only seek that misery, we also inflict it. And, as unlikely as it seems, at times we inflict it upon **ourselves.**

Nothing is always beautiful or lovely, despite the encouragement found in the lyrics of certain songs. Just as sure as there is sun, there will be rain—that threatening deluge of distress. If we have ever reached a pleasant condition of harmonious self-actualization—equilibrium, if you will—we can expect some disturbance, sometime, to interfere with, if not totally upset, the balance.

The mere presense of someone whom we don't particularly like can upset the balance and evoke our ire. We are discomfited by derogatory words, yes; but voiceless arrogance can do as much to provoke us to wrath. We do not like self-righteous people. We do not like to be subjected to someone else's piety. Neither do we like those who project (or try to project) an image of self-command or complete control. It is true, however, that we might envy their achievement of self-containment—though we would never admit it.

We do need rebuilding. We do need to make a personal assessment so that we can know on what we have to build and how we should go about the rebuilding. This is how we recognize that renewal is necessary. This is how we arrive at the place in our personal experience where the light is brighter and our vision is clearer.

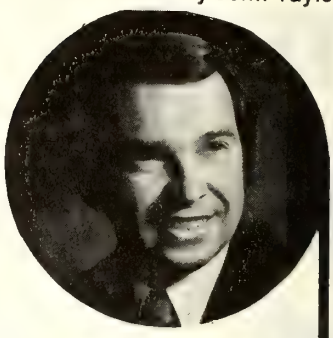
A greater consciousness of the self is needed before one can search the inward part—the heart. Hidden away in the recesses of the person are those secret sins that prevent better communion with God. We need to seek out the maladies before we can prescribe the cure. And when one searches the heart, he gains a greater consciousness of the self; so, it would seem that simultaneous efforts produce a greater measure of self-understanding. Self-understanding provides some of the cure. God provides the remainder.

While prisoners of the temporal realm, we cannot expect tense moments to be cast forever from the mind and heart. But there is comfort to be found; there is rest; there is an ordering of thought and conduct to be gained. Tenseness can be conquered by patience. Patience can be found in waiting and relying upon Him for solace, or for whatever else one needs—even that personal renewal which can alleviate the horror of those tense moments.

They that wait upon the Lord shall renew their strength. They shall run and not be weary. They shall not faint, says Isaiah.

And, if a prayer is needed, we can pray thusly: "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10). More bearable, then, those tense moments!

Cover Photo by John Taylor



Tommy Manning
Editor

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WHO SHOULD PLAY GOD?

The Social, Moral and Ethical Implications of Recombinant DNA Research and Genetic Engineering

Testimony Given Before the House Subcommittee on Health and the Environment

March 16, 1977

By Jeremy Rifkin, Director
Peoples Business Commission
1346 Connecticut Ave., N. W.
Washington, D. C. 20036

IN the rather short period in which mankind has recorded its own history, there appear singular moments in time when one reality runs its course and comes face to face with an entirely new reality, uncharted and unfathomable by any standards of previous measurement. During these peculiar momentary transitions, humanity is thrust into a twilight zone of existence where everything that has come before is suddenly transformed from an objective truth to a subjective opinion; and everything that lies ahead is still totally formless and incomprehensible.

Such was the moment experienced between the 4th and 5th Century, A. D. with the fall of the Roman Empire and the beginning of the Dark Ages, and again in the 14th Century between the end of the Renaissance and the Industrial Age.

Mankind is experiencing just such a moment in history now, in the last quarter of the 20th Century, as 700 years of the Scientific Age—the age of technology and physics and the Industrial Revolution—are being challenged by a new reality with the dawn of the Organic Age and the prospect of postman.

This moment in time, however, is qualitatively different from those in the past where waning and emerging realities converged. Before, man was always the undisputed central figure of history. He was the one that stepped from one reality into another and he was the one who defined what reality and history would be.

Now, for the first time, man's central role in the future and all future realities is itself in doubt.

With the discovery of DNA and the process of recombination, man has unlocked the mysteries of life itself. It is now only a matter of a handful of years before scientists will be able to irreversibly change the evolutionary wisdom of billions of years with the creation of new plants, new animals and new forms of human and post-human beings. Man is at the crossroads of his own history and is now faced with the task of choosing his successor in the evolutionary order or imposing a moratorium on the future itself . . .

The precedents are being set right now which could lead all of us inextricably into the kind of "Brave New World" of post-man that Huxley fantasized some 40 years ago. Although the biologists prefer not to talk about it, they know what their research can and will inevitably lead to, just as the physicists knew but refused to accept the knowledge of what their research into splitting the atom would inevitably lead to. Like the atomic physicists, the biologists are attempting to hide from the ultimate consequences of their individual experimentations. By reducing their work to specialization on this or that particular genetic process, they pretend not to see the contribution of each and every discovery to the overall process of redesigning the natural evolutionary order and eventually man as well.

Before the skeptics dismiss all these charges as sensational and unfounded, the present state of this biological experimentation should be examined more carefully.

Recombinant DNA is a recently developed technique that recombines DNA segments (the basic material determining the hereditary characteristics of life) from two different organisms. Scientists became able to do this when they found that DNA segments had "sticky" ends that, under proper laboratory conditions, could be fastened to another organism's DNA segments; thus forming the genetic basis for new living and multiplying organisms that do not exist in nature.

Although most scientists agree that recombinant DNA is one of the most important scientific breakthroughs of all time, they violently disagree as to whether the potential benefits of even the most restrictive experimentations outweigh the grave potential dangers to

the environment and to life as we know it.

Paul Berg, a prominent recombinant DNA researcher at the Stanford University School of Medicine, believes experimentation in recombinants could result in the creation of major new food crops that can obtain nitrogen from the atmosphere rather than from fertilizer; a new form of medicine, gene therapy, to treat crippling diseases; and such things as cheap and efficient production of vitamins, antibiotics and hormones.

On the other hand, there are scientists who seriously question whether recombinant DNA research should be pursued at all. Jon Beckwith and some of his colleagues at the Harvard Medicine School have decided not to use this new technology under any circumstances. Their reasons go far beyond the current controversy over whether or not the laboratory procedures can be made safe enough to prevent deadly viruses from escaping into the environment causing illness and death. Beckwith, who has been doing research into bacterial genetics for the last 12 years, argues that recombinant DNA research is leading directly to genetic engineering and the modification and alternation of the human species. In a world riddled with strife, inequities and programmed institutional violence, he asks whether any reasonable person can really believe that human genetic engineering will not be used "to domesticate" entire classes, populations or races once it is available.

Ethan Signer, a biologist at M. I. T., echoed Beckwith's concern at the recent National Academy of Sciences Forum on recombinant DNA. This "research is going to bring us one more step closer to genetic engineering of people. That's where they figure out how to have us produce children with ideal characteristics". "Last time around," says Signer, "the ideal children had blond hair, blue eyes and Aryan genes."

Even Erwin Chargaff, Professor Emeritus of Biology at Columbia University and one of America's eminent scientists, felt compelled to begin his remarks at the N. A. S. Forum with a reference to the first mass experiments in genetic manipulation some 40 years ago in Germany. "I remember," said Chargaff, "the extermination camps of the Nazis started as an experiment in eugencies . . . I told myself, this couldn't happen in the U. S. . . . only the bad Germans did this. Then I got to read the CIBA symposium of the Future of Man, which was published 10 to 12 years ago . . ." Chargaff reminded those in attendance at the N. A. S. gathering that this earlier conference had included some of the most illustrious molecular biologists and geneticists in America and that their comments, if broadly publicized, would alarm anyone who believes that "it can't happen here."

> The entire basis of Western values—our religious and cultural legacy—is challenged as never before by this experimentation and this new reality. At what point with genetic engineering do we redefine or discard terms like mother, father, family, soul, conscience, God?

In fact, it can happen here and many of the leading proponents and researchers in this field have already gone on record as favoring the kind of genetic alteration of the human species that Hitler envisioned and that Huxley warned of.

Geneticist James F. Danielli, Director of the Center of Theoretical Biology, S. U. N. Y., Buffalo, argues that "from the point of view of genetics, man is a barbarian, clad in the trappings of a civilization in which he is ill at ease and barely able to contend . . ." Danielli goes on to say that "most men contribute little to civilization other than maintenance services (if that), and are consumers rather than originators of civilization." According to Danielli, with human genetics as it is, the possibilities of improving man's condition by improving human institutions and environments "is a dubious proposition." Danielli believes that it is now time to "consider other possibilities if civilization is to persist and advance to a modestly stable state." The other possibilities, says Danielli, "lie in genetic engineering."

Nobel Prize-winning biologist, Joshua Lederberg, one of the undisputed leaders in the recombinant field, has gone further. Lederberg, it seems, is quite at home with the Brave New World of "Alphas," "Betas," "Gammas," a "Deltas" Huxley wrote about. discussing cloning (the artificial creati of genetically identical individuals wi carefully chosen physical and men qualities), Lederberg says: "If superior individual is identified, why n copy it directly, rather than suffer all t risks of recombinational disruptio including those of sex? Leave sexu reproduction for experimental pu poses," says Lederberg. "When suitable type (person) is ascertained Lederberg believes that we should "ta care to maintain it by clonal pr pagation."

Even as many of the leadi proponents in the recombinant DNA fi continue to deny any intention of fu damentally altering human life throu genetic engineering, it is clear by th own unpublicized remarks that they ha given a great deal of attention to the lon range implications of their work. F example, in a lecture on the future man that is reprinted by the Am Aerospace Research Center, Dr. Jam Bonner of the California Institute Technology lays out one possib scenario for post-man. "O suggestion," says Bonner, "has been remove genetic material from each dividual after birth and then promp sterilize that individual. During t individual's lifetime, records would kept of accomplishments and chara teristics. After the individual's death according to Bonner, "a committ decides if the accomplishments a worthy of procreation into other dividuals. If so, genetic materials wou be removed from the depository a stimulated to clone a new individual. the committee decides the gene material is unworthy of procreation, it destroyed." Bonner concludes with appeal that would make even Strangelove quiver. He says, "t question is indeed not a mo one, but a temporal one—when we start?"

How close are we, then, to this n post-man reality that Bonner, Lederbe Danielli and other prominent scienti talk about? When, indeed, do we sta For those who hope that su developments are far enough off in t future to delay any immediate c sideration or concern, they should he the prediction of the experts in the fiel

We are now within a few years of mass ene surgery and gene upgrading echniques, according to Beckwith of arvard. As to the spectre of Huxley's loned humanoids, Nobel Prize-winning iologist, James Watson (one of the ioneers in this field), predicts that if uch technology "proceeds in its current ondirected fashion, a human being born f clonal reproduction will most likely ppear within the next 20 to 50 years, nd even sooner if some nation actively romotes the venture." Lederberg says hat clonal man is closer to reality; he uts the scale at between 0 to 15 years rom now . . .

The spectre of mass genetic ngineering and post-man is about to eap out from the pages of science fiction nd become a competing reality in this world. Nevertheless, proponents, as well s critics, continue to limit the ecombinant DNA debate to questions of roper safety procedures in the aboratories and what kind of Federal uidelines and regulations should be pplied to the research. Not one member f Congress has even questioned whether the research should go on in the irst place, and no one on Capital Hill has ven mentioned the social, moral and heological implications of artificially reating new forms of life and genetically altering the human species.

If Congress refuses to address the more overriding ethical and social questions involved in recombinant DNA experimentation, then it will, by omission, be giving its consent to a course of scientific exploration that will, in the words of **The New York Times** editorial, "be carried to its ultimate conclusion."

And like its stand on the Gulf of Tonkin resolution over 12 years ago, Congress, each and every member, will come to regret that they refused to recognize the issue of recombinant DNA for what it truly represents. Because, when the American public begins to understand the implications of this research, it is likely to result in a maelstrom of protest that will make issues like abortion and right-to-life appear as tiny brush fires in comparison.

Artificially creating new life forms and genetic engineering challenge many of the basic tenets of 2000 years of Judeo-Christian thought. For this reason, pulpits and parishes from one end of the country to the other are going to erupt in controversy over the technological forces that these biologists have unleashed.

Members of Congress had better be ready for this upheaval, because it's going to come; and each and every elected representative better be able to defend his or her indifference in these hearings to the profound moral and theological questions raised by recombinant DNA experimentation.

The creation of new forms of life, the redesigning of billions of years of evolution and the alteration of the human species are not technical issues that can be decided with a few Congressional hearings and a neat package of legislative guidelines.

The entire basis of Western values—our religious and cultural legacy—is challenged as never before by this experimentation and this new reality. We are dealing with the most important question ever to face the human family.

For this reason, the first question on the public agenda is not how to proceed, but whether we should proceed at all.

To begin answering that question we should look at what recombinant DNA and genetic engineering might be used for over the next 25 years.

The Environment

It is estimated that research laboratories in the U. S. will produce 10 - 10 recombinant organisms per year. Some of these organisms will be commercially applied and introduced into the environment.

Liebe Cavalieri, of the Sloan Kettering Institute, and many of his colleagues are deeply concerned over the possibility that a new Andromeda-type virus, for which there is no known immunization, might be developed which would spread a deadly epidemic across the planet, killing hundreds of millions of people. They also fear that a new, highly resistant plant might be developed that could wipe out all other vegetation and animal life in its path. Dr. Robert Sinsheimer, who chairs the Biology Division of the California Institute of Technology, warns, "the intervention and introduction of new self-producing living forms may well be irreversible." Sinsheimer asks, "How do we prevent grievous missteps, inherently unretraceable?"

Who Will Determine What Are Normal Genes and What Are Defective?

Isn't it possible, given what we know of past history, that genetic upgrading might be used selectively against certain racial, ethnic or economic groups in the population? Or that genetic surgery might even be applied to those who disagree with the established order, such as activists and dissenters? Is there anyone here who can say that this is not a possibility in light of past abuses perpetrated by those in positions of power?

Industrial Susceptibility Screening

There are those within the scientific and medical community who believe that particular types of individuals are more genetically susceptible to certain kinds of pollutants than others. Might not this argument be taken up by the major corporations both as an excuse for not dealing with the adverse effects of industrial pollution and as a weapon in hiring different types or groups of workers? Isn't it also possible that such reasoning might lead to genetic breeding or alteration of certain groups in the population in order to fit them into a particular industrial niche? Might this not also be seen as the first precursory step toward the "Alphas," "Betas," "Gammas," and "Deltas" of **Brave New World?**

Corporate Patents on New Forms of Life

Pharmaceutical, chemical and agricultural corporations are asserting a right to patent processes for new forms of life and to profit from such new life forms in the marketplace. If this claim to patents is upheld, what will be the implications 10 or 15 or 25 years from now when it will be possible to genetically alter and even create new types of human life? Should private corporations be granted the ultimate authority to control the application of genetic engineering?

Crossing the Threshold Between Human and Post-Human Life

With each successive step in recombinant DNA experimentation and genetic engineering, biologists come a bit closer to the threshold where the homo sapien species becomes an artificial humanoid or post-homo sapien strain. As this experimental process unfolds, who will make the basic decisions as to what the genetically perfect homo sapien or post-man should look like and how it should behave?

(To Be Continued)

"I WILL COME AGAIN"

by the Rev. Graham Faucette

There are no surprises for God. For Him there are no unseen events. All things work together in His economy, and as He knows they will. On that day when Jesus took leave of the temple in Jerusalem, He foretold its destruction. He made His way to the Mount of Olives, over against the temple, and certain of His disciples came to Him privately. They wanted to know when the destruction of the temple would take place. They asked for the warning signs of the event. At the same time, they inquired as to the sign of Christ's return to earth. They wanted to know just how the destruction of the world would be signalized. In reply, Jesus advised them that one sign of the approaching fall of the temple would be seen in the coming of false christs who would try to make the people believe that the time had come to establish a political kingdom. There would also be rumors of wars and the fact of wars, which events would be a sign to the observing. There would be an outbreak of persecution, and the preaching of the gospel would be widespread. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (Luke 21:20). Jerusalem was destroyed by the Roman army forty years later. Eusebius wrote that the whole body of the church at Jerusalem left the city before the final siege began. Apparently the Christians recognized the sign that Jesus gave and fled to the mountains. The predictions concerning the second coming of the Christ are not to be confused with the word concerning the fall of Jerusalem and the destruction of the temple.

The promise of Christ's coming again. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall the coming of the Son of man be" (Matthew 24:36, 37). God has fully concealed the hour of Christ's return. However, the great certainty voiced is that Jesus is coming again. The only time clue given is that it will be when men "think not." The word of Jesus was this: "And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also" (John 14:3). In addition, the angels had something to say about this matter: ". . . Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Paul referred to the testimony of the Lord's Supper in this regard when he wrote, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death til he come" (1 Corinthians 11:26).

The personal preparation for Christ's coming again. "Watch therefore: for ye know not what hour your Lord doth come" (Matthew 24:42). In Matthew 25:1-13, we find the parable concerning the wise and the foolish virgins who waited for the coming of the bridegroom—the Christ. To us of today, the watching process does not consist of sentry duty, but of faithful performance of the work that our Lord has assigned to us, see Matthew 25:14-30. The time of the coming of Christ is not revealed; however, in every generation since the time of the ascension of Jesus, there have been those who have said, the time is now, and some have even given dates as to when Jesus would come again. Men are trying to find out by mathematical calculation and expositions of prophecy that which the Son of God did not know. The Scriptures indicate that Jesus desires to present His people, (the church) to the Father without spot or wrinkle, (Ephesians 5:27). Therefore those who have been cleansed by the washing of regeneration are to keep on with the Lord's work in a faithful and productive manner. This means that the church member is to be busy, and the non-Christian is to become redeemed through obedience to Christ, and to do it now. "Blessed is that servant, whom his lord when he cometh shall find so doing."

The manner of Christ's coming again. ". . . Ye men of Galilee . . . this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). The important event of our Lord's return is to be attended by certain unmistakable tokens. The Lord will come visibly. "Behold, he cometh with clouds; and every eye shall see him, . . ." (Revelation 1:7). No one needs to fearful of missing this event. The record from Acts 1:9 reminds us that when Jesus ascended to Heaven following Hi resurrection from the dead, a clou received Him out of the sight of Hi apostles. At the same time, the word c the angels was that Jesus would "s come in like manner as ye have seen Hir go into Heaven." That statement implie the presence of angels at the time of Hi coming again, for angelic messenger were present at the time of His depar ture. The apostle Paul advises us tha Christ's coming will be evidenced in thi fashion: "For the Lord himself shal descend from heaven with a shout, witl the voice of the archangel, and with th trump of God . . ." (1 Thessalonians 4:16). One of the great needs of the day is to wake up slumbering church members to the danger they are in when they do very little in speaking abou Christ, and much less in soul winning Even those who are active in the work o the kingdom must be reminded tha keeping busy but gaining few con versions does not necessarily mean alertness in anticipating the return of the Lord. Ponder the meaning of Christ's word when He said, "For whosoever shall be ashamed of me and of my words of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels" (Luke 9:26). The glory of Christ's return will throw into sharp contrast the poor and feeble display of uncommitted church members who have been simply playing at the Lord's business.

The sin of ignoring Christ's return. "But and if that evil servant shall say in his heart, My lord delayeth his coming" (Matthew 24:48). The church member who doubts the need of doing the Lord's work now, who deliberately plans to slow down the activity because there is no time pressure, is to be classed as evil, according to the inference from this passage. On the day of Pentecost, when the church was established, the impact of the gospel message was, "Obey Christ now." When Christ comes again, the final examination of the race will take place. The dead will be roused, John 5:28, 29, and the final judgment will follow, for the Judge has already appointed the time for this event. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).



SUNDAY, AUGUST 7
Scripture Reading—Psalm 22:4

THROUGH ONE MOTHER'S PRAYERS

An old woman with a halo of silvered hair—the hot tears flowing down her furrowed cheeks—her worn hands busy over a washboard in a room of poverty—praying—for her son—John—John who ran away from home in his teens to become a sailor—John of whom was now reported that he had become a very wicked man—praying, praying always, that her son might be of service of God. The mother believed in two things; the power of prayer and the reformation of her son. John Newton, the drunken sailor became John Newton, the sailor-preacher. Among the thousands of men and women he brought to Christ was Thomas Scott, cultured, selfish, and self-satisfied. Because of the washtub prayers another miracle was worked, and Thomas Scott used both his pen and voice to lead thousands of unbelieving hearts to Christ, among them a dyspeptic, melancholic young man, William Cowper by name. He, too, was washed in the cleansing blood and in a moment of inspiration wrote "There Is a Fountain Filled with Blood." And this song has brought countless thousands to the Man who died on Calvary. All this resulted because a mother took God at His Word and prayed that her son's heart might become as white as the soapsuds in the washtub.

PRAYER THOUGHT

"Behind every great man is a woman (mother)" is certainly a true proverb. A mother's prayer has caused many hearts to be washed in the blood of the Lamb.

MONDAY, AUGUST 8
Scripture Reading—Isaiah 40:11

LOVE NEVER FAILS

A mother kept a candle burning in the window every night for ten years. One night, very late, a poor, wretched woman came in from the street. The aged mother said to her, "Sit down by the fire." The stranger asked, "Why do you keep the light in the window?" The old mother replied, "That light is for my wayward daughter. She left home ten years ago. I am praying for her return. I have kept a light in the window for ten years! Others often blame me for worrying about her, but, you see, I love her. I am her mother. Often, in the night, I open the door, and look out into the darkness and cry, 'Lizzie, Lizzie!' " The woman from the street began to weep. The aged mother looked closely at her and said, "Why, how cold and sick you seem! You must have trouble enough of your own!" Then suddenly the mother exclaimed, "Can it be? Yes! You are Lizzie! My own lost child! Thank God you are home again!" How thankful we can be that Mother loves us.

PRAYER THOUGHT

How surprised the mother was to find her lost daughter after ten years a sick, wretched woman! Is your faith strong enough in Christ for Him to bring your wanderers home?

TUESDAY, AUGUST 9
Scripture Reading—John 14:6

NEED PEACE OF MIND? HERE'S HOW TO GET IT!

Clark H., 42, is a prominent judge. He said:

"It seems to me that people have more mental disorders today. Or is it just that I have my attention focused on such things?" he inquired.

"What would you advise as the best way to eliminate psychiatric problems?"

Here's Dr. Crane's answer:

"There would be much less strain on men and women if they teamed up with God as a daily partner. Indeed, in that event, psychiatry would almost pass out of existence.

"People who try to live independently and ignore God are soon overwhelmed with innumerable fears and worries.

"They become the typical hypochondriacs, always fretting about gall bladder or ulcer or appendix or impending cancer or insanity.

"If more people learned to team up with God, the human race would soon be able to throw off the 50 percent of its ailments that medical educators admit are psychological."

PRAYER THOUGHT

Many dollars are spent on psychiatric help each year that is not necessarily needed. If one's trust in the Lord were great enough, it's possible that he could solve his problems with Him.

WEDNESDAY, AUGUST 10
Scripture Reading—Daniel 12:2

"DO YOU PLANT CORN?"

A missionary lady in Africa was talking to some black men and women. "Jesus died on the Cross for us all," she told them. "Then His body was put in a grave and on the third day He arose from the grave. We, too, shall rise from our graves after our bodies have rested for a time in the ground."

"How can that happen?" asked one old black man. "I do not believe that. What is put in the ground cannot come up."

"Listen to me," said the missionary lady. "Do you plant corn?"

"Yes, I do," he answered.

"Well, what happens when you put the grain of corn in the ground?"

"The grain decays and corn comes up out of the ground," he replied.

"Very well," said the missionary lady. "The grain decays but the life in the corn doesn't die. It sends up a plant that comes through the soil and grows several feet above the ground.

"It will be the same with us. When we are dead, our bodies will be put into the ground. They will lie there until Jesus comes again. Then He will wake us and we shall arise from our graves. We believe that His Word is true."

"I cannot understand it," said the old black man. "But I believe it now, too, for Jesus has said it."

PRAYER THOUGHT

Jesus said explicitly that He would return and receive the saved. Are you prepared for this day?

THURSDAY, AUGUST 11
Scripture Reading—John 12:43

BURNING BRIDGES

A young woman who was converted several years ago wrote me a letter. She had made a profession of salvation, but had never gone on. Her

experiences is just what keeps many from walking in close fellowship with Christ. In her letter she said: "I had so many idols, I wasn't willing to face the ridicule of my office associates, yes, and of my own relations; also I belonged to several worldly clubs. I loved the friendship of worldly people whom I was sure would scorn me if I was a true Christian. I loved too well the good things of the world, like clothes, beyond what I could afford; but as this year draws near its close, by God's help, I am going to 'burn my bridges,' and tear every idol from my heart, and from henceforth be a true Christian."

PRAYER THOUGHT

We should love one another, not idolize our fellowmen. God has said that He is a jealous God.

FRIDAY, AUGUST 12
Scripture Reading—Luke 16:10

LIVING UP TO OUR FAITH

In a very large manufacturing town a low infidel propaganda was being very actively carried on. One of the ministers decided to deliver a Sunday evening sermon on the "Evidences of Christianity." Among the congregation the preacher was surprised to see the local infidel champion. A few days later the minister saw the man standing at his shop door and spoke with him, asking him to accept the proofs that he had given of the truths of Christianity. But the man replied:

"What! Believe? Certainly not, nor you either. Why, if I believe what you and your party profess to believe, I should scarcely be fit for business; my whole soul would be absorbed in the tremendous consequences at stakes. But you and your folk are not different from other people. No, I tell you, you don't believe."

PRAYER THOUGHT

What greater business could a person be in than that of winning souls? May we live lives that will be evidence that Christ lives within us.

SATURDAY, AUGUST 13
Scripture Reading—Psalm 46:10

THE ONLY NAME THAT MATTERED

Mrs. Booth used to tell a beautiful story of a man whose saintly life left its permanent and gracious impression upon her own. He seemed to grow in grace and charm and in all nobleness with everyday he lived. At last he could speak of nothing but the glories of his Saviour, and his face was radiant with awe and affection whenever he mentioned that holy name. It chanced that, as he was dying, a document was discovered that imperatively required his signature. He held the pen for one brief moment, wrote, and fell back upon the pillows, dead. And on the paper he had written, not his name, but the name that is above every name. Within sight of the things within the veil, *that* seemed to be the only name that mattered.

PRAYER THOUGHT

Love of God is reflected in our lives. God's radiance shines through.

Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Edgar Benton announces that he is available for full-time or part-time pastoral services. He may be contacted by writing Rev. Edgar Benton, Route 1, Box 395-A, Fremont, North Carolina 27830; or phone 242-5283.

The Rev. Bennie Caulk announces that he is available for any pastoral or evangelistic service for any church or for any person who may need him. He may be contacted by writing Rev. Bennie Caulk, 110 Elder Street, Rockingham, North Carolina 29379; or phone 919-997-2901.

The Rev. Jerry E. Rowe wishes to announce that he is available for full-time pastoral work. He may be contacted by writing Jerry E. Rowe, Route 1, Box 151, Newport, North Carolina 28570; or phone Swansboro exchange, 326-5177.

The Rev. A. G. Smith announces that he is available for full-time pastoral work. He may be contacted by writing Rev. A. G. Smith, Route 9, Kinsfon, North Carolina; or phone 523-3930.

THE CRAGMONT STORY

Around 8:30 on the morning of Jun 21, 1977, I rounded the same curve i North Fork Road around which I ha turned on that Monday morning in 191 when I had first seen the big sprawlin building on the side of Mount Aller which was destined to become Cragmor Assembly twenty-nine years later. As turned the curve, I looked toward th side of the hill as I had done more than hundred times since 1946.

The big building was not there! I sa only an empty level place in the side the hill where it had stood. I mu confess that a bit of sadness came int my heart in that moment, and a bit of m wanted for a moment to turn around an hurry away from the place that no longe held quite the charm of past years.

It is my purpose in this article to try t put on paper some of the reasons sentimental emotions and changin attitudes that distinguished the last fe years of the life of that old building—f if ever a building had been filled with li and love, this one had.

As I recall it, it was around 1968 whi Mrs. Ballard and I were serving a managers that it began to be general apparent that something was going have to be done about the old building. recall that I put an extra post under on corner of the big porch because seemed to be weakening and we sense a possible danger.

Right away, there began to discussions among the denomination leaders and people who had been a tending the Assembly over the yea regarding what should be done. Shou the building be renovated once again it had been twice before, or should a ne building be erected? Many of the old women, who for years had enjoyed th big porch, took their stand against th destruction of the building. "Fix it and let's keep it," was heard on eve side. And some of the older me especially among the ministers, we just as set on keeping the building were the women.

The first official action regarding th matter was taken in the annual mee ing of the Board of Stockhol ers (representing the four ownershi conventions) on January 8, 1974. Th vote was unanimously in favor renovation, and those in charg proceeded to look into the matter of th

ost of renovation and to seek a contractor for the job.

This writer was present on two occasions when prospective contractors came to look into the matter. Their careful going over the building revealed many defects not apparent to the average person. Most of these trained inspectors were of the opinion that it would cost almost as much to renovate as it would to erect a new building, and, as one man put it, we would still have "an old building." Discussions and arguments one way and another continued for two years.

At the annual meeting of the Board of Stockholders on January 6, 1976, facts concerning the more recent deterioration of the building were submitted. There were still some who were reluctant to have the old building torn down. But it was agreed that a survey letter be sent out to our churches asking them to vote on the question of whether to renovate or build. When the letters were returned from the churches that considered the matter, 32 churches approved the renovation of the old building and 52 were for a new building. In membership figures, these represented 740 voters for renovation and 1,947 for a new building. The Cragmont Board considered this a go ahead signal for negotiating a contract for tearing down the old building and erecting a new and more modern one.

Because of my long and constant association with Cragmont, perhaps as many people have discussed with me their feelings as with anyone, except maybe the chairman of the board. I offer here a gist of what I have been saying to these people, most of whom like me have reached the age where we will share the Assembly but little in the future! It is only natural that we have strong sentimental affection for the old building. It is natural that it should be to us a symbol of Cragmont Assembly. But we have had our Cragmont. A new generation is coming in. It is only fair that they have something to make Cragmont dear to them. I am no prophet nor a prophet's son, but I predict that, if our Lord delays His coming that long, around seventy-five years from now when the new building will need replacing, another group of old people will be saying, "They are tearing down Cragmont. It will never seem the same again when our dear old main building is gone." And they will be just as sincere about it as we are now. I suggest that, despite our strong sentimental attachments, we be as reasonable about it now as we will expect them to be then.

As strongly as we have faced the past regarding Cragmont with courage, let us face the future with hope. Cragmont is far greater than was the building that no longer greets our eyes as we make that turn in North Fork Road; and far more important than any building that may be erected in its place.

Submitted by,
The Rev. L. E. Ballard

GIDEON: GOD'S COURAGEOUS MAN

by J. C. Forni

Z	Y	X	A	T	H	R	E	S	H	I	N	G	B	C	U
W	V	C	O	N	V	E	R	T	E	D	N	W	D	E	F
H	R	S	T	G	H	I	O	P	Q	G	J	K	L	M	N
E	O	L	U	A	Q	P	C	P	I	H	X	E	F	G	Y
A	J	K	S	N	C	O	N	S	E	C	R	A	T	E	D
T	A	C	R	T	B	C	D	B	M	E	C	Q	R	A	B
A	M	N	F	L	E	E	C	E	G	A	D	P	O	T	D
B	N	O	L	W	R	M	L	G	H	F	N	L	M	M	E
C	D	Q	E	X	D	F	A	I	B	I	T	G	O	N	L
G	H	I	A	Y	E	Q	S	D	E	J	K	L	E	A	L
R	J	U	D	G	E	Y	Z	E	S	F	F	S	O	L	O
V	B	V	E	W	U	V	T	O	O	V	O	T	U	T	R
R	L	C	R	H	A	V	B	N	J	H	N	S	F	A	T
S	A	O	Q	I	X	W	C	R	C	W	M	A	E	R	N
W	T	D	R	J	L	Y	N	S	O	V	Y	D	R	P	O
U	M	W	K	D	M	I	D	I	A	N	I	T	E	S	C

The puzzle above has hidden words from the Sunday school lesson, entitled Gideon: God's Courageous Man. The words below are hidden horizontally, vertically, forwards, and backwards. See if you can find them. Good Luck!

GIDEON	MIDIANITES	CONVERTED	CONSECRATED
JUDGE	SIGN	ALTAR	LORD
WHEAT	ANGEL	LEADER	CHOSEN
THRESHING	UNBELIEF	FLEECE	CONTROLLED

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C. 28305

FREE WILL BAPTIST INSTITUTE HAS NORTH CAROLINA GUESTS IN JULY



Charlie and Elsie Webb and Charlie's mother, Jerusha Webb, traveled down to Quemado, Texas, on the weekend of the fourth. The Links were especially happy to see some of their church family from Community Free Will Baptist Church of Weldon, North Carolina, where Brother Link was the pastor for ten years.

The Webbs joined in the various activities that were going on at the Institute. Elsie and Jerusha went with Mattie to the ladies Bible class on Tuesday morning and the two adult Bible classes that afternoon. They were fascinated with the Spanish language that was used in the afternoon classes. Charlie traveled with Vance to visit one of the Mexican pastors on business.

On Wednesday morning everyone traveled together in the van to Acuna, Mexico, where the Links and the summer missionaries, Caroline Castelloe and Wendy Poole, were conducting a three-day Bible school for the children of Hermano Lugo's church. A delicious Mexican meal in a restaurant in Del Rio introduced the Webbs to some new foods.

On Thursday, following Bible school in Mexico, a picnic lunch was enjoyed near the beautiful Amistad Dam. Viewing the ancient Rain-God of the Mexican Indians impressed the Webbs with the futility of idol worship and the marvelous truths of Christianity.

A hot afternoon tour through Jimenez to Piedras Negras revealed a shocking contrast of blessings and privileges of Americans to that of people in other countries. The road crews were digging with shovels, and hauling rocks by hand in spite of the above 100 degree weather. Houses with cane roofs and mud brick walls, villages with few houses and old wells, refreshment stands made of grass shelters, lonely cowboys riding horses or working on fences, yards with no grass or flowers, dust-covered bushes, tall pecan trees, hospitable, friendly Mexicans—these and many more were the impressions received from the trip.

That night, after the weekly teenage gathering, directed by Caroline at the Link home, the Webbs bade them "good-bye" and began their 1700 mile journey back to North Carolina.

This vacation was fast and perhaps tiring, but one that I'm sure the Webbs will long remember and enjoy sharing with others.

PENNIES FOR HOME MISSIONS



Shown here are members of Ha piness Mission of Fayetteville w proudly display their penny collection f home n. sions and church extensio Listed below are the penny collectio that have been reported thus far:

Holly Springs, New Port	$746.
Walnut Creek	165.
Catalpa Mission	57.
Christ Free Will Baptist Church, Oak Ridge	50.
Children's Home	132.
Happiness Mission	138.1
Cape Colony Mission	24.3

LETTER OF THANKS



Greetings Brethren,

On behalf of this department, I want t personally thank you for your interest i Home Missions and Church Extensio during the past fiscal year.

We did not add on any new missio points for two reasons: (1) We reache the limit with our resources, and (2) w wanted to wait on our existing te missions to develop a little more an become more self-sustaining.

The overall picture for Home Mission is very good and is on solid ground. Ou missions are bearing good fruit and ou support is on the increase. May Go richly bless you and yours for realizin that an American soul is important a well as those in foreign lands.

Please feel free to call upon us whe there is a need because we are here t serve you. Also, we would be delighte to give a home missions presentation i your church.

According to God, our rewards wi depend all together on what we ar investing into His kingdom while here o earth.

Yours for Missions
Taylor Hill

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain: "And almost ll things are by the law purged with lood; and without shedding of blood is o remission" (Hebrews 9:22). Why is his true?

Answer: When it comes to the answer o such questions as why God is deity nd why He does what He does in armony with His divine nature we shall, here is no doubt, await the final answers ntil we see Him in our glorified bodies. Ve might do well here to recall that od's word says: "But as it is written, ye hath not seen, nor ear heard, neither ave entered into the heart of man, the ings which God hath prepared for them at love him" (1 Corinthians 2:9); also For now we see through a glass, arkly; but then face to face: now I know part; but then shall I know even as so I am known" (1 Corinthians 13:12).

There is explanation given us in the ible: "But flesh with the life thereof, hich is the blood thereof, shall ye not at . . . . Whoso sheddeth man's blood, y man shall his blood be shed: for in the nage of God made he man" (Genesis 4, 6); "For the life of the flesh is in the ood: and I have given it to you upon the tar to make an atonement for your uls: for it is the blood that maketh an onement for the soul" (Leviticus 7:11). These verses inform us that God hen creating man put the natural life in e blood.

Christ is man's spiritual life and the thor of both the natural and the iritual life. He says: "Jesus saith unto m, I am the way, the truth, and the life: o man cometh unto the Father, but by e" (John 14:6). When man enters into e natural life Christ Jesus brings him rough the natural birth and in that ocess injects blood which is the life of e flesh or that in which the natural life implanted.

When one comes into his spiritual life at comes into him through the act of e Holy Spirit performing as Christ's ent. The Bible says of Christ: "For by m were all things created, that are in aven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Colossians 1:16).

So when Christ made everything He made living beings with natural bodies with blood which contained the natural life. Man is alive as long as his blood courses through his body but is dead when the blood ceases to supply the life energy common to all mammals.

Here is what George H. Sandison says answering a similar question in his book **1000 Difficult Bible Questions Answered** as follows:

"The thought of a sacrifice for sin underlies the whole message of the Bible. The fact that John 3:17, John 8:11, 12 and other promises do not specifically refer to this does not violate in any way the broad, general principle. The Bible as a whole states the method by which God undertakes to save people from sin. The Old Testament, in law and ceremony of animals is but a type. The Epistles of the New Testament explain how the sacrifice of Christ may be applied by faith to the human soul. The Gospels tell the story of the life of the Saviour and give with great detail and fulness the account of his sacrificial death. He himself said distinctly of his death (Matthew 26:28), 'This is my blood of the new Testament, which is shed for many for the remission of sin.' Read with special care the 9th and 10th chapters of Hebrews, the 5th and 6th chapters of Romans, I John 1:7, and the many other passages which state clearly that salvation from sin is wrought by the sacrifice of Christ. The fact of the atonement underlies all the promises of Scripture. It seems idle, as well as dangerous, to speculate whether there may be or might have been some other way of salvation. This way fits in with our knowledge of nature and of life, and has been testified to by multitudes of redeemed souls. We **know** that through the blood of Christ salvation from sin can be found; we certainly do not know that it can be found in any other way."

REMINDER OF PILGRIMAGE TO EDENTON

In celebration of the Two-Hundred Fiftieth anniversary of the Free Will Baptist church in North Carolina, the Free Will Baptist Historical Society is conducting a pilgrimage to selected sites in the Edenton area on Saturday, August 6, 1977. Edenton has special interests for Free Will Baptists because in the nearby community of Cisco, Paul Palmer organized the first recorded General Baptist church in North Carolina in 1727, thus providing the origins of our denominations in the state. Being the fourth oldest town in North Carolina and having served as the colony's capital between 1722-1743, Edenton has a rich historical heritage.

The pilgrimage will originate at the First Free Will Baptist Church in Goldsboro, at 9 a.m. on August 6. A second stop is planned at approximately 10:00 a.m. at the First Free Will Baptist Church in Greenville for those wishing to join the pilgrimage there. The group will then proceed to Edenton and from there to the Cisco community. This cross roads community is about five miles north of Edenton parallel to Highway 32 and is the site of Palmer's 1727 first General Baptist church. A brief commemorative service will be held there. The pilgrimage will proceed to the Shiloh Baptist church, organized in 1729, Camden, and then to the Meherrin church near Murfreesboro. The Shiloh and Meherrin congregations will share brief historical sketches of their churches with the pilgrimage participants.

Transportation will be provided by the Rouse Transportation Company of LaGrange and the cost will be $6 per person. Participants are asked to prepare a picnic lunch for the noon meal. If you plan to join the pilgrimage, please send your name, check for $6, and which point you wish to join to Miss Louise Edgerton, Route 2, Pikeville, North Carolina 27863.

Please make an effort to include this most significant historical event in your plans for August. It promises to be an informative and unique occasion.

The saying that a Christian's life is like an open book does not mean that the non-Christian's life is like a closed book.

the Sunday School LESSON

St. Claire Bible Class

For August 14

GIDEON: GOD'S COURAGEOUS MAN

Lesson Text: Judges 7:2-8, 20, 21
Memory Verse: Judges 8:23

I. INTRODUCTION

This is a lesson about Gideon, the fifth of the judges. The number of verses that can be printed in the quarterly are limited; therefore, we urge you to read all the background Scripture for this lesson. Otherwise, you will not get the full story of Gideon. It would also be helpful to read the story of Gideon in a good Bible story book such as **Hurlburt's Story of the Bible,** if you have one available. This is a wonderful story, and you cannot know it too well.

Our first glimpse of Gideon is a pathetic picture of unbelief. He is in an obscure, out-of-the-way place threshing wheat behind a winepress. He is hiding what he is doing for fear of the marauding Midianites.

When the Lord first appears to him, he says, "Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites" (Judges 6:13).

It appears that the experiences with the Midianites made Gideon bitter, and this bitterness was expressed in unbelief. Even after Gideon received assurance from the Lord that He would be with them, he asked for a sign. What a picture of unbelief!

During this interview with the "Angel of the Lord," Gideon's unbelief was changed. He was converted. As proof, note that he built an altar to the Lord. The altar is a symbol of the Lord's presence with His people. So, in a brief period, Gideon had gone from unbelief to belief.

Gideon went even further. Even after he came to believe in the Lord, he did not want to accept the place as the leader of Israel, to deliver her from the Midianites. But God gave him a sign, using the fleece to show him that it was the Lord God who was calling and that Gideon had understood rightly. Gideon then became willing to lay aside his own desires and follow the will of the Lord. Gideon had gone from unbelief to conversion to consecration.

But God was not through with Gideon. He became controlled by the Spirit of God, "But the Spirit of the LORD came upon Gideon, . . ." (Judges 6:34). Now he was controlled by the Spirit; now he was ready to lead the Israelites against the enemy. No man is prepared to lead God's people until he is converted, consecrated, and controlled by the Spirit.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Appearances are often deceiving. We must not confuse quantity for quality. We must not assume that the majority is either powerful or right. We must not underestimate the importance of what may appear to be small or weak.

B. A host of servants in the work of God's kingdom is desirable, but success does not depend upon numbers. A dedicated few, laboring in the power of His might, can achieve great victories for the Lord.

C. Gideon's life illustrates the divine order for one who is to be used by God—conversion, consecration, and control by the Spirit of God. None of these can be omitted if a person is to be used by God. This is the divine order.

D. God has always used men in His work. Of course, God can do anything without the help of man, but He has chosen this method. When our Lord broke the bread and fish to feed a multitude, He used a boy to furnish the lunch, and the disciples to distribute it to the hungry crowd. When our Lord saves a soul, it is always after some huma instrument has been used to get th Word of God to the unsaved one. Eve when God sent His Son to earth to di that men might be saved, He became man. God's method is to use men.

E. While God's method is to use me to accomplish His purpose, God does n always use man's traditional method doing things. Who had ever heard using trumpets, pitchers, and torches t win a battle before Gideon used them. B the use of the unusual, God ac complished what man could not hav done alone. He is not bound by th means and methods of man.

—Selecte

III. ADDITIONAL TRUTHS

A. As Christians we should take lesson from this most marvelous an unusual test. When the way seems to dark and the path uncertain, we shou remember that One has gone before u and even now leads the way. There neve has been a failure when God was allowe to direct and lead; failures come on when we look too long at our ow strength and depend too much upon ou own wisdom. The small Christian band i some obscure little church may very we score greater victories than the gre number of faithful church members.

B. At the close of a revival meetin in a certain church the minister wa asked, "Did you have any additions?" "No," was the reply, "But we had som very good subtractions." This is n funny, really. It is tragic. Instead helping the cause of Christ, many wh are numbered among the forces of th Lord become hindrances. We hope th this condition will not call for a thinnin of our ranks, except as a last resort. F better is it to raise the level of loyalty ar courage of those who are fearful ar irresponsible. Numbers, for the sake numbers, may be a direct hindrance the cause of our Lord.

C. One who is living within the will God need not be ashamed nor afraid to b in a minority. Rather it is shameful to b caught up in the uncontrolled spirit of th mob that runs first in one direction ar then the other. It is easy to go along wi the crowd to do evil. But with faith lik that of the men of Gideon, one finds th strength and the courage to star "every man in his place." He alone w

(Continued on Page 13)

the unmitigated TRUTH

y the Rev. R. P. Harris

Scriptural basis: ". . . they that wait pon the LORD shall renew their strength ." (Isaiah 40:31).

TAKE TIME TO BE HOLY

The businessman realizes that time is oney. To the sportsman, time is an dvantage; to the farmer, it is rest from bor; but to the Christian, time is ernity, especially if he learns to wait pon the Lord, and take time to be holy. oliness comes with the passing of time. he expression "Let's hurry up and ait" does not fit into the pattern of rving our Lord. Time is something of hich God has a plenty. It took Him illions of years to make the universe. It ok Him millions of years to prepare the arth for the entrance of man, and in eaven there is no such thing as time.

God could have created the universe in e amount of time allotted to a week of x days with twenty-four hours each, esting on the seventh day, as the enesis account records. But God is not onfined to time, neither is He obliged o do things instantly. He is able to do hich ever He deems wise and He does now the difference.

Nature demands time to do her work, nd God makes her succeed. For xample, a scientist experimented with ature by cording a squash when it was ery small. He rigged up a divice capable f measuring the power of pressure in ounds. He discovered that nature was ble to build up to five hundred pounds f pressure on a simple, tender, in- amous squash, as it sought to grow and xpand toward a mature vegetable. ncredible? I'll say. Look around you and ou will see that nature takes some wenty-five years to build a pine tree, nd then it is not mature.

There are many things which take me, lots of time. It takes time to learn. ome people never learn because they onsider it a waste of time. Like the father who bought his son a toy for Christmas: He did not take the time to read the instructions but proceeded to put it together on his own recognition. It took him much longer than it would if he had taken the five or ten minutes to learn how to put the toy together, and he would have saved the angry words and the frustrations of trial and error which resulted in a poor, malfunctioning indiscreet toy. The Bible teaches us to learn to do well.

It not only takes time to learn, it takes time to become acquainted with ourselves. Jesus made His disciples realize that they needed to withdraw from the crowds and rest for a while. They needed to commune with themselves, relax and sit at the feet of Jesus to learn of Him. They needed time with Jesus and they needed time to become acquainted with each other. Next, they would need time to become acquainted with other people. It takes time to understand and appreciate Christian friends. It takes even more time to deal with and become acquaintes with the unbeliever. But the proper use of time eventually pays off. I warn you that a waste of time can be disastrous and eternally tragic. Take time to be holy! As a physical child needs time to grow up, even when properly fed, so does it take time for the Christian to grow up in the Lord to become strong in the faith and in the things of the Lord. Time spent in Christian service is expedient. Take time to be holy by becoming involved in serving, worshiping, and glorifying the Lord. You will be glad you did and you will be holy.

IN MEMORIAM OF MRS. BESSIE A. TYSON

On Monday, May 10, 1977, as the sun was rising, God in His infinite mercy reached down and picked a beautiful white rose to be placed in his bouquet of flowers in Heaven.

Bessie A. Tyson, 71 years old, spent most of her life in the Black Jack and Calico Cross Roads communities. She was the widow of Joe B. Tyson and was a member of Pleasant Hill Free Will Baptist Church for many years.

Since 1968 she had made her home with her daughter, Mrs. William Coward of Vanceboro. Mrs. Tyson left to mourn her passing a daughter, Mrs. Coward; four sons, J. B. Tyson Jr., Bernice Tyson of Washington, Jessie Tyson of Norfolk, Virginia, and Jimmy Tyson of Greenville; a sister, Mrs. Lvey Gallaway of Grimesland.

We here at Pleasant Hill church and the family bow in humble submission to the Father's will, and thank Him for the life of our beloved sister. She was faithful to her church, and was very kind and compassionate friend to everyone.

Mrs. Tyson loved her family very much. She was very fond of young children. She always had that big smile of joy on her face. During her illness she seemed to take it very well and all the doctors and nurses at Washington Hosital learned to love her.

We do miss sister Tyson, but we know our loss is Heaven's gain.

"She bade no one a last farewell
She said good-bye to none
Death valley's gate just opened
And a gentle voice said, Come."

Respectfully submitted by,
Novella Stokes

SUNDAY SCHOOL LESSON

(Continued from Page 12)

come to know the glorious victories that faith alone can make possible.

D. A little child fussed as he tried to place two objects in a box. Each object was nearly as large as the box, so there was room for only one object in the box at a time. Try as he did, angry as he became, he was never able to make both objects fit into the box at one time. So man cannot fit the gods of this world and the true God into his heart at the same time. There simply is not room enough for both.

E. Someone has described Gideon's attack on the Midianites this way: "At one instant it appeared as if a mighty army had fallen upon them, and was a ready conqueror. The clashing of the broken pitchers sounded as if the enemy were already in the tents: The trumpets represented an immense army; and the flashing lights bewildered and frightened the host; sudden panic seized them, and they struck down each other."

What a great testimony to the power of God would it be if His people today would show something of the courageous faith of this ancient Gideon! How long must the church of Christ apologize for its weakness and its many losses in defeat?

—Selected

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
J. STEWART HUMPHREY, Executive Director

ON THE JOB

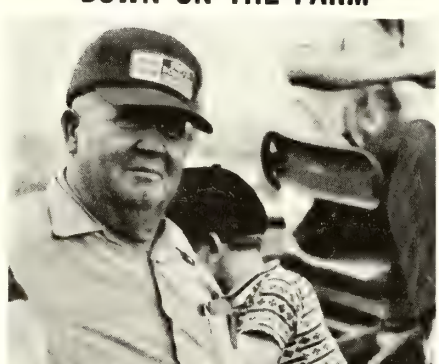


The Rev. J. Stewart Humphrey, our new executive director of the Children's Home and Retirement Homes, and Mr. Samuel Lane, our new director of child care, began their duties the first of July. Mr. Humphrey was delayed in getting to the campus until the seventh and our outgoing director, the Rev. Sam Weeks, remained on campus until he arrived.

Mr. Humphrey and Mr. Weeks worked very closely for several days orienting Mr. Humphrey to his new duties. As one can imagine, there are many areas that needed to be covered. Orientation is now over and Mr. Humphrey and Mr. Lane are hard at work acquainting themselves with their new roles together as executive director and child care director. The child care director is essentially the assistant superintendent and, therefore, must keep abreast of all the business affairs of the Homes as well as the child care part of his responsibility. Even though the executive director is primarily an administration position, he must keep abreast of the child care programs so he can serve in that capacity in the absence of the child care director and knowledgeably represent the Homes to the denomination.

Mr. Humphrey and Mr. Lane covet your prayers that God will use them as instruments in His hands to bring about love, joy, hope, and peace for the children and retired persons in the care of our Children's Home and Retirement Homes.

DOWN ON THE FARM



J. B. is down on the farm and he's smiling. Mr. Patterson came to the Children's Home eight years ago as farm manager. Since that time, he has guided our farm programs and given many of our boys a wholesome work experience. Mr. Patterson raises wheat, corn, hay, and soybeans. He also has a large vegetable garden that supplies most of the vegetables for the Home.

His livestock program consists of a herd of approximately 100 Black Angus cows that produces beef for the Home and beef for sale. This summer we are planning to purchase two bulls for our herd. These animals will enable us to provide sufficient beef for the next 4 to 5 years.

At present, Mr. Patterson does not have any hogs. Disease forced him to sell out about two years ago. He is now planning for a new hog house that will enable him to produce pork for the Home's consumption as well as a few top hogs to sell once in a while.

J. B. is a farmer, but he is more than just a farmer. He and Mrs. Patterson provide wonderful Christian examples for our children. The Children's Home is fortunate to have the Pattersons as members of our staff.

If you and your church would like help us with our farm program you m do so in the following ways. You m wish to send $100 to help us purcha new stock, the breeding stock we ne for our cow herd, or for the purchase pigs for our new pork program. Also, v can always use grain, especially hay.

We appreciate all that our farm friends have done for the Home in t past and look forward to our wo together in the future. Pray for us a come see Mr. Patterson's farmi program.

J. Stewart Humphre
Executive Director

NEWS NOTES

Piney Grove Church Announces Revival

Piney Grove Free Will Baptist Churc Route 2, Roper, announces its revi services beginning, Monday, August 1 and continuing through August 19. T services will begin each evening at p. m., with the Rev. Royce Reynold pastor of Spring Branch Free Will Bapt Church of Walstonburg, as the gue speaker.

The church and its pastor, the Re Billy Reynolds, extend a warm invitati to everyone.

Sound Side Church Announces Revival



Revival services will begin at Sou Side Free Will Baptist Church ne Columbia on August 1, and will contin through August 6. Services will begin 8 p. m. each evening with the Re Robert May of Ahoskie as the gue speaker. Special singing will be featur each evening.

The pastor, the Rev. N. D. Wiggs, and e members invite everyone to attend ese services.

---

ount Tabor Church
Hold Revival

Revival services will begin at Mount bor Free Will Baptist Church beginning gust 8, and will continue through turday, August 13. The Rev. Robert y of Ahoskie will be the guest eaker. Speaker singing will be tured each evening. Services will gin each evening at 8 p. m.

The pastor, the Rev. Stanley Buck, d the members extend an invitation to eryone to worship during these rvices.

---

mouth Church to Have
est Minister

In the absence of the pastor, the Rev. yd Burkey of the Plymouth First Free ll Baptist Church, the Rev. Earl nchew from Smithfield will be the est minister for the morning and ening worship services on August 14, 77.

The Rev. Burkey and his family will be vacation visiting friends and relatives the mountains of Tennessee.

CHANGE OF ADDRESS

The Rev. Bobby Brown has a new dress. His address is now Route 1, x 266-A. Cove City, North Carolina; none, 919-633-3792.

The Rev. William E. Futch has anged his address. His old address as Kinston. The new address is Route Box 202-A, Chinquapin, North arolina 28521.

Relating to Matthew 12:13 the tree is nown by its fruit. So many Christians e like some of our fruit trees which ave been grafted to bear so many ifferent kinds of fruit that one does not now by what name to call it anymore. hey want to be called Christians yet here is so much of the world grafted into eir lives one has to wonder really what call them.

Mount Olive College

AN OPEN LETTER TO ORIGINAL FREE WILL BAPTISTS



Incoming freshmen students discuss their academic schedules for the fall with Dr. Wayne H. Wiley, center, dean of Mount Olive College at the College's Freshmen Orientation Session. Left to right are Donna Moore from Friendship Free Will Baptist Church in Walstonburg, Teresa Ham from LaGrange, Dr. Wiley, Allison Gay from Howell Swamp Free Will Baptist Church in Walstonburg, Cindy Harrison from Hull Road Free Will Baptist in Snow Hill, and Deitra Carraway from Snow Hill.

Another Freshmen Orientation Session is scheduled for August 5-6 for incoming students who were unable to attend the first session.

This year, 1977, marks the Two Hundred and Fiftieth Anniversary of Original Free Will Baptists in the State of North Carolina. Authentic records verify that the first Free Will Baptist Church in this State was organized in 1727 in Chowan County by the Rev. Paul Palmer. During succeeding years the torch of "Free Will, Free Grace, and Free Salvation" has been held high, often in the face of great adversity, by a faithful band of witnesses, laymen, and ministers under the banner of Free Will Baptists.

By helping to strengthen the endowment of Mount Olive College, Free Will Baptists can help to assure that our historic faith will be both preserved and perpetuated to generations yet to come. An endowment that will help provide financial stability is essential if Mount Olive is to become a four year college. As a part of our Two Hundred and Fiftieth Anniversary, the College offers two endowment plans.

Paul Palmer Endowment Fund

To help memorialize Mr. Palmer and to give Free Will Baptists a strong educational advocate for our faith, Mount Olive College established the "Paul Palmer Endowment Fund" in 1959. As a part of our anniversary observance, we are encouraging every Free Will Baptist **church** and **denominational** organization to contribute $250 to the Palmer Fund.

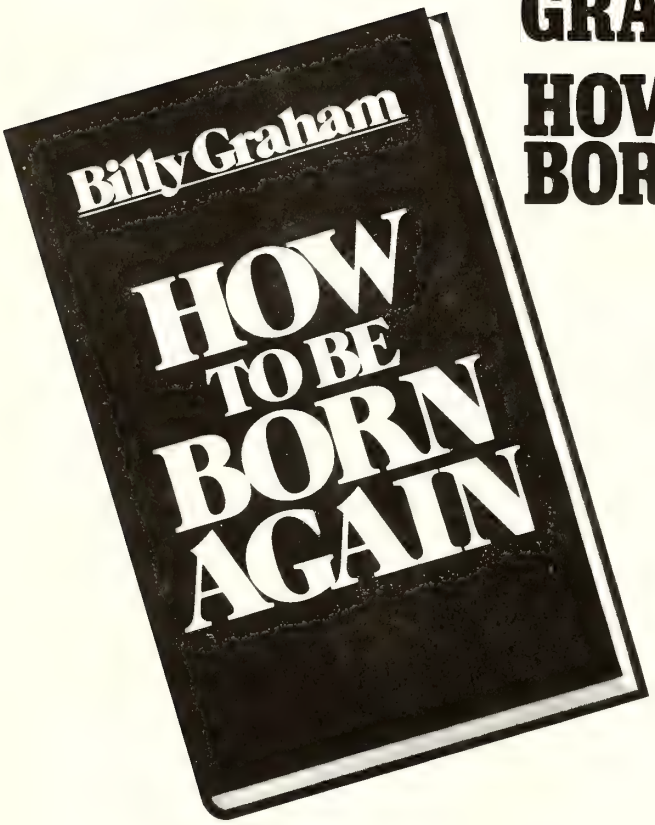
This amount is equivalent to $1 per year for the great heritage Palmer left us. Each donor will receive a Two Hundred and Fiftieth Anniversary Certificate which will have historic significance in years to come. Gifts for this purpose will go into a permanent endowment and, therefore, will be in addition to the regular church "challenge" for the College.

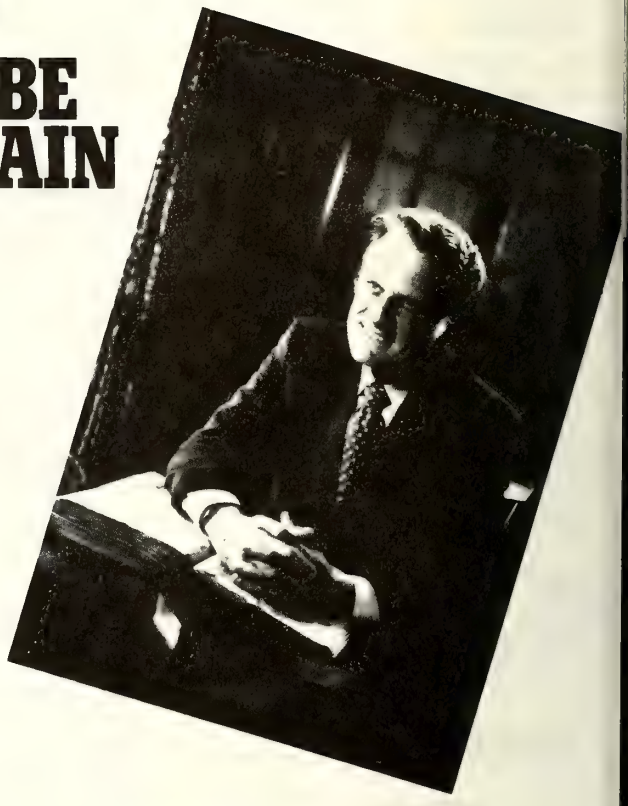
FWB Heritage Foundation

Those who prefer, may make their Two Hundred and Fiftieth Anniversary gift to the Free Will Baptist Heritage Foundation. Individuals or churches are encouraged to select a Free Will Baptist who has made an important contribution to their spiritual life, and honor or memorialize this person through a gift of $250 to the Heritage Foundation. A special Anniversary Certificate will be awarded to the donor and the name of the person honored or memorialized will be engraved on the Foundation plaque.

BILLY GRAHAM

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the free will baptist

Ayden, North Carolina, Wednesday, August 10, 1977



f a person desires fame, it is usually for improper easons, and with one invariable aim—that of self lory.

EDITORIAL

HONOR AND FAME: DISTINCTLY DIFFERENT

If we hold our head high, if our heart beats faster, and if a rosy glow colors our face, it might very well be that we have just received praise for a job well-done or for some deed done for the sake of humanity. Often, this acclaim brings some type of reward—tangible or intangible—to add to the thrill of recognition. All of us like to be seen and have our worth felt and acknowledged; and being designated for special notice brings a sense of satisfaction and achievement. Being honored thusly is a portion of life's craving; and whether merited or not, it is accepted pleasurably. But is this a real example of honor, or is this an example of fame? Let's examine the two.

Honor refers to a good name, public esteem, and outward respect. It is an inward quality. **Fame** is determined by public estimation, reputation, popular acclaim, and renown. One may have honor without reputation, for reputation is general opinion and not always fact. Honor is always coupled with virtue, while fame is not. Fame is striven for, and a person pressing toward it may be motivated by conceit and self-esteem. He may arrive at a point where he demands the subordination of others—their subjection to him and his position. A person pays for fame, and he often buys it with money.

On the other hand, honor is paid **to** a man. He receives its acknowledgement from others, but he always possesses it within **himself.** If, however, he forces himself to be honorable from a sense of duty or obligation, the beauty of the quality is marred, and it is not genuine. Retaining a standard of conduct and moral character must enter in, and an honorable person may hate himself or be ashamed of a particular act which may never compel the disapproval of another.

No eyes are as good as our own when it comes to examining our **real** selves. Even if we deceive others into thinking that we are what we are not, we cannot really fool ourselves; for we know the real from the false. We know whether we are honorable or not. We are what we are, despite our claims to be otherwise. Truly, a man is never as big as he would have others think he is, nor can he be contented without self-respect. Many a great hero in literature has died an unhappy death because he had dishonored himself in his own eyes—and very often these heroes possessed great fame. Hence, our real opinion of ourselves, notwithstanding our cover-ups, is the most critical.

Honor carries with it a flavor of religion, while fame does not—necessarily. True honor is always prevalent in the child of God, while fame does not need to be. Fame, moreover, is public estimation—not real worth. A long struggle upward may be required before it is attained. Honor, on the other hand, is not something worked for. One either has it or he does not have it. If it is genuine, it is ever-present. If a person is measured by his success, wealth, or accomplishments, he has fame. This shows not what a man is, but what he is thought to be. A person may be famous and yet be totally depraved and lacking in honor (and we cannot live contently under the constant ill regard of our fellows; neither can we live under the whippings of our conscience without relenting).

Those of like circumstance and like repute esteem their peers, but honor never seeks fame. Fame, however, does sometimes seek honor. A person never wants honor for the wrong reasons; but if one desires fame, it is usually for improper reasons, and with one invariable aim—that of self-glory. Fame is proud, while honor is humble. Honor reflects; and fame absorbs—until the person is bogged down with vanity.

It is certain that we cannot hide behind ourselves. We conclude that honor is good and that the possession of it gives real worth to character. Fame, sad to say, is not always good; and hungering after it provides little satisfaction, for its inconsistency can prove disastrous.

Cover Photo by Harold M. Lambe



Tommy Manning
Editor

the free will baptist

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A CLOSER LOOK AT THE THREE W's

by Michael Lemmons

The following is a message which was delivered by Michael Lemmons on youth Sunday, May 29, at Marsh wamp Free Will Baptist Church. Michael is the son of Mr. and Mrs. Garland Lemmons.

ALL of us are a little too familiar with the "three R's" education—reading, writing, and ithmetic. But maybe we are a little less miliar with the "three W's" of being a od Christian. These "three W's" to hich I refer are worship, witnessing, d works. All of us would probably ree that a person needs to develop his ind through education. Obtaining this ducation will undoubtedly help a person ach his goals in later life. But life is ort compared to eternity, and we ould all become more interested in eveloping our spiritual lives. Let's alyze these "three W's" and try to scover what we can do to better rselves in the eyes of God.

First, we have worship. Many good ople who claim to know Christ do not tend worship services. These people ll be "all but to happy" to tell you that orshiping does not make you a ristian. "It's all on how you live your e that God is interested in" or "I ceive just as much of a blessing by orshiping at home" they will say. aybe this is true, but I just don't buy it! ese people are just plain lazy and are king the easy way out. If we love the rd, then we should glorify and praise m. I feel that God not only desires the orship and respect of His followers -He expects it. Getting up on Sunday orning and getting ready for church ay sometimes be burdensome, at- nding evening service is often in- nvenient, and we can always manage say that revival comes at the wrong ne of the year, but if we can just break rough that natural, human laziness at we all possess, we can all become oser to God. And what about Christian llowship? How does the man at home ceive this special part of worship? The nswer is quite simple—he doesn't! ristian fellowship is precious and can make a church strong. Troubles and conflicts will always arise, but we must all stick together and work these problems out.

All of these thoughts and ideas that I have stated are from a human mind, so now let us turn to God's Word and see what the Scripture has to reveal to us concerning worship: "Give unto the Lord the glory due his name; worship the LORD in the beauty of holiness" (Psalm 29:2); "I will give thee thanks in the great congregation; I will praise thee among many people" (Psalm 35:18), Next, a verse which most of us are more familiar with, "I was glad when they said unto me, let us go unto the house of the LORD" (Psalm 122:1); "I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thy hast magnified thy word above all thy name" (Psalm 138:2).

From the new testament: "And upon the first day of the week, the disciples came together to break bread . . ." (Acts 20:7); and finally, ". . . Thou shalt worship the lord thy God, and only him shalt thou serve" (Luke 4:8). I could go on and on, for the Bible is full of such Scripture. I feel we have indeed proved that our first "W"—worship is very necessary in order for us to obtain spiritual fulfillment.

Next of our "three W's" is witnessing. I'm sure all of us will agree in saying that this phase of Christianity is one of the most important. But if this is true, why are we all so poor at it? If we believe strongly in something wonderful, we usually want to share it with others. We should all feel the same way about our relationship with Jesus Christ. Not only will we help the person to whom we are testifying, we will also do our faith good.

Testifying is one good way to witness, but I don't really feel it's the best way. A wise quote that we are all familiar with goes something like "actions speak louder than words." I feel this is truly the case here. If we share our experience with Christ and claim that He has changed and cleansed our lives, our listeners may very well appear skeptical. They will most likely hear us out, laugh or scoff, and then tell us to bug off. But chances are good that they will unconsciously watch our lives to see if this is true. They will look and see if they can notice the change we speak of. Before we can successfully testify for Christ, we must make our lives living examples for unbelievers to follow. If we can do this, we can show unbelievers that God is indeed real. After this, the rest is up to the individual but we have given Him a start.

If the whole world followed you,
Followed to the letter,
Tell me if it followed you,
would the world be better?

This is a question that we should all ask ourselves. If we are honest, most of our responses would probably be a little on the negative side. Mine would be, and we should all work to become better examples.

This brings to mind a parable concerning the Great Salt Lake in Utah. A more appropriate name for this lake would probably be the Dead Sea, for it is a picture which perfectly illustrates death. But why? Why does this lake contain no life? The answer is simple. Three rivers run into it, but none out. It receives, but does not give in return. Everything coming in—nothing going out. Let's compare this illustration with our own lives. So many of us go to church and listen to the message each Sunday, but it dies when we walk out of the church doors. All through the following week we could and should be sharing it with others, but do we? Everything coming in—nothing going out. Yes, so many of us are just like the Great Salt Lake—DEAD! Silence may sometimes be golden, but sometimes it is the only thing between an unbeliever and heaven. "But whosoever shall deny me before men, Him will I also deny before my Father which is in Heaven" (Matthew 10:33).

We should all witness for God so that others can truly see Jesus in us. Now I feel we have proven our second W—witnessing—is also vital for all of us if we wish to be good Christians, instead of "so-so" Christians.

The third and final of our three W's is works. Our good works are a way of expressing love, and if we can't show love for our fellowman, how can we love God? To my way of thinking, God feels that our performance of good works for our fellowman, is in reality doing the same for Him. Proof of this is located in Matthew, Chapter 25, starting with Verse 31. (Read this.)

Now that we have proved the importance of our works, let's discuss a word which "goes hand-in-hand" with it. This word is faith. The Bible states in James 2:17, "Faith, if it hath not works is dead being alone." Faith and works go together—they are twins. Work is really no more than faith made perfect. The two words are so much like individuals in a church, together they are strong, by themselves they are weak.

Another thing which is important is the attitude and motives behind our works. So many times we are guilty of performing good works to impress others. We all want to build up our reputation in the eyes of other Christians. We are more concerned with personal glory than we are with helping a brother. When this attitude is taken, I'm sure how small and selfish these acts must look in God's sight. Let's look back into the days when Jesus lived and taught. Remember the Pharisees who thought they were so good and righteous? But Jesus rebuked these men. He spoke against them saying in Matthew 23:5 we read, "They do all their works for to be seen by men." These Pharisees lacked the one thing that make works Christian works—they lacked humility. In reality, they preached and lived not for God, but for prestige and respect. They were hypocrites preaching and praying things not in their hearts. They were not humble and in God's eyes they were not good. God will reward Christians that work to serve others. These people are pleasing in the eyes of our Lord and they shall receive His gift of eternal life. In 1 Corinthians 3:8, 9 the Bible says, "Every man shall receive his own reward according to his own labor for we are labourers together with God."

Yes, not just one, not two, but all three of our W's are necessary in order for us to experience true Christianity and spiritual fulfillment. Let's all strive to worship, witness, and work for Christ; after all He's done for us it's the least we can do!

"THE FOREIGN LADY WITH THE BIG LOVE HEART"

by Mary Rust Burnham

The Christmas of 1912 saw the beginning of the Woman's Missionary Union of Southern Baptist Christmas Offering Fund initiated by Lottie Moon, the woman who said in 1902: "I wish I had a thousand lives that I might give them all to the women of China."

Fed by small gifts at first, this fund, started by Lottie in 1888 and nourished, in her memory, grew and grew with each succeeding year. In seventy-six years it has amounted to more than fifty million dollars. It has paid the salaries of a goodly number of missionaries and built homes for them, too, and it has also built hospitals and churches and publishing plants for Christian literature.

For Lottie Moon the only things that really mattered were the things she could do for others in the name of her Precious Lord. That is why she broke off her engagement with the handsome young college professor whom she loved very much and sailed for China when she found that this country had a great need for missionaries.

Lottie's older sister, Edmonia, missionary to the Far East had written to her about this and these letters had kindled a fire of restlessness within her. A sermon she heard in the spring of 1873 entitled "Lift up your eyes and look on the fields for they are white already to harvest" started this fire to blazing.

The Moon sisters set up housekeeping at Tengchow in a building that was three hundred years old. Lottie and Edmonia planted crepe myrtle and pomegranite trees to remind them of Viewmont, their home back in Virginia. The kitchen of their "Home of the Crossroads," as it soon began to be called, was like the one at Viewmont, too, with a cookie jar that was always filled with cookies made from an old Virginia recipe.

The Chinese children were not the only ones who enjoyed these cookies. Other missionaries whose greatest pleasure was to drop in at the Home of the Crossroads to look over the latest books from England and America and bask for a brief time in the heartwarming hospitality to be found there, found them enchanting, too.

Dressed in a plain Chinese coat an gown, embroidered satin shoes, her dar hair swept high off her forehead, Lotti did not look too much different from th Chinese women to whom she ministered The food she ate was brought in th village market and cooked in Chines kettles. She slept in a bed made of brick and did all of her going about either b foot or by shentza (mule litter).

In 1876 Edmonia got sick and Lotti took her home to Virginia, USA. Th following Christmas, however, Lottie wa back in Tengchow.

Eight years later, when she found tha her services were needed even more i Pintu, 115 miles away she went there (seven-day journey).

At first the Pingus called Lottie "Th Old Devil Woman," but when they got t know her better they called her "Th Foreign Lady with the Big Love Heart."

In the late 1870s, having endure through revolutions, plagues, an heartrending poverty, Lottie rented a old shed in Tengchow for 50 cent a yea and opened her first school. Since then was never enough money in the missio fund to provide schoolbooks, hym books or even food and clothing, Lotti used her own $50 per month salary t help buy these things. And she made n bones about letting the folks back hom in America know how she felt about the niggardliness, either.

The Christmas before the first Baptis church was established in Pingtu, i 1889, Lottie laid her financial needs i the laps of the Southern Baptist Churc women.

"Will you not," she wrote, "i appreciation of what Christmas means t you, share in the work in this area an send us another woman missionary?"

The response was heartening. Instea of sending one new female missionar they sent Lottie three of them.

Lottie showed the new recruits wha needed to be done and how to do i Then, gathering up her few belongings she mounted her shentza and rode bac to "The Home of the Crossroads."

Came the year 1900 and the Box Uprising. All foreigners were forced t leave China. Lottie went to Japan to sta until the storm clouds disappeared. (course all her Chinese children and the mothers missed her terribly an welcomed her back with joy-filled hear when the uprising ended.

Lottie worked harder than ever durin

he epidemics that followed the Japanese war of 1904 and 1905, teaching and howing the Chinese mothers and their hildren how to cope.

Another revolution started up in 1911 nd once again all missionaries were dvised to leave but Lottie would not. he was not afraid, even though when he was out one day a cannon ball assed right through her bed, for wasn't er Lord taking care of her?

By her bed, always open and ready for eading, was her Bible, in the margin of hich she had written:

"Words do fail to express my love for is Holy Book. My gratitude to its author r His love and goodness. How shall I hank Him for it?"

One way, she knew, was to send all he money she could scrape together to er poverty-stricken friends in Pingtu. er last dollar found its way to the amine Relief Fund Box.

"Just a few more pennies a day would ave a life," she reminded the well-fed dies back in Virginia.

The plight of the starving younger hristians concerned her most.

"Take me, Lord," she prayed, "and t them live."

All the time she ate less and less erself.

Now in her seventies Lottie Moon was rowing weaker day by day.

"You must go home," the doctor told er.

In the company of Cynthia Miller, a urse who was going on furlough, Lottie ailed from Shanghai for San Francisco our days before the Christmas of 1912 nd on Christmas Eve, in the harbor of obe, Japan, Lottie went to be with her ord.

esearch Material: "Great Women of the hristian Faith" by Edith Deen

CHANGE OF ADDRESS

The Rev. Larry Barbour would like to nnounce a change of address. His old ddress was P. O. Box 68, Pikeville, orth Carolina 27863. His address now s Route 3, Box 671-B, Wilson, North arolina 27893.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . I am the light of the world: he that followeth me shall not walk in darkness . . ." (John 8:12).

DO NOT WALK IN DARKNESS

Sinners walk in darkness because they have not met Jesus. Some Christians walk in darkness through ignorance—others know better, but do it anyway. A sinner needs to come into contact with the light of Christ so that he will not stumble in darkness and fall into the pit of Hell. When once in the light he should walk in it for divine protection and spiritual prosperity.

God is truth and His people should walk in His truth. Light expels darkness and where the light of Christ is, there can be no darkness at all. When anyone stops following Christ he is in darkness. Some have a hard time knowing if they are in the light of Christ, or in the light of the devil. The devil has the power to appear as an angel of light. A Christian who has not grown strong in the faith can be confused.

There are four ways by which we can determine the difference: First, God is truth. We are to walk in truth. Walk in God and you will know the truth. The truth of God has to do with our behavior towards Him, how we obey His commandments, and how we glorify His name. A follower of Christ will have love and respect for his Lord. He will crucify self, nail the flesh to the cross, and become the Lord's slave forever. By walking in the truth he will avoid sinful conformity to the world.

Second, God is a Spirit and they that worship Him must worship Him in spirit and in truth. This means that we are willing to walk with Him and to honor Him with our worship and adoration. By walking in the spirit the Christian will not fulfill the lust of the flesh. The lust of the flesh, the pride of life, and the vainglory covers itself in darkness, bringing death and destruction upon the soul. This death and destruction is a process which lasts forever. The agony and the pain and the regrets torment the soul forever. There is no end to what death and hell can do to a tormented soul.

Next, God is love, and when God's love is present, fear is cast away, and there is no cause for torment. When we walk in His love, we obey Him, we worship and adore Him, and we share His love with others. He teaches us how to love Him best of all. He teaches us to love our neighbor as well as we love ourselves. He also teaches us to love our enemies, do good to them, pray for them and by so doing, we will heap coals of fire upon their heads so that they will repent of their sins and seek God's forgiveness.

Finally, God is light and in Him there is no darkness at all. The person who walks with Him will be in the light of God. He will know of the evil things and will be able to avoid the snares and the pitfalls of the devil. "But if we walk in the light, as He is in the light, we have fellowship on with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). To walk in the light of God is to walk away from darkness. The person who is walking in darkness has no hope. Even saved people can renounce God, turn their backs on God, and walk away in idol worship, leaving the light of God—returning to the blackness of despair and degradation.

A person who walks in God's truth, His love, His Spirit, and His light, are prepared to walk straight into Heaven. His mansion is being prepared and, when he expires from this earth, he will dwell in the abode of God's people forever. Therefore, because of this great promise, let us become children of light, and resolve never again to walk in the darkness of sin and evil.

NOTICE

The column "Special Moments" will resume in the fall, due to no responses.
Maggie

WHO SHOULD PLAY GOD?

By Jeremy Rifkin, Director
Peoples Business Commission
1346 Connecticut Ave., N. W.
Washington, D. C. 20036

(Continued from last week's issue)

At what point with genetic engineering do we redefine or discard terms like mother, father, family, soul, conscience, God?

Given the above scenarios, all of which are within the realm of possibility in our and our children's lifetimes, are there any institutions that presently can be trusted with the authority and responsibility of making the basic decisions concerning recombinant DNA research and application over the next quarter century? The Government? The Corporations? Academia? The Churches? . . .

The proponents of recombinant DNA research argue that experiments into the creation of new forms of life and genetic engineering are very much a part of the natural evolutionary process. Their reasoning is that since man is part of that evolutionary order and has succeeded in developing the technology to extend the evolutionary boundaries beyond their present confines, that, in itself is the most persuasive argument that the whole thing is part of a "natural" progression.

However, it is also true, as Ted Howard of the Peoples Business Commission pointed out in his remarks at the N. A. S. Forum, that like all other species in the evolutionary chain, man is likely to fiercely resist his own extinction. Comparing man to the other endangered species, Howard told the assembly of biologists that, "we humans will not go gently into that Brave New World." "We will fight back," he said, "In order to insure our survival."

Fighting back, in this case, will be no small task. Placing a moratorium on further research into what one Nobel Prize-winning biologist refers to as the most important scientific discovery of all time, will require saying NO to 700 years of the technological imperative: to wit, "what can be done, will be done." This technological imperative has been the measuring stick of our reality for hundreds of years; it is the primary means by which we have judged our own progress. Now, the technological imperative threatens to become an end in and of itself; an end so powerful that it can eventually remake and even dispose of mankind if we allow it.

It took 3 billion years of evolution to evolve to where we are now. This is the progress of life itself; all of life. Measured against this backdrop, are we denying progress by holding back on a new technology that has it within its powers to radically alter and potentially destroy everything that has come before? Is progress to be measured solely by doing everything that can be done, regardless of the consequences? Or should new ideas and new realities be explored more selectively and with greater concern for all of the prior occurances that affect and will be affected by it?

Perhaps the best argument in favor of a moratorium on this technology is made, inadvertantly, by the very scientists, public officials, and corporations who advocate an immediate go-ahead.

None of these three groupings are willing to engage in a dialogue over the possible consequences of this research 20, 50, or 100 years from now. They dismiss such appeals as irrelevant and immaterial. Yet, at the same time, they are more willing to assume the authority for changing billions of years of evolutionary development virtually overnight without any thought to its longterm effects. This blatant display of hubris is unconscionable and unacceptable.

Mankind needs to impose a temporary moratorium on this new technology so that it can decide on what course of action to follow. During that time, humanity might well decide that a longer moratorium of 25 or 50 years or more ar required for the societies of this earth t catch up culturally and institutionall with the technological reality of a emerging Organic Age.

We are caught in a gap between tw historical realities, the greatest mankin has ever had to cross. History has show us that man, like all other species, need to time to adjust to radically altere environments. When environment change too rapidly, all living things a threatened and become a potential endangered or even extinct species. we refuse to give ourselves enough tim to prepare ourselves for the journey int this new reality, we homo sapiens migh not even reach the other side. If, on th other hand, we are able to use moratorium period to close the ga between our social infancy and ou incredible technological maturity, the perhaps, we can move more confident on to the next great period, the Organ Age, conscious of the implications an options before us.

The Peoples Business Commissio recommands a 4-year moratorium o recombinant DNA research.

During that time a National Com mission would be set up composed 1,400 Americans selected by the sam techniques used in administerin national public opinion surveys. Th scientifically selected crossection of th American public would be empowered collect information, hold hearings an present findings and options to th American public.

To insure that the American public fully informed of all aspects of th recombinant DNA issue, the Commissio would be granted 4 seven-day segmen of prime time T. V. (one each year) present their findings to the Americ people for deliberation.

At the end of this 4-year period National Referendum would be drawn by the Commission listing all the possib options available, and the Americ public would vote their preferences, the ballot box during the President election of 1980.

I know that some members Congress and the press will scoff at th proposal as unrealistic. On the contrar we are dealing with the most importa social issue ever to face the hum family and it requires that everyone personally informed and involved in th decisions that are made.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Could a person be saved in is the church age without believing in hrist, for example an obedient orthodox ew?

Answer: I do not so understand God's ord in its teaching on this subject. esus said, "He that believeth on the on hath everlasting life: and he that elieveth not the Son shall not see life; ut the wrath of God abideth on him" ohn 3:36).

Paul writes, "Even the righteousness God which is by faith of Jesus Christ nto all and upon all them that believe: r there is no difference: For all have nned, and come short of the glory of od; Being justified freely by his grace rough the redemption that is in Christ esus: Whom God hath set forth to be a ropitiation through faith in his blood, to eclare his righteousness for the emission of sins that are past, through he forbearance of God; To declare, I say, this time his righteousness: that he ight be just, and the justifier of him hich believeth in Jesus" (Romans :22-26).

The wrath of God is already set against in and the sinner who deliberately efuses to obey God's Holy Word. The ord teaches, "Wash me throughly om mine iniquity, and cleanse me from y sin. . . . Behold, I was shapen in iquity; and in sin did my mother onceive me. . . . Create in me a clean eart, O God; and renew a right spirit ithin me. . . . Restore unto me the joy f thy salvation; and uphold me with thy ee spirit. Then I will teach transgressors y ways; and sinners shall be converted nto thee" (Psalm 51:2, 5, 10, 12, 13).

Then again our Lord said to an or-hodox Jew, "Jesus answered and said nto him. Verily, verily, I say unto thee, xcept a man be born again, he cannot ee the kingdom of God. . . . Jesus nswered, Verily, verily, I say unto thee, xcept a man be born of water and of the pirit, he cannot enter into the kingdom f God. . . . He that believeth on him is ot condemned but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:3, 5, 18). We again find in the apostle Paul's writings, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

We further read, "Neither is there salvation in any other: for there is none other name under heaven giving among men, whereby we must be saved" (Acts 4:12); also "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; . . . For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:12, 17); "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 John 3:23); "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

These Scriptures would seem to make it conclusive that in order for anyone to be saved it would necessitate his believing in and committing himself to Christ for this salvation. The pleasant and happy way is that God has provided in Christ. Salvation in His name and an obedient walk in Him: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7); "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5, 6); "Delight thyself also in the LORD, and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psalm 37:4-6).

George H. Sandison gives an answer to a similar question in his book **1000 Difficult Bible Questions Answered** as follows:

"We can set no limit to the mercy and pardoning power of God. In all ages and in every nation he has raised up witnesses to himself. If the question refers to one who, living in Gospel times and having heard the message of salvation, wilfully ignores or rejects it, we might have reasonable doubts, although we are not to judge in such matters; but if he be in a portion of the world still in heathen darkness the case is different. To deny the possibility of salvation to the heathen who have never heard the Gospel is opposed to the spirit of both the Old Testament and New Testament. The earliest Christian teachings held that the Holy Spirit exerted an influence upon the unevangelized by means of reason, and that those who lived pure, upright lives before God might be called, justified and saved. Justin Martyr, Clement, and still later Zwingle, taught this doctrine, and believed that the moral and pure among the heathen might be accepted for the sake of Christ's finished work and atonement. Job was an Arah, of a heathen race; yet he is represented as a man of perfect integrity and under divine protection and blessing. See Paul's exposition in Romans 2:14, 26, 27, which holds that those not being under the law (of Christ) may be a law unto themselves."

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Larry Barbour announces that he will be available after August 15 to any church or pastor that would desire his services, full-time or part-time. He may be contacted by writing Rev. Larry Barbour, Route 3, Box 671-B, Wilson, North Carolina 27893; or phone 291-2512.

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P O Box 979
Goldsboro N C 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville. N C 28305

QUARTERLY CONFERENCE IN ALLENDE



The day was a very hot one but that did not hinder the people from coming. The little church in Allende, the site of the Quarterly Conference for June 25, filled up rapidly. Soon there was not even standing room on the inside. The meeting got under way. The spirit was good. There was good singing, good messages from God's Word, and the home church provided good food. It was a good day in the Lord despite the intense heat. But relief came later during the day in the form of rain.



The highlight of the Conference was a baptismal service held in the rural area, about 10 miles south of Allende. Approximately 75 people made their way from the church in Allende to the little river to attend the service. The service here was a real spiritual service. One of the men led in a few songs and then the ones to be baptized were asked to step forward. They stood before Brother Antonio Escobar who brought a brief message from Chapter 6 of Romans on the meaning and importance of baptism.

At the conclusion of the message, the question was asked the candidates, Would those who were willing to follow the Lord wherever He led and wanted to follow the Lord in baptism, please step forward? As they sang "Where He Leads Me I Will Follow," they made their way down into the water. There the pastor, Israel Gonzalez, baptized them. Because you cared, prayed and sent, these have found a new way of life, a new joy and purpose for living, and a new hope for dying.

TEENAGE GATHERINGS

by Caroline Castelloe

A group of about fifteen teenagers from Eagle Pass and Quemado have been meeting at the Free Will Baptist Institute in Quemado, Texas, every Thursday night for the past six weeks for a period of recreation, prayer, and Bible Study. Each evening began with a very competitive and exciting game of volleyball, which always involved a little good-natured arguing over rules, boundary lines, scores, etc. But it was always done in fun. The volleyball was sometimes followed by a game of kickball or frisbee. After about an hour of recreation, everyone gathered in the house for a period of Bible Study on the Book of James. This proved to be a very inspiring and challenging study. Following this, Mattie was always ready with some good refreshments. Isn't our God wonderful—to allow us to have fun fellowship, refreshment, and learnin —all in one night?

Another activity that occurred at thes gatherings was the preparation of program for Youth Sunday at th Lighthouse Free Will Baptist Church i Eagle Pass. On July 17, 1977, th teenagers were in charge of the evenin service in which the Lord truly poure out His blessings on all who were i attendance. Celestino, a young man fro the Lighthouse church, led the singin and Paula, a young lady from the church served as moderator. Special music tha was presented during the service was a follows: solos by Jane Peterson and Luc Head; a duet by Celestino and Danny; trio consisting of Jodi Link, Kare Peterson, and Luci Head; and a speci by the choir which consisted of all th teenagers (including Wendy and me).

The speaker for the evening was Juli Peterson, who spent the past year as Rotary Exchange Student in Brazil. Sh shared some of the problems that sh encountered, the things that sh learned, and some of the opportunitie that she had to be a witness for the Lor In closing, she said, "The greatest thin that we can learn or know in any ex perience is that we have a God who love us and is always with us no matter wher we are and that through Jesus Christ, w can have eternal life." HALLELUJAH The Youth Service was truly a success i that God was glorified and many heart were blessed. Following the service, th young people enjoyed a time of fun fellowship, and food at the "Pizza Hut."

In summary, I would like to say tha working with these teenagers has been truly blessed experience. They are wonderful, talented "bunch of kids who are seeking to know more about th Lord. One of the things that has im pressed me most about these youn people is the wide variety of cultural an spiritual backgrounds from which the come. Yet they are all of one accord i their search to know more about Chris One young man from a Cathol background said one night after the Bib Study, "I've never heard the Bib explained so clearly before. In m church, you can't understand anythin that is said." I just thank the Lord for th privilege of getting to know and lov these young people.

Mount Olive College

HUNT HONORED



James Hunt Sr., right, chairman of the Board of Trustees at Mount Olive College, is presented a certificate of appreciation from Dr. W. Burkette Raper, left, president of Mount Olive College, representing the Free Will Baptist Heritage Foundation. The certificate was in honor of Mr. and Mrs. Hunt for services contributed to the College.

Hunt was in Mount Olive attending planning sessions on July 20th, his birthday, when the presentation was made. He also received a surprise birthday cake.

EDUCATIONAL OPPORTUNITIES AT MOUNT OLIVE COLLEGE FOR THE MINISTER AND HIS WIFE

by Frank Harrison, Director of Services to the Church

Are you thinking about going to college? Why not? You will join thousands of others all across America who are going to college, even though they are married and, in many instances, have children. Many who missed going to college before marriage are now picking up pen and paper to enroll in some educational program.

Mount Olive College encourages adults to continue their education, especially the minister and his wife. To meet their needs, the College has set up a three-point program of flexibility, financial aid, and specific courses of study.

Now Is The Hour

How often have you said, "I would like to go to college, but I don't have time!" A flexible schedule, tailored to your needs, can be worked out in the following manner.

First, if you desire to be a full-time student, you can arrange your classes on a three-day schedule, Monday, Wednesday, and Friday, leaving Tuesday and Thursday free. Third, you can arrange your classes on a two-day schedule, Tuesday and Thursday, thus coming to the College only two days per week. Fourth, you may wish to come one or two nights per week. Each semester a variety of courses is taught on Monday and Tuesday nights for those who wish to come only at night.

Perhaps a second obstacle that has been in your way is finances. Beginning in the fall of 1973, Mount Olive College has been offering tuition scholarships to the wives of ministers. The only charge will be a $10 fee per course plus books. (Private music and initial application fee of $10 would not be included in the registration.) Total cost for the minister's wife to earn a two-year degree would be less than $300.

For the minister there is financial aid available in various forms. In order to make it possible for more Free Will Baptist students to attend Mount Olive College a special scholarship program called The Church-College Scholarship has been inaugurated. To qualify, a student or minister must present, at the time of his registration, or the church may send in advance, a check specified for a scholarship for the person named. The College will then provide an equal amount, up to $125 per semester, as a scholarship. Under this program the minister can receive from the College $250 per year or $500 for the two years, plus an equal amount from his church.

In addition to the Church-College Scholarship, a minister or ministerial student may participate in the Supervised Work Program whereby the College provides another $125 per semester in scholarship aid, for a total of $250 per year.

Additional financial aid is available on the basis of need. It is the philosophy of Mount Olive College that no worthy student, regardless of who he is, should be denied an education because he has no money! Financial aid is available at Mount Olive College.

Specific courses of study in religion and related areas are available for the fall semester as well as night courses.

Day Courses:

"Introduction to Old Testament"

(Continued on Page 13)

NEWS & NOTES

Winterville YFA Contributions To Home Missions



Miss Alice Hines, treasurer, presents check to the Rev. Jack Mayo, member of the Home Missions Board.

The YFA of Winterville Free Will Baptist Church, Winterville, under the leadership of Mr. and Mrs. Bruce Gray, are a working group of Christian young people.

Recently they had a Bike-a-Thon, using sponsors for each rider, and raised money for their projects, usually some denominational enterprise, or for the building program of the church. They are contributing $200 to the Home Missions Department to help them carry on their work.

Kinston Church Features Sounds of Joy

First Free Will Baptist Church in Kinston will present the Sounds of Joy, a singing group from Pensacola, Florida, on Saturday, August 13 at 7:30 p. m.

The Sounds of Joy describe their music as "smooth and easy" with primary emphasis on "the words of the songs and hymns which are selected on the basis of how they glorify Jesus." They blend "old songs of the faith with the contemporary sounds of today to send forth the message that Jesus Saves and fulfills our needs."

Bob Fussell, church youth director, says the public is cordially invited to attend this evening of inspirational music and testimony. The church is located at the intersection of Lenior and College Streets in Kinston.

Pastor Honored at First Church of Plymouth

The Plymouth First Free Will Baptist Church honored its pastor, the Rev. Floyd Burkey, with a surprise birthday party after the evening worship service Sunday night, July 24. The party was held in the social hall of the church.

Everyone enjoyed the beautiful birthday cake and other delicious refreshments that were served. The fifty-two guests present enjoyed the Christian fellowship together.

State Convention to Meet At Kenansville

The State Convention of Original Free Will Baptist will meet at Kenansville on September 14 and 15, 1977, in the Kenan Memorial Auditorium. The messages will be brought by the Rev. David W. Hansley the first day, and the Rev. L. B. Manning the second day.

Anniversary Sponsored By Fifth Eastern Union

The Fifth Eastern Union is sponsoring the observance of our 250th anniversary of the Free Will Baptist of North Carolina. We are asking all of our churches to come and be with us. We hope that many souls will be saved during this week, and that many of our own people will see the need to give themselves in the service of the Lord. Services will begin each night at 7:30 p. m., September 5 through September 10, at the Bridgeton School Auditorium.

The Rev. Floyd Cherry will be bringing the messages each evening. He will also by teaching the ministers at 10 a. m. Tuesday through Friday.

AN ORDINATION SERVICE

Mr. Donald Albert Coates will be ordained into the gospel ministry on Sunday evening, August 14, 1977, at the First Free Will Baptist Church, Smithfield. The service will begin at 7:3 p. m.

Mr. Coates is the son of the late th Rev. Albert T. Coates and the preser Mrs. Albert T. Coates of Smithfield. Hi grandparents are Mr. and Mrs. J. E Coates and Mr. and Mrs. Herma Johnson of Smithfield. His two sister are Mrs. John Glass of Virginia Beach Virginia, and Mrs. Randy Clark of Grant Tass, Oregon. His brother is Dann Coates of Statesville.

Mr. Coates is a graduate of SSS Hig School of Smithfield, and Mount Oliv College. He did his clinical pastora training with his pastor, the Rev. L. E Woodall Jr., in his home church and wit the Rev. DeWayne Eakes in the Littl Rock Free Will Baptist Church, Lucama At the present time, Donald is serving a the youth pastor of Sherron Acres Fre Will Baptist Church, Durham. He ha received the pastoral call to become th pastor of Barnes Hill Free Will Bapti Church, Nashville.

The pastor, the Rev. L. B. Woodall Jr and people of the First Free Will Bapti Church of Smithfield, of which Donald a member, invite his many friend throughout eastern North Carolina to jo them in Donald's ordination on th second Sunday evening in August.

Sincerely yours,
L. B. Woodall Jr., Past

NOTICE TO ALL BOARDS OF ORDINATIO AND CHURCHES OF THE N. C. STATE CONVENTION OF CHURCHES

The Western Conference Board Ordination makes the following a nouncement: The credentials of the Re Johnny Bullman as an Original Free W Baptist minister are no longer valid. Th Rev. Bullman has failed to attend or make answer to the last two sessions the Western Conference. This is keeping with Article 2 of the "Bylaws the Western Conference." "Ea minister and delegate, in good standin shall duly attend the conference represent by letter, card, or phone ca and have a reasonable excuse or subject to censure by the conference a reported to his local church."

De W. Eakes, Clerk
Western Conference Boa of Ordination

the Sunday School LESSON

St. Claire Bible Class

For August 21

SAMSON: STRUGGLE AGAINST OPPOSITION

esson Text: Judges 13:1; 16:23-30
emory Verse: Psalm 27:1

INTRODUCTION

Approximately one hundred years ave elapsed between the events of last unday's lesson and the events of day's lesson. It was the same old ory, after the death of Gideon, the eople lapsed into sin. Because of their ns, the Lord allowed the Israelites to be ominated by the Philistines for forty ears. Then the Lord gave Manoah and s barren wife a son, Samson. The sson today deals with the Philistine mination and Samson as a judge.

The story of Samson is given more ace in the Bible than that of any other dge. There are several possible asons for this. First, the period of bjection of Israel by the Philistines was ice as long as any other such period uring the history of the judges. Second, e judges were men God raised up in nes of crisis to deliver Israel from her emies, but Samson was dedicated to s task before his birth (Judges 13:5). hird, Samson was the only one of the dges who belonged to the sect of the azarites. Fourth, Samson is the only e of the judges that we are told was rsaken by the Lord (Judges 16:20). fth, Samson was the only one of the dges who died in captivity, and left rael in servitude.

The English Bible scholar, W. Graham riggie says, "The story of Samson is ither mythical or mystical, it is neither mance nor allegory, but very sad story: a story of solemn import to both reless and thoughtful people." Much out the story of Samson is attractive. owever, we must not overlook the fact at his life seemed to follow the pattern the nation itself. He would turn to God d receive great blessings from the rd, only to later forget the goodness of God and go back to his old ways. For instance, we do not read of Samson praying until the end when he asked God that he might die with the Philistines.

One may wonder what Samson's story means for our lives today. In the face of all his moral weaknesses, God used him in a marvelous way. It can be said that Samson was actuated by faith, at least to the degree that he was conscious of God,s presence and purpose, and responsive to them.

One may wonder why the New Testament refers to Samson as a hero of faith (Hebrews 11:32, 33). This is explained in a quote from Alfred Edersheim's **The Old Testament Bible History:** "There is yet another name recorded in the Epistle to the Hebrews among the Old Testament 'worthies' whose title to the position must to many have seemed at least doubtful. Can Samson claim a place among the spiritual here who 'through faith subdued kingdoms, wrought righteousness, obtained promises?' The question cannot be dismissed with a summary answer, for if, as we believe, the Holy Spirit pronounced such judgment upon his activity as a judge, then careful and truthful study of his history must bear it out.

"But then also must that history have been commonly misread and misunderstood. Let it be remembered, that it is of Samson's activity as a judge, and under the impulse of the Spirit of God, we are writing, and not of every act of his life. In fact, we shall presently distinguish two periods in his history; the first, when he acted under the influence of the Spirit; the second, when, yielding to his passions, he fell successively into sins, unfaithfulness to his calling, and betrayal of it . . . ."—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. We need to have proper fear of the danger in godlessness and immorality. Our society places danger signs on many deadly things, but it gives us no warning of the lethal nature of immorality.

B. Samson failed to sense the moral danger to which he unnecessarily exposed himself. He was proud and self-assured in the midst of a pagan society. He associated with the Philistines, whom he should have avoided. He was friendly with sin. (See Proverbs 4:14, 15.)

C. It appeared as if Samson's weakness was due to God's inability to protect him rather than to Samson's own infidelity toward God. Whenever God's people betray Him, God's cause suffers. We never harm only ourselves.

D. Samson was physically strong and morally and spiritually weak. This is not an unusual thing; many persons are like this. It is a serious problem because the moral and spiritual dimensions of man are the qualities that set him apart from all other living creatures. Yet our society often values the physical more.

E. The Philistines were a cruel and barbarous people. This is typical, however, of evil in all ages. Sin never lets up its torture of its victims. There is no mercy with evil. Bound, blind, tortured Samson typifies this.

F. Samson's failings are grave human weaknesses, and we are all too human to be perfect. But he did help to check the Philistines' menace, and for this he deserves recognition.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. Great physical strength such as Samson possessed is beyond the reach of most of us, and even the most powerful eventually become frail and weak through the passing of the years. But moral and spiritual strength are available to every child of God, a continuing power that age does not diminish. This unfailing strength sustains us in any of life's encounters.

B. God may permit His children to suffer at the hands of the world in order to make them stronger and more faithful, but woe to those who do lay their hands upon them. God will not tolerate wickedness of men toward those who are His own. He not only will vindicate them now but will do so in an even mightier way with the return of His Son to the earth.

—Selected



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C.

CRAGMONT NEWS

Camping season at Cragmont is moving along rapidly. During the last week in June we hosted the Christian Cadet Conference directed by the Rev. Rod Jones. There were 72 campers present, just a slight increase over last year. This group was certainly an enthusiastic conference.

During the first two weeks in July, "Ma" Hansley brought the Youth Frontier Conference to Cragmont. YFA week had 117 campers, while AFC week boasted 138 campers. Each group had an enjoyable time, and they surely learned a lot more about God.

The last two weeks of July were a welcome rest period for the workers. There was no conference present, and we accomplished a lot of cleaning and repair work that was needed. We had several guests in the motel during those two weeks, so we did not get too lonesome for people to be around.

The Young People's Bible Conference has just arrived bringing 95 campers. Even though the week has just begun, they seem to be enjoying themselves and are already learning things concerning their theme, the Trinity.

Only one conference remains: the Womans Conference. We are really looking forward to serving these sweet women again this year. The rest of the season belongs to the weekend retreats and overnight guests. Another season at Cragmont is almost over, but it seems it has hardly begun!

Continue to pray for us and for the success of God's work at Cragmont.

In His service,
Rev. Douglas Skinner
Manager

CRAGMONT ASSEMBLY TREASURER'S REPORT JUNE AND JULY, 1977

Balance on Hand June 1, 1977			$ 953.
Receipts for June and July			
Albemarle District			
Albemarle Sunday School Convention	$ 3.00		
Albemarle Union Meeting	17.10		
Mount Zion	25.00		
Sidney	50.00	$ 95.10	
Cape Fear District			
Rev. and Mrs. Roy Futrelle	50.00		
Lee's Chapel Sunday School	30.49		
Palmer Memorial	53.67		
Mrs. Dola Dudley	25.00		
Powhatan	50.00		
Tee's Chapel	200.00		
Victory	60.17		
Wooten's Chapel	57.00		
Yelverton Grove Bible School	45.56	571.89	
Central District			
Aspen Grove	111.53		
Layman's League	50.00		
Ayden	150.00		
Black Jack	737.67		
Daniels Chapel YFA (St. Youth Project)	25.00		
Dilda's Grove Sunday School	75.71		
Edgewood	15.00		
Elm Grove	600.00		
Fourth Union Meeting	12.90		
Free Union	125.40		
Friendship	200.00		
Sunday School	100.00		
Greenville, First	250.00		
Hugo	22.00		
YFA and AFC	150.00		
Otter's Creek	22.81		
Sunday School	8.46		
Owen's Chapel	50.00		
Peace	50.00		
Reedy Branch Sunday School	13.00		
Rocky Mount, First	50.00		
Rose Hill Sunday School	5.00		
Second Union	13.96		

Spring Branch Sunday School	20.00	
Tarboro, First	235.00	
Winterville Sunday School	52.00	
Crusader's Trio	15.00	
Hines Memorial Class	25.00	3,185.44
stern District		
Arapahoe	150.00	
Bridgton	20.00	
Cabin	25.00	
Christian Chapel	350.00	
Dublin Grove	10.00	
Fifth Sunday School Convention	10.00	
Fifth Union Meeting	25.50	
Folkstone	150.00	
Grant's Chapel	25.00	
Paul Grubbs	100.00	
Jackson Heights	46.00	
Juniper Chapel	1,115.45	
May's Chapel	50.00	
Moseley's Creek	200.00	
Mount Zion, Pamlico County	25.00	
Oriental	35.05	
Piney Grove	24.00	
Saint Mary's	137.50	
Sound View	50.00	
Snow Hill	100.00	
Mr. and Mrs. Larry Crumpler	20.00	
Third Union	50.00	
Rev. Lloyd Vernon	50.00	
Warden's Grove	126.56	2,895.06
estern District		
Barnes Hill	150.00	
Elwood Lane	100.00	
First Union Meeting	50.00	
Free Union, Nash County		
Mr. and Mrs. Lester Duncan	10.00	
Friendship Auxiliary	20.00	
Young Adult Sunday School Class (cards)	1.50	
Mr. and Mrs. Armie Strickland	15.00	
Mrs. Maloye Williams	20.00	
Holly Springs	250.00	
Little Rock	185.00	
Micro Bible School (State Youth Project)	20.00	
Milbournie	46.00	
People's Chapel Sunday School	5.00	
Pine Level	180.88	
Piney Grove	30.00	
Pleasant Plain	265.25	
Bible School	30.15	
Saint Mary's	1,000.00	
Selma	55.00	
Sherron Acres	83.00	
Spring Hill	200.00	
Stancil's Chapel	10.00	
Trinity	100.00	
Unity, Durham	30.00	
Wilson, First	250.00	
Mr. and Mrs. James Bass	10.00	
Mr. and Mrs. J. D. Skinner	25.00	3,141.78
Others		
North Carolina State League Co	145.18	
McRoy Insurance Agency (Rebate on Main Building)	46.00	191.18
Total Receipts from Churches, Ins., and Interest Accrued		10,080.45
Withdrawal from Main Building Fund		6,691.46
Total for Which to Account		$17,725.10

Disbursements

Operational Expenses for June and July	89.55	
Burress Insurance Agency	83.70	
Edward L. DuPuy (4-Season Scenes)	228.80	
Refinishing Furniture (22 Pieces)	132.16	
Transfer of Funds to Main Building Fund	4,994.13	
Cliff Myer (Re-routing water and sewer lines, and roadwork)	3,005.30	
Cliff Myer (Tabernacle Repairs)	6,691.46	
Total Disbursements		15,225.10
Balance On Hand in General Fund August 1, 1977		$ 2,500.00
Main Building Fund (Savings)		37,191.97
Total in Bank		$39,691.97

Since the Cragmont report is so lengthy and many do not read it, this will be the last report submitted in detail. After this printing, I will try a different style that I hope will prove more interesting and reach more people. Sometime ago the Cragmont Board decided we would no longer mail written receipts for contributions unless they were requested. Anytime any of you have a question as to what your church has contributed, please write me and I shall be happy to give you the information that you desire.

In His service,
Mrs. A. B. Chandler, Treasurer

MOUNT OLIVE (Continued from Page 9)

"Introduction to New Testament"
"The Life and Letters of Paul"
"Christian Ethics"

Night Courses:

Monday Night—"The Minister and His Work"
—Public Speaking"
Tuesday Night—"Introduction to Old Testament"
—"Introduction to Psychology"

If you are a minister or a minister's wife, there are great educational opportunities for you at Mount Olive College. The financial resources are available to meet your needs either as a full-time or part-time student.

If you would like to have specific information for a program of study, or if you would like to discuss your interests in continuing your education, please contact Frank R. Harrison, Mount Olive College, Mount Olive, North Carolina 28365; or telephone, 658-2502 (office); 658-9363 (home).

Family Devotions

SUNDAY, AUGUST 14
Scripture Reading—Proverbs 22:6

"ATTENTION!"

A practical joker, so the account goes, one day saw a man, who had spent years of service in the English army, going home from the store. He was an aged man who had been for some years out of the uniform of the army.

When the joker suddenly called out, "Attention!" the former soldier stopped, and as his arms snapped to his sides the bundles he was carrying fell to the ground. His military training had been so thorough that it had become a second nature.

Sometimes when we speak of a person's habits we mean his bad habits. But good habits are just as possible to establish as bad habits, and are just as much of a help as bad habits are a hindrance.

PRAYER THOUGHT

Today might be a very good time to "sort out our lives." We should rid ourselves of bad habits and replace them with habits of worth.

MONDAY, AUGUST 15
Scripture Reading—James 1:22

GOD HEARS YOU

A man working in the baggage room of a large railroad station dropped a heavy parcel on his foot and began to curse. A little girl, standing at the doorway of the room, called to him: "Please, mister, don't talk that way. Don't you know that God hears you?"

Her words gripped the man and convicted him of his sinfulness. Throughout the balance of the day, and through the night, her question plagued him. "Don't you know that God hears you?" Again and again these words rang in his ears. It was the turning point in his life.

Within a few days this man cried out to God in faith and was converted. The witness of a little child convicted him of his need and he found the way of life through the gospel which he had often heard but had never heeded until this time.

PRAYER THOUGHT

Please keep in mind that God hears and sees everything. The songwriter tells us, "You cannot hide from God."

TUESDAY, AUGUST 16
Scripture Reading—Titus 2:7, 8

IF HE HAD KEPT THE DIME

A young man employed by our Sunday school board told the following searching story. He was invited at the last minute to preach at a church in Nashville. On sudden impulse he used as his text, "Thou shalt not steal" (Exodus 20:15). The next morning he stepped on the bus and handed the driver a dollar bill. The driver handed him back his change. He stood in the rear of the bus and counted the change. There was a dime too much. His first thought was, "The bus company will never miss this dime." Then quickly came to realization that he could not keep money that did not belong to him. He made his way to the front and said to the driver, "You gave me too much change." Imagine his surprise when the driver replied, "Yes a dime too much. I gave it to you purposefully. You see, I heard your sermon yesterday, and I watched in my mirror as you counted your change. Had you kept the dime I would never again had any confidence in preaching." What a tragedy if he had done the wrong thing! Remember our influence—our shadow-selves—may fall where we can never be.

PRAYER THOUGHT

We, as Christians, are always being observed. Our actions are noted in our daily walk through life. May we walk in the paths God would chose for us.

WEDNESDAY, AUGUST 17
Scripture Reading—1 John 3:21-24

A DEEP LESSON

A lady who had been a Christian worker told Dr. Torrey that she could no longer believe in God, because when her husband was ill she prayed for his recovery, and God had failed her. Dr. Torrey pointed her up 1 John 3:22, and asked if she were obeying the conditions laid down.

"I am afraid I was not," she a
mitted.

"Then God has not failed you, b
you have failed God," said D
Torrey.

So completely did the cloud over h
life roll away that when the evangeli
said, "Let us pray," she was ready
kneel with him and take the whc
matter to the Lord.

The great lesson of life is to
subdued before God.

PRAYER THOUGHT

*Often we feel that God has failed
when things do not go as we wish.
we were more submissive to God w
would realize that He never fails.*

THURSDAY, AUGUST 18
Scripture Reading—James 1:19, 2(
"HE SERVED ME CRUELLY!"

A man came to me and said: '
cannot understand it, sir, but it seem
as if God is blotted out of my life.
used to be so happy."

I said: "How is it?"

Said he: "I think it has to do wit
my treatment of my brother. H
served me cruelly over my father
will, and I said I would never forgiv
him. I am sorry I said it, but he ha
been going from bad to worse, has lo
his wife and child, and is now on a be
of death, and I cannot go in to hir
because I said I never would."

I said: "My friend, it is better
break a bad vow than keep it. Go."

He went, and the smile of God m
him just there.

PRAYER THOUGHT

*We are able to erase pencil and in
markings but our spoken words ar
not retractable.*

FRIDAY, AUGUST 19
Scripture Reading—1 Timothy 2:8

LEARNING TO PLAY

The following testimony was give
by a convert in a meeting: "One nigh
when I was about to retire, my littl
three-year-old girl, who was awake
said to me, 'Papa, don't you know ho
to pray?' I said thoughtfully, 'No.' I
a moment she was by my bedside
saying, 'I will teach you how to pray
With all my excuses she would nc
sleep until I arose and, kneeling b
her side, repeated after her, 'Now
lay me down to sleep.' Then she wen
to bed, and was soon in the land o
dreams. I didn't sleep that night. Go
had spoken to me through my bab

irl, and I felt that if I died before I aked my soul would be lost. All this ay I have been miserable, but night I have found peace. I expect to ray that little prayer with my child night knowing that living or dying I n the Lord's."

PRAYER THOUGHT

How often have you felt as though ou had outgrown religion and rayers? Do you really believe them be childish and beneath your ignity?

SATURDAY, AUGUST 20

Scripture Reading—Psalm 26:5

WHEN STRUCK BY A POTATO

A Salvation Army officer tells of an d Maori woman who had won the ame of "Warrior Brown" by her ghting qualities when in drink or nraged. She was converted, and ave her testimony at an open air neeting; whereupon some foolish erson hit her a nasty blow with a otato. A week before, the cowardly nsulter would have needed to make imself scarce for his trouble; but hat a change! "Warrior" picked up he potato without a word and put it in er pocket. No more was heard of the ncident until the harvest festival ame around, and then "Warrior" rought a little sack of potatoes and xplained that she had cut up and lanted the insulting potato, and was ow presenting to the Lord its in-rease.

PRAYER THOUGHT

Love those who would do us harm. etting even in anger and wrath nuses us more harm spiritually and ftentimes physically than kind words nd thoughts for our antagonists.

Devotions used by permission, *ight's Master Book of New ustrations*, Eerdmans Press.

CHURCH CLERK RESIGNS



Mr. Wilbert A. Jones, clerk of the Sarecta Free Will Baptist Church has submitted his resignation after having served in this capacity for forty five years. During the tenure of his service as clerk, Mr. Jones has missed only two quarterly meetings.

The devotion with which Wilbert Jones has served his Lord through the Sarecta church is a witness of Christian service which will be long remembered and truly cherished by his many friends and fellow Christians. He was active in all phases of the work of the church, having served twenty years on the Board of Superannuation, member of the Board of Directors of Retirement Homes since its foundation, five years as clerk of the Union Meeting. The full measure of devotion he has given as song leader and church choir director will continue to inspire and challenge the membership of the Sarecta church for many years to come.

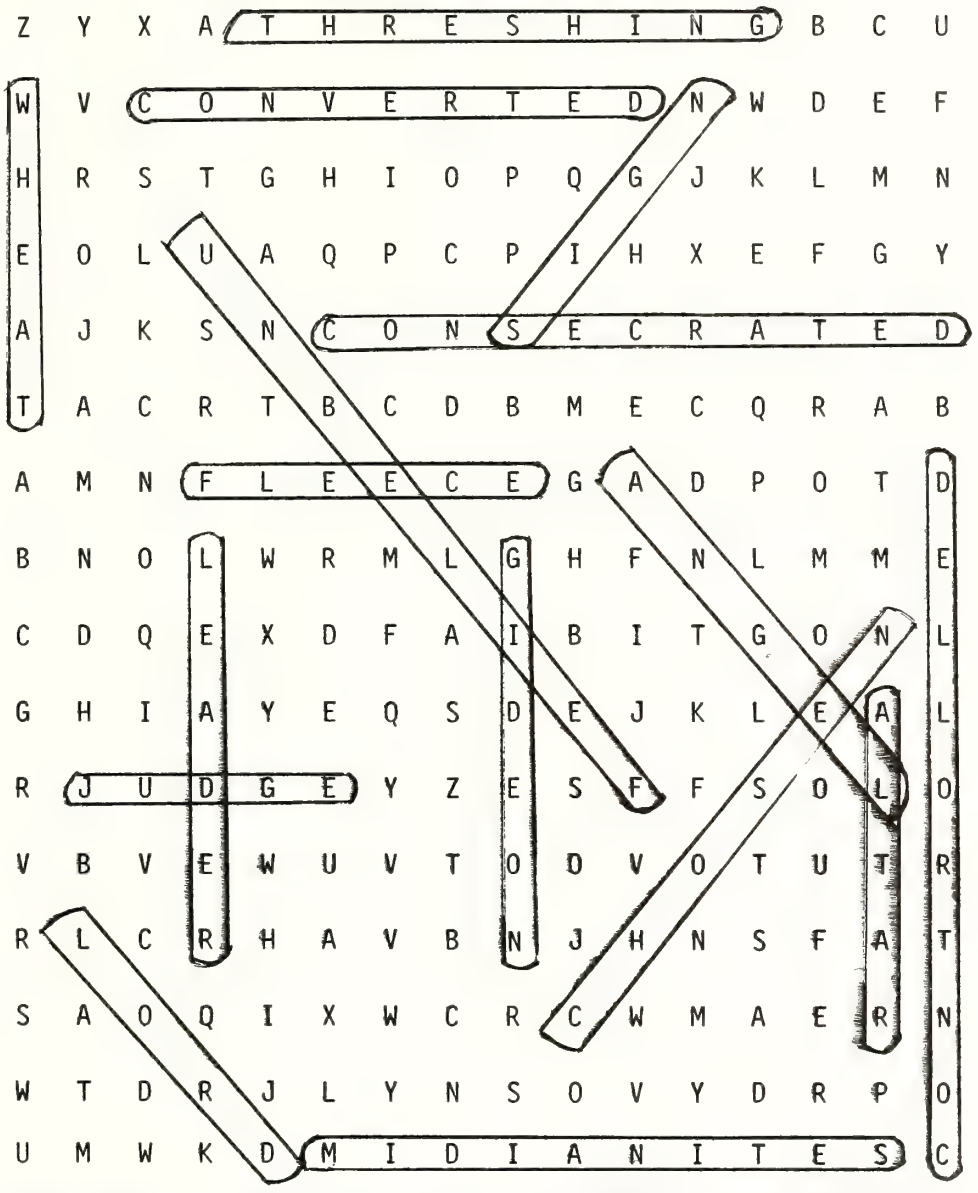
The church accepted, with great reluctance and profound regret the resignation tendered by Wilbert A. Jones and seeks to assure Wilbert of the continuing prayers of the full membership of the church for God's richest blessings upon him and his family as they continue in His service and in the love of our Lord.

Respectfully submitted,
N. B. Barrow, Pastor
Kempie B. Smith, Secretary

GIDEON: GOD'S COURAGEOUS MAN

by J. C. Forni

Answers to last week's puzzle.



Auxiliaries IN Action

NORTH CAROLINA STATE WOMAN'S AUXILIARY CONVENTION MAY 1977

CHANGES IN MANUAL OF THE WOMAN'S AUXILIARY

The title of manual shall be changed to **Manual of Methods for the Free Will Baptist Woman's Auxiliary.**

Chapter I: Bylaws: Article IV. Representation (page 19)

Add: 40 cents per capita dues shall be paid by all members, both active and inactive.

Delegate must be designed to attend District and State Conventions. In case of emergency in the local church which would prevent attendance, you may count on Standard of Achievement Chart if report and dues are sent in.

Chapter I: Section IV. The Standard of Achievement

1. Defining the Standard:

(1) **Meetings:** No specified number of auxiliary members must attend each meeting. Yearbook of Programs, **Devotion,** must be used to qualify as an A-1 Auxiliary.Supplementary literature may be used as desired.

(4) **Increase in tithers.** (Delete; only 10 percent increase)

Chapter I: Section III. **Gifts.**

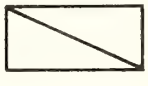
Add: All money should be sent through district treasurer except Anna Phillips Loan Fund.

(8) **Study Courses.**

Add: No certain number attendance required if properly advertised and prepared. Attendance at Mission Rally may count as one study course. A study of The Free Will Baptist Church Treatise or History of Free Will Baptist taught by qualified person may count as one study course.

CHANGES ON STANDARD OF ACHIEVEMENT CHART

1. 12 meetings each year (No specified number in attendance)
   Divide the "square" check one part for meeting; check one part for using **Devotion.**



Tithers are not limited to 10 percent increase, any increase may be counted.

CONVENTION FEES: Add two other circles:

 Projects

 Other Offerings

MISSIONS AROUND THE WORL



Officers attending the Convention from left to rig Mrs. R. H. Jackson, Mrs. Sadie Daughtry, Mrs. O. Jones, Mrs. J. B. Starnes, Mrs. Charlotte Griff Mrs. Norman Ard, and Mrs. M. E. Cox, not pictured

Each person present was challenge to look again at our mission's progra The officers of the convention dressed native costumes to represent the di ferent countries where we ha missionaries and some countries that v do not have workers. As ea presentation was given, we saw very fe laborers and the need for workers. Let pray for someone to go and tell th gospel story. Over and over th challenge was repeated, "Feed n sheep."

We were blessed to have Mr Deborah King to share with us God restoring her to good health and also tell of the work she and Wayne, h husband, are doing in the Philippine We were also challenged for missions the Rev. Norman Ard who showed slid of the work in India.

Those who could not attend t convention missed a great opportunity be revived in mission work.

I would like to thank the Peace Fr Will Baptist Church, Spartanburg, Sou Carolina who hosted the convention. would like to thank the singers who sa so beautifully for us. They are Mr. a Mrs. Johnny Bullman, Spartanbur South Carolina, and Mr. and Mrs. Arnc Price, Madison, West Virginia.

And so ended our trip around t world of missions. All I can say is " was a glorious inspiration to be at t Woman's Auxilary Convention th year!"

the free will baptist

AYDEN, NORTH CAROLINA
WEDNESDAY, AUGUST 17, 1977



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AUG 17 ...
DURHAM, N. C.

"... the truth will make us free, ...
the truth of the gospel—the answer to all of man's needs."

EDITORIAL

A PASSION FOR HONESTY

Some persons feel so strongly about telling the truth that to them lying is akin to killing. While none of us can claim to possess a pure tongue, there are those who find it difficult to tell *anything* short of the truth. There are those who do indeed have a passion for honesty.

The old adage is not to be taken lightly: Sometimes the truth *does* hurt—especially if we view ourselves so objectively as to see our failings and faults. Viewing ourselves thusly is almost impossible, and should someone else be so bold as to point out our shortcomings, our proclivity toward rebuking criticism becomes evident. Our passion, then, is of another type.

John Keats, the great English poet of the Romantic Period, closed his "Ode on a Grecian Urn" with these words: "When old age shall this generation waste, thou shalt remain, in midst of other woe than ours, a friend to man, to whom thou say'st, *'Beauty is truth, truth beauty,'*—that is all ye know on earth, and all ye need to know." The suggestion here might well be that truthfulness bears a unique beauty. And truth and beauty may be synonymous.

Another proponent of truth was Thomas Hardy, a realist of the early nineteenth century. He saw truth in all things, sometimes seeing beyond the superficial loveliness. Even in a tranquil landscape, he saw more than peace. He saw what was for some hidden turmoil, anguish: the naked "truth" of the scene—peace *without* its trappings.

Because of his propensity toward seeing reality rather than what seemed to be, contemporaries ascribed unseemly titles to Hardy; consequently, he earned the reputation of being a confirmed pessimist. Quote he: "Jewels in joy, designed to ravish the sensuous mind, lie lightless, all their sparkles bleared and black and blind." That is to say, "Anything which is intended only to *beguile* becomes ugly when one is acquainted with the purpose."

It was said of Hardy that his motto might have been: "Let there be truth at last, even if despair." Truth, then, is desirable, even if hope is lost. But what of hope? Is it really lost when truth is told? Probably not; but even if it is, other hope will replace that which has departed.

We were taught in youth: "Tell the truth and the Lord will love you." While the injunction was intended to inspire young people toward honesty (and truthfulness), it was sometimes made in jest—a frivolous *encouragement* to be careful not to tell half-truths—rather than as a *threat* that the love of God would be withdrawn if the truth were not told. Remember, however: God deplores lies!

It is easy for some people to lie their way out of difficult situations. But one lie usually leads to another, until a whole string of falsehoods are strung about the person. In that regard, someone once said that no man ever lived whose memory was so good as to make him a successful liar. This thought prompts us to remember a respected minister who insisted: "I don't have to remember what I said, for I don't lie." We might very well look askance at such a statement; not so much in distrust, but with a little doubt. It is inconceivable that anyone—however great his passion for honesty—can tell the absolute truth without variation.

Telling the truth *is* serious business. Reputations have been both *made* and *ruined* by lying tongues. More serious than the out-and-out lie is the half-truth already mentioned. "Tainted truth" appears genuine at times, while a complete lie can usually be detected for what it is; and, as a consequence, more easily ignored.

The ascertainment of truth or falsehood is sometimes difficult, for there are among us the so-called gifted liars, the compulsive liars, and the inveterate liars, who possibly have more than a spiritual problem. Psychologists say that habitual liars are actually sick and unable to discern truth from falsehood. There is scarcely *anything* more dangerous than a well-told lie!

A passion for truth or honesty is possibly the most desirable of human passions. The Bible teaches that the truth will make us free, connoting, of course, more than veracious conversation. Truth, in this case, refers to the truth of the gospel—the answer to all of man's needs.

A Latin phrase, "Esse Quam Videri," meaning "To be, rather than to seem," is the motto of the state of North Carolina. If every person subscribed to the conduct implied therein, then passion for honesty would become more of a reality than a dream.

Cover Photo by John Taylor



Tommy Manning
Editor

the free will baptist

AUGUST 17, 1977

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WHY YOU NEED TO BE A CHRISTIAN

by the Rev. Graham Faucette

YOU need to be a Christian because you need to get the best that life has to offer. You need to get all the enjoyment and satisfaction that you can. You need to enjoy life to the fullest extent. No one should be satisfied with any thing less than the best.

Many claiming to be Christians are finding life dull, uninviting, and joyless. This is not because Christianity has failed them, but rather because they have failed Christianity. Jesus said, ". . . I am come they they might have life and that they might have it more abundantly" (John 10:10). He gives the good life here as well as hereafter, but only when life is brought into the proper relationship with Him. Only then can life become so joyful.

There are those who are saying that to get the most out of life one must throw away all restraints and to enjoy the full life—so they say. But rather than finding lives full of peace and joy, they become some of the most miserable creatures on the face of the earth.

King Solomon was a man who used every avenue at his disposal to get the most out of life. He sought happiness in learning, pleasure, sex, wealth, the building of great structures, and many other activities. But he met only bitter disappointment, finding that all is vanity and vexation of spirit. His final conclusion was this: ". . . Fear God, and keep his commandments; for this is the whole duty of man" (Ecclesiastes 12:13). This is what makes life complete, meaningful, and worthwhile.

Many are bemoaning the fact that being a real Christian denies them many things that they once considered important. But now in Christ we find that those things are not important after all. We want to give them up because they hinder the enjoyment of the full life. We find that His commandments, instead of being irksome, or burdensome, are a blessing and a joy: His commandments are not grievous.

Some says that there is too much of the world in us to enjoy the church, and too much of the church in us to enjoy the world. People in that condition are truly finding life miserable. Jesus put it well when He said you cannot serve two masters. Some have said, "If you are not happier because you are a Christian, then there is some doubt as to whether you actually are a Christian. Christianity not only tells me about the sweet bye and bye, it also enables me to endure and enjoy the nasty now and now."

You need to be a Christian because you need outside help. I know for sure that I cannot lift myself by my own bootstraps. People from all walks of life need outside help. This is true of a Christian. Christ can help us when we realize our need of His help. "Blessed are the poor in spirit"—those who realize their own insufficiency—for only such can receive the blessings of the kingdom.

I can go to Jesus when I am weary and heavy laden, with Him I find rest for my soul. When sorely tempted, I have His assurance that He will not allow me to be tempted above that which I am able to bear. With each temptation He will provide a way of escape. In my anxieties I find release, knowing that not even a sparrow can fall to the ground without His notice. How much more concern He has for me. I have this assurance that the eternal God is my refuge, and that underneath are the everlasting arms to uphold and to sustain. And I know that if I cast all my care upon Him, He will care for me.

Also I know that He is able to do exceeding abundantly above all that I can ask or think if only I will allow His power to work in and through me. All the spiritual resources of Heaven are back of me because He has given assurance that "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in mouth, even praise unto our God. . ." (Psalm 40:2,3).

You need to be a Christian because you have sinned and need forgiveness. We have a lot of company in this, because all have sinned and come short of the glory of God. That includes everyone of us. The Bible tells us we have all sinned. Those that study mental health tell us that the main reason for many of our emotional problems is a guilty complex. Sin leaves man with a guilty complex. God pity the man who can continue to live in sin without a feeling of guilt. But thanks be to God, "there is a fountain filled with blood drawn from Emmanuel's veins, and sinners plunged beneath that flood lose all their guilty stains." "The blood of Jesus Christ His son cleanseth us from all sin."

You need to be a Christian because you need to appreciate the goodness of God. "In Him we live, and move, and have our being." He not only created but also sustains our lives. How can we forget the goodness of Him "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things"? ". . . the goodness of God leadeth thee to repentance" (Romans 2:4). His goodness constrains us to surrender to Him.

You need to be a Christian because of the good you could do for others. You need to be as a light penetrating the gloom of darkness. You could say, "I am as salt preserving that which is good. I am blessed with the privilege of bringing comfort where there is sorrow, truth where there is ignorance, peace where there is discord, love where there is hatred, right where there is wrong, strength where there is weakness, hope where there is despair, and the words of salvation where there is sin."

You need to be a Christian because you need to be ready for death. You have a divine appointment with death, as "It is appointed unto man once to die." You may make big plans for tomorrow, but you have no certainty of tomorrow. Your whole life is as a wisp of vapor that is visible for a little while and then is gone.

You need to be a Christian because you need to go to Heaven. I know there is a Heaven because Jesus said so, and His bodily resurrection guarantees my resurrection. ". . . because I live, ye shall live also" (John 14:19). However, we must not be deceived into believing that we will go to Heaven just because we desire to go there. Jesus is the way. No one can hope to be with Him in Heaven without following Him here on earth. I am fearful for those who claim to be Christians and yet cannot enjoy spiritual things here and now. How are they going to be able to enjoy Heaven?



SUNDAY, AUGUST 21
Scripture Reading—Psalm 28:7

WHY BLUNDER ALONG

Dr. George Washington Carver was a man of prayer, and in the simplicity of his faith made answered prayer his natural habitat. I asked him if he had ever found prayer of guidance, to avail. "Of course," he said, "that goes without saying. You see, there is no need for anyone to be without direction, or to wander amid the perplexities and complexities of this life. Are we not plainly told, 'In all thy ways acknowledge him, and he shall direct thy paths'? Why go blundering along on our poor, blind way when God has told us He will help us? God can always be depended upon. Here is a radio. It is of little use standing there unless I turn the dial and tune in on the station I want. Then I will have what I seek. It is all so simple; just opening up the avenues of approach to God through prayer."

PRAYER THOUGHT

We do not expect an answer to an unwritten letter nor do we expect someone to open a door unless we knock. In like manner we cannot receive an answer to an unspoken prayer.

MONDAY, AUGUST 22
Scripture Reading—Matthew 28:18-10

WAITING

Bishop Taylor tells of a village in Africa where he called for a day with his little missionary boat, but was not able to remain or leave a missionary with them. They were bitterly disappointed and long entreated him to alter his purpose and leave a teacher among them. But it was beyond his power, and he sorrowfully left them. As he sailed up the river he saw them standing on the bank beckoning to him with eager entreaty. Two days later he returned, sailing down the stream. As they passed the village, the natives were still upon the banks watching for him. As they saw that he did not intend to land, they became wild in their gesticulation and cries, waving their arms, leaping high in the air, shouting and trying in every way to attract his attention. He felt the appeal in every fiber of his being, but he could do nothing. He had no one to leave, and as he sailed down the river his heart was broken with the sight.

PRAYER THOUGHT

Does your heart cry out for the unsaved? God commanded us to carry the gospel to all nations. Do you really support our missionaries?

TUESDAY, AUGUST 23
Scripture Reading—Ephesians 2:8-10

A MINISTER'S DREAM

It is said that a minister dreamed he was hitched to a covered wagon, and was laboriously, but slowly, pulling it along, until he reached a place in the road where the mud seemed to get deeper, and it was with much difficulty that he moved the wagon a few inches at a time. He thought it rather peculiar, as the last time he looked back he thought he saw the entire congregation pushing. But the longer and harder he pulled, the more difficult it became to move the wagon. Finally, he became exhausted, he went to the rear to examine the source of the trouble. All the church members had quit pushing. Not only had they quit pushing but they were criticizing the pastor for not pulling the church along faster.

Well, was it a dream? . . .

PRAYER THOUGHT

We are so prone to criticize others, but let's take a look at ourselves. Are we doing our share? Do we blame others for the job not being done?

WEDNESDAY, AUGUST 24
Scripture Reading—Proverbs 28:1

IN CASE OF STORM

In a shipping disaster at Samoa, the way in which the British man-of-war *Calliope* escaped, is suggestive. Her machinery was very powerful, and just as she was about to strike the reef, she raised her anchors, and, in the face of the terrible storm, steamed out of the harbor and into th open sea, where she safely outrod the storm. And so in the Christian life there are times when safety is only t be found in like decisiveness an boldness. Strengthened with all migh by His Spirit in the inner man, the sou must bravely go forth to meet it spiritual foes, and boldly attack them

PRAYER THOUGHT

With our faith in God, our strengt is magnificent. We are able to gai great heights and overcome enor mous obstacles.

THURSDAY, AUGUST 25
Scripture Reading—Psalm 19:12

IT'S YOU!

How quick we are to censure and criticize others! How prone we are to detect the "mote" in our brother's eye, and overlook the "beam" in our own eye. A lady in Switzerland brought a small package of greatly aged cheese. Putting it into her handbag, she continued her shopping in different stores. She was greatly repelled at what she thought to be malodor of the different clerks encountered. Her thoughts ran something like this: "How can these ill-smelling clerks maintain their positions?" Imagine her embarrassment when, upon opening her handbag, she discovered that it was she, not others, who was responsible for the offensive odor!

PRAYER THOUGHT

It is so easy to notice everyone's faults, all their petty wrongdoing! When will we learn that if we spend our time trying to perfect ourselves and our ways we would not have time to criticize others?

FRIDAY, AUGUST 26
Scripture Reading—Exodus 13:21

A GUIDE WHO KNOWS THE WAY

In Pennsylvania there is a statue one hundred and twenty feet high, erected to William Penn the founder. When the birds are taking their flight to the sunny South, a great many dead birds are found at the base of this statue. The reason for this is that birds flying in the darkness are apt to strike against the statue and so kill themselves. Examination of the dead birds has shown the birds that meet this sad fate are the young ones who have never taken the journey before. Older birds who have taken the

ourney before, know about obstacles nd know to avoid them. How this eaches us the necessity of having a Guide who knows all about the way we re taking and who is able to bring us afely to our journey's end.

PRAYER THOUGHT

We would hire a guide to lead us into African jungles or to ascend a mountain. Why are we so careless about our journey through life?

SATURDAY, AUGUST 27

Scripture Reading—Psalm 111:2

GOD KNEW WHERE THE WATER WAS

Years ago there was a great rought in Connecticut. The water isappeared from the hills, and the armers drove their cattle into the alleys. Streams there began to fail, nd neighbors said to a certain man of od, "You must not send your flocks own here any more." The old man athered his family around the family ltar on their knees before God. They ried with tears and supplications for ater that the flocks and herds might ot perish. Afterward he went out into he hills, and in a place that he had alked scores of times before he saw hat the ground was dark and moist; hen he turned up the soil, water tarted. The family came with pails nd watered the stock; then they ade troughs reaching to the house. Vater was plentiful.

PRAYER THOUGHT

With prayer we are able to accomplish many seemingly impossible tasks.

Devotions used by permission, *night's Master Book of New llustrations*, Eerdmans Press.

Churches and Ministers Available

ote: This column is provided, when needed, r any church that is seeking a pastor and for y minister who is seeking a church to serve d would like to give such notice. Please send e necessary information to the editor of "The ee Will Baptist." Each notice will run for two sues only.)

The Rev. Larry Barbour announces at he will be available after August 15 any church or pastor that would desire s services, full-time or part-time. He ay be contacted by writing Rev. Larry arbour, Route 3, Box 671-B, Wilson, orth Carolina 27893; or phone 291-512.

the unmitigated TRUTH

by the Rev. R. P. Harris

THE PRESENCE OF GOD UPON OUR LIVES

Scriptural basis: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

The presence of God upon our lives is administered by the Holy Ghost. We do not need to explain that where the Spirit of the Lord is there is love, power, and grace. The Spirit of the Lord teaches us, gives us wisdom, warns us against the evil one, and seals us in the beloved. If He should withdraw Himself from us, there is no more sacrifice for our sins. Christ offered Himself once and for all—there remains no more sacrifice for sins. Christ made a one-shot deal to save the world. He will not repeat it nor will He ever offer any kind of substitute deal. The Holy Spirit is the one who serves us and gives us the protection and blessings of God. All the acts of Christ dealing with our redemption, salvation, protection, future glory, and everlasting prosperity are now in the power and administration of the Holy Spirit.

The Holy Spirit is our God above us. He is in Heaven to watch over us and to guard over us. He is not over us as a slave master or as a tyrant bent upon punishing us for all the laws we break. He is over us to keep us from the evil one and to nurture and heal us. This is one of seven blessings the Holy Spirit is turning our way.

A second blessing from God, and administered by the Holy Spirit, is His presence underneath us. He is there to support us and to hold us up. He is our refuge, and underneath are the everlasting arms of God to drive out and destroy all our enemies. There are enemies to our health, enemies to our wealth, and enemies to our souls. He is prepared to thrust them all out and to make room for good health, material prosperity, and a heavenly mansion when we arrive there.

The Holy Spirit is above to guard, underneath to support us, and He is behind us as a reward, and a guarantee that all is well. He is behind us because the enemy could overtake us and drag us back into slavery. As long as we travel the right direction, God is behind us to save us from our enemies. He is also before us to lead us and to prepare the way. He has provided a straight and narrow way, but a road sufficient to take us all to Heaven. The road is not an easy one, but God is there to help us, and to keep us in the hollow of His hand.

The fifth blessing the Holy Spirit provides for us is His presence on our right hand. The right hand is the most convenient hand. God is there and as long as He is there, we will not be moved by our enemies. We have set the Lord always before us and, because He is at our right hand, we shall not be moved. He is over us, under us, before us, by our right hand, and He is round about us as our shield to protect us from all directions. As long as He is round about us the enemy can never break through to harm us. As the mountains are round about Jerusalem, even so God is round about His children. These are very comforting assurances. There is one even better still!

The Holy Spirit is within our soul as a companion and comforter. He is there because we opened our hearts and invited Him in. We have enthroned Him, and He is the King of our lives forever. He rules our own household, and He is Lord of all. He is not a guest in our home, but He is a member of the family, and has a right to take part in all our affairs. He is with us morning, noon, and night. He sleeps with us, dines with us, and takes part with us in our conversations. Moreover, He goes with us when we work, when we are on vacation, and when we take part in the many sports we like. If He will not go with us, we will not go. If there is something ugly to do, we talk it over. We do just what Jesus would have us do. Amen.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Can a person who does not recognize a supreme being have morality?

Answer: The Bible seems to definitely teach that we all are required to live up to the knowledge we have. We in the Christian era have a greater responsibility to live up to God's moral standards than do any people of any other age and of any other opportunity. The Jews, who had the Old Testament and all that God had revealed to them, were the greater sinners when they had violated God's moral principles than any other people of their day.

We who have had both the Old and New Testaments and the many opportunities that our day through radio, television, and printed material as well as local means to hear, and have explained the truths of God's word, will have the more to answer for in the judgment.

Jesus put it this way: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48).

Paul expresses thanks to God that after he had departed so far from His precepts God had made a witness who formerly was a blasphemer. "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtain mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus" (1 Timothy 1:12-14).

Except for grace (the unmerited favor of God) we are all doomed to an eternity of judgment apart from God and all that's good. The love of God is the constraining force against all evil. Jesus Christ, the revealed words, and the gospel, the written word are the means by which the love of God are brought to us. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: . . . Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:14, 17); "Greater love hath no man than this, that a man lay down his life for his friends. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another" (John 15:13, 16, 17).

Jesus made it explicit to Nicodemus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he center the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God . . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:3-5, 36).

The new birth is essential to the unsaved. Those not saved having never heard will, I think, encounter a lesser degree of judgment than those who have heard often and not availed themselves of the gospel offer.

Here is an answer to a question some what like ours found in George H. Sandison's **1000 Difficult Bible Questions Answered** as follows:

"Races that have not received the Gospel are judged according to the light they have. Missionaries tell us of heathen people who have a certain standard of morals and conduct, notwithstanding their ignorance of th Gospel, and all races, howeve unevangelized, have some knowledge o intuition of a Supreme Being whom the must obey. The Bible tells us that thos not having either the law or the Gospe may be 'a law unto themselves' (Roman 2:14). We have no warrant for assumin that the heathen who died in ignoranc of Christ are beyond the reach o God's mercy. In every age he has ha witnesses—good men and women wh have lived clean, upright lives, eve under natural law. We are not justified i holding that they are not acceptabl (Acts 10:35; Romans 4:9). You will fin in Romans 2:12-14 the passage whic explains that those who have neither th law nor the Gospel 'may be a law unt themselves.' This obviously means tha men and women who have never heard o Christ are not beyond the reach of th divine mercy, if they have lived goo lives even under natural law, and hav been a blessing to those around them John Wesley wrote toward the close o his ministerial career: 'He that feareth God and worketh righteousness ac cording to the lights he has is acceptabl to God.' In Romans 4:9 it is clearly state that faith was reckoned to Abraham fo righteousness. The Judge of all will no judge unjustly. For those who know th Gospel, there is the immediat responsibility to accept it, and live it i their lives."

INDIAN SUMMER

These are the days when birds com
back,
A very few, a bird or two,
To take a backward look.

These are the days when skies put on
The old, old sophistries of June—
A blue and gold mistake.

Till ranks of seeds their witness bear.
And softly through the altered air
Hurries a timid leaf!

Oh, sacrament of summer days,
Oh, last communion in the haze,
Permit a child to join

Thy sacred emblems to partake
Thy consecrated bread to break,
Taste thine immortal wine!

—Emily Dickinson

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
J. STEWART HUMPHREY, Executive Director

CHILDREN'S HOME RESIDENT TO ATTEND MOUNT OLIVE COLLEGE



Brenda Garris, a resident of the Children's Home, completed her high school training from Southern Nash Senior High School on June 10, 1977. Brenda was very active in school functions and projects. During her senior year she attended school for half a day and worked on a public job part time. This was made possible through the school's distributive education program.

Brenda lives in Central Cottage with Mrs. Thelma Rulli. Brenda has developed into a mature young lady. She has learned many of the skills and values that are necessary for her to be a success in her life's undertakings.

Brenda plans to attend Mount Olive College for the 1977-78 school year. We are very proud of Brenda's accomplishments and we wish her much happiness in the future.

SCHOOL BELLS A'RINGING!

August 29 is the big day for our school system at the Children's Home. Those big yellow buses roll up to the door and wide-eyed boys and girls run out to meet it. **That's the first day.** From then on with eyes half closed and moaning, "Do we have to?"—"I don't want to go today!" and "Can't we stay home?" seems to be the norm. But school is school and all must go and so will we.

School brings on all sorts of things—new clothes, notebooks and paper, and also new friends and old ones reunited. In spite of ourselves we do enjoy it, recess at least.

As the new school year begins we encourage our sponsors to be sure to respond by helping us with shopping and by sending your sponsorship funds promptly. Our school fees mount up to several hundreds of dollars even though the older children on work programs help pay their own.

Education Director Mrs. Dianne Lane, along with expecting a baby any day, has her hands full getting everyone ready academically. Fees must be distributed, subjects chosen, class forms filled out, and at least a hundred other things must be done.

CONVENTION TIME AHEAD

As Convention time approaches we encourage our churches to make plans for their Children's Home offering to the Convention. Summer time is usually dry financially for us so we hope that every church will try to meet its challenge of $200 per congregation. Be sure to go by the display area and see our display this year. There will be something there for each of you to take home with you that will last an entire year and it will be free. That will be the best bargain you will find all year.

FUNDS FOR LIVESTOCK

More than half of the $1,300 needed for new livestock has come in so far. If your church or group wishes to help us with the purchase of breeding stock for next year we encourage you to send $100 or more right away. If your group is small a gift of any amount will be appreciated.

Also we are in need of about a dozen top hogs to kill for pork. If some of our farmers can help us out here it could save us quite a bit of money. As you know meat is high! We plan to begin our pork program again this fall having been out of the pork producing business due to disease.

IN MEMORY OF BEN SUTTON

On a Friday morning, May 13, 1977, in Kenansville, Ben Sutton fought the last battle of life.

Ben was born in Duplin County, December 7, 1900. He is survived by his wife, Pearl Wilkins Sutton, formerly of Kenly; one son, Oscar Sutton of Raleigh; four daughters; Connie Pearl Jones, Mount Olive, Claricy Davenport, New Bern, Betty Lou Parrott, Springfield, Georgia and Virginia Mock of Savannah, Georgia; and twelve grandchildren.

At a very early age, Ben expressed faith in our Lord. He was baptized and united with the Advent Christian Church. Then in November 1941, he united with Long Ridge Free Will Baptist Church which he served faithfully on various church boards. In 1964 he bought a home in Warsaw then moved his church membership to the First Free Will Baptist Church in Warsaw, where he served faithfully his Lord and church as a member of the deacon board. During this time brother Sutton served seven years on the finance board of the third union district. During this time, he never missed but one union meeting. He often remarked that he'd already preached his funeral and he wanted the last service for him short and to the point that the gate that was open for him, was open for everyone that would trust our wonderful Lord.

Services were conducted by his pastor, the Rev. J. R. Matthis, with timely remarks, honoring the request. He was laid to rest in Long Ridge church cemetery.

Respectfully submitted,
Pearl Wilkins Sutton

Auxiliaries IN Action



Treasurer's Report, End of First Quarter, July 31, 1977

Balance in Bank April 30, 1977			$ 3,994.46
Receipts			
General Fund			
Per Capita Dues	$ 119.73		
Registration Fees	485.00		
Contributions	213.45		
Life Award Fees	5.00		
Promotional (CSF)	97.41		
		920.59	
Denominational Enterprises		7,177.42	
*Total Receipts			8,098.01
Total for Which to Account			$12,092.47
Disbursements			
Convention Expenses and Allocations		$ 960.84	
Denominational Enterprises		7,177.42	
Total Disbursed			8,138.26
Balance in Bank, July 31, 1977			$ 3,954.21

Summary of Bank Account Balances

General Fund	$ 3,284.84
Interest	669.37
Total	$ 3,954.21

Banks

Branch Banking & Trust Co. (checking)	$ 784.84
Atlantic Savings & Loan	3,169.37
Total	$ 3,954.21

*Total receipts this quarter include all monies received at the State Convention. For itemized list see the report of the Finance Committee in the minutes.

Denominational Enterprise Report

	Itemize	Received	Disbursed
Church Extension (Home Missions)		$ 1,324.04	$ 1,324.04
Foreign Missions (General)		20.00	20.00
Designated:			
Mexico	195.00		
Kings	135.50		
Bakers	71.57	402.07	402.07
State Project (Equally Divided Among Mrs. Link, Timmons, and King)		845.33	845.33
The Fred Bakers		125.00	125.00
Central Conference Missions		27.83	27.83
Mount Olive College:			
General Fund			
Alice Lupton Scholarship			
State Project			
Books			
Free Will Baptist Children's Home:			
General Fund			
Clothing			
Allowance			
State Project			
Child Support			
Superannuation:			
General Fund			
Ministers and Widows			
Adopted			
Cragmont Assembly:			
Building Fund			
Retirement Homes, Inc.			
Life Membership Fees (Children's Home)			
*Christian Service Fund			
Missions			
Mount Olive College			
Children's Home			
Cragmont			
Superannuation			
Retirement Homes			
Totals			

*10 percent retained for promotional (s

REPOR
WOMAN'

Would you expect a v
conference to include crafts,
Bible study, games, fishin
swimming? All were included w
Eastern District held its secon
Vandemere Woman's Conferen
year.

Based on Romans 12:5, "O
in His Plan" was the theme, with
Used of God" as the theme son
director was district presider
Happy Taylor, (Smith's New Hop
Mrs. Nina Grace Register, sta
course chairman (Kinston), assi

The Rev. Willie Stilley
campers on Monday and a con
tour of the Camp Vandemere grou

751.21	751.21
1,643.77	1,643.77
254.11	254.11
675.55	675.55
191.78	191.78
40.00	40.00
876.73	876.73
$ 7,177.42	$ 7,177.42

Respectfully submitted,
Mrs. Raymond T. Sasser, Treasurer

EMERE FERENCE

Jean Burroughs and Mrs. Lee (St. Mary's church, New taught crafts on Monday and y. Yarn flowers, chenille stem nts, and plastercrafts employed s during scheduled crafts time all available moments during each ome insomniacs continued their projects into the wee hours!

c was a special time on the le, whether it was in the lounge, the piano, or by the riverside. We the role of music in our worship, ible references which show that as always been important in the God's people; and some musical ents mentioned in the Bible. By



Thursday night our Camp Vandemere Chorus was ready to perform with the visiting choirs.

Morning devotions set the mood for fellowship and spiritual blessings each day. Speakers were Mrs. Betty Ormond (Moseley's Creek), Mrs. Annie Mallard (Friendship), Mrs. Clara Elmore (Kinston), Mrs. Bertha Thompson (Oriental), and Mrs. Adaline Gray (Westside, Kinston).

Afternoon Bible studies were conducted by district vice-president, Mrs. Rena Kirk (Holly Springs, Newport), state youth chairman, Mrs. Elizabeth Hansley (Daly's Chapel), Mrs. Marie Newell (Moseley's Creek), and Nina Grace Register.

We were especially pleased to have people from churches throughout the district join regular campers for activities during the day and also for the night services. Monday night's speaker was the Rev. Buddy Sasser, who brought the choir from Mount Zion church for special music. Their auxiliary served home-made ice cream after the service.

Tuesday was Youth Day, and what an enjoyable day it was! District youth chairman Mrs. Dorothy Kennedy and state youth chairman Mrs. Elizabeth Hansley brought their bus and youth groups. Bob Fussel from Kinston church had two vans filled with their youth. Mrs. Judith Kennedy, district education chairman, brought several of their young people from Sandy Plains. Terri Hill (Whaley's Chapel) and the Smith's New Home trio were there also. The climax of a wonderful day was the evening service, with special music by the youth groups and the message by the Rev. Andrew Hill.

Wednesday was a special day. Mr. Earl Davis drove the Deep Run church bus to the camp, bringing with him people from his own church and Smith's New Home. After lunch he took campers visitors on a tour of the area. We boarded the Minnesott Beach ferry to cross the river. Even though Mrs. Anna Foy (Verona) was nervous and could not open her eyes going over, we all had a delightful ride. At Cherry Point Marine Base, a waiting Marine boarded the bus to guide us over the base. Rena Kirk was already familiar with the points of interest, since her daughter works on the base, and she added some additional interesting comments for us.

The Dixie Melody Boys gave a concert of gospel music on Wednesday night. Seating and air conditioning were no problems—the performance was outside , facing the river. And the same cool breeze which blessed us carried their songs of praise across the water and into town, to be enjoyed by more than those gathered on the Camp Vandemere grounds.

Thursday was dedicated to missions. Mrs. Adaline Gray, district missions chairman, showed films of her trip to Mexico. She and Terri Ball and Kenny Tedder presented a mission skit written by Mrs. Gertrude Ballard.

Thurdsday night's service was the highlight of the week. In addition to the Camp Vandemere Chorus, special music was presented by the Rock of Zion church; the Rev. and Mrs. J. B. Starnes and the trio from Holly Springs; and the Westside church from Kinston.

All week the campers had been anticipating the arrival of Wayne and Deborah King, and we were not disappointed! Deborah taught us to sing a chorus in Tagalog, and told how household chores in the Philippines differ from ours in the States. Wayne also, in his sermon, mentioned differences in life and the ministry between the two places, emphasizing the willingness with which missionaries make changes in order to carry the good news to those who otherwise might never hear of Christ. After services, they stayed a while and answered questions about their experiences in the Philippines.



(Left to right) Mrs. Bertie Howard, first runner-up; Mrs. Bertha Thrompson, Miss Camp Vandemere; Mrs. Annie Mallard, second runner-up.

Members of the Camp Vandemere Board of Directors and their wives joined us for supper and services on Thursday night. They included Mr. and Mrs. Jimmie Spruill (treasurer), Mr. and Mrs. Carroll Hawkins (secretary), the Rev. Ralph Sumner (chairman), and Mr. and Mrs. Earl Holton.

Other ministers who joined us during the week, in addition to those mentioned, included the Revs. Larry Higgins, Paul Grubbs, Don Venable, Tommy Evans, Bobby Harrell, and Reb Lancaster.

Three auxiliaries sent their Woman of the Year winners to camp. They were Mrs. Rena Kirk, Mrs. Ellen Riggs, and Mrs. Anna Foy. (Mrs. Foy brought her husband Norman—our first male camper!) In a special contest, Mrs. Bertha Thompson was named "Miss Camp Vandemere 1977" and was awarded a free trip next year. Runners-up were Mrs. Bertie Howard (Smith's New Home) and Mrs. Annie Mallard.

The week's proceeds given to the Camp Vandemere treasury totaled $1075. But a successful conference means more than money, or a total attendance of about 400 people. "Success" is such things as: getting to know people from other churches; feeling a closer and richer Christian fellowship with each other; and knowing that we have grown in our own Christian experience. So many different people made the week successful, that it is impossible to name each one. If Mr. Stilley had not awakened Mr. Foy at 5 a. m. to catch fish, and if Mr. Mizzelle had not joined them in dressing those fish, we would have missed some great eating! And Mr. Earl Holton assisted in many things. besides accompanying us on our trip. The ladies of Mount Zion served refreshments after services several nights. Mrs. Stilley was in an out, helping us with our crafts. Th ladies in the kitchen worked long an hard to prepare good meals. And th photographer from the New Bern pape made two trips to Camp to get a goo picture of us!

The names mentioned and th churches cited show that we had goo cooperation from our district. We had tw campers and several daytime visitor from outside our district. At our fina night service, campers shared the experiences with the visitors. The comments indicated that we had wonderful week of love and Christia fellowship, and that all Christians ca share it with each other. And as Mrs. Fo said, "Why, you can even bring you husband to share this great ex perience." All are looking forward t "our" week next year in June. And w would like very much to have ladies fro other districts as well as the Easter District to join us.

MOUNT OLIVE

LEGAL AND MEDICAL SECRETARIAL MAJORS AVAILABLE AT MOUNT OLIVE COLLEGE

Secretarial science majors are now offered in the fields of legal and medical professions at Mount Olive College beginning the fall semester, 1977, announced Dr. Wayne H. Wiley, dean of the College.

Course study for legal secretaries will include an acquaintance with terminology and transcription of the legal profession from various texts.

A comprehensive legal transcriptions course covering civil, family, probate, real estate, and corporate law concepts will also be included in the training.

Under the medical secretarial major, an introductory course will cover various texts in the area of terminology most commonly encountered in physical examinations, medicalcorrespondence, x-ray and pathological reports. Terminology for medical specialities including the field of dentistry will also be included. Advanced terminology and transcription will be offered in the program.

Both legal and medical programs will include an emphasis course on production typing problems and spee building attention to the development the students' ability to function as a expert typist, producing mailable copy.

In both courses professional text wi be used in practice.

For more information, contac Admissions Office, Mount Olive College Mount Olive, NC 28365; 658-2502.



the Sunday School LESSON

St. Claire Bible Class

For August 28

GIVE US A KING

sson Text: 1 Samuel 8:1-9; 10-1
emory Verse: 1 Samuel 7:8

I. INTRODUCTION

Up to this point, we have seen how d brought His people out of Eqyptian ndage, and, after the death of Moses, pointed Joshua to lead them into the nd of Canaan. Then we saw how the ople operated under the Judges after shua died. Now we come to a time nen a great change is taking place. The vernment of God's people is chang- g from a theocracy to monarchy. A eocracy is a government ruled by God; monarchy is a government ruled and ntrolled by one man.

The Scripture most concerned with is transition period is the first eight apters of 1 Samuel. The person most ominent in this transition is Samuel. e is the last of the judges, and the one osen by the Lord to anoint the first two ngs of the Hebrew people. It was to muel that the people made their appeal r a king. This happened when Samuel as about to make his sons judges, and e people would not accept them. They ved and respected Samuel, but his ns were corrupt.

There were several reasons why the ople asked for a king at this time: (1) ey realized that Samuel was an old an and would not be able to carry on uch longer; and they could not accept s sons as judges. (2) Up to this time ch tribe, or combination of tribes had own judge; now the people saw they eded one leader to unite behind who uld lead them in battle against their emies. (3) The nations around them all d kings; therefore, they wanted a ng. These seem like perfectly good asons, but Samuel felt they were jecting the Lord's rule over their lives.

Samuel consulted the Lord who told n to give the people a king; but at the same time, he was to show them the disadvantages of their choice. These are some of the disadvantages Samuel named to the people: (1) The king would have absolute rule over their lives. (2) The king would call their sons to fight battles and would make slaves of their daughters. (3) The king would levy higher taxes than they were able to pay, just to have great luxury for himself. It is evident in the Scriptures that Samuel did not want the people to have a king.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. As I exercise my responsibility as a citizen, as a member of a Christian congregation, or in any other capacity, there is one consideration that should supersede all others: Shall I follow the way of God or shall I follow the ways of the world?

B. The lesson today is about a transition. During the period of the Judges, the people had looked to God as their Ruler. This type of government is called a theocracy. Now they are demanding a king. This type of government is called a monarchy. It was not God's directive will for the people to have a king, but God's permissive will allowed them to choose.

C. Samuel was a great and good man, but his sons were corrupt. This shows that it is possible for a good man to have evil sons. Sometime this is caused by the fact that a good man may neglect the discipline and training of his sons. Again, it might be caused by the fact that the sons refused to hear the counsel of their father. All fathers should do everything they can to raise their sons right.

D. Samuel gives us a picture of a faithful leader. The nearest he comes to an error in his leadership, as far as we know, was when he selected his sons as judges. Surely, Samuel must have known something about their character. But a father's love is apt to overlook the bad things in the character of his children.

E. What was the real motive behind Israel's request for a king? Perhaps the real motive was conformity. They could see that the pagan nations around them had kings, and they wanted to be like other people. The world would press every person in the same mold. It seeks to make everyone conform. If one rises above the world's standard, he is persecuted. If one drops below the world's standard, he is punished. The standard of the world is to cast everyone in the same mold.

—Selected

III. ADDITIONAL TRUTHS

A. A man once boasted that he was a self-made man. Joseph Parker replied, "That relieves the Lord of an awful responsibility." If we are going to take the credit for our virtuess, we must also take the responsibility for our vices —Selected

Israel wanted to take the credit for being responsible in the establishing of a kingdom "like other nations"; but in later years the people did not want to take the responsibility for the vices that emerged from their choices.

B. The standard of the world is to conform, and through conformity, the world would cast everyone in the same mold. If one rises above the world's standard, he is persecuted. If one drops below the world's standard, he is punished. So the world would make everyone as much alike as possible through the force of conformity. This idea of conformity was illustrated in the history of Israel when they rebelled against God and wanted a king like other nations.

C. Some of us seem to have the idea that the majority is always right. This is because we believe a democracy, where the vote of the majority rules. But this does not mean that the majority is right all the time. There are many illustrations in the Bible where the majority was wrong. It has been said that one man and God makes a majority. Be sure you are right, then dare to be different.

—Selected

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.



Joseph Ingram
Foreign Missions
Director-Treasurer
P O Box 979
Goldsboro N C 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N C 28305

HOME MISSIONS DEPARTMENT
YEARLY REPORT

July 1, 1976—June 30, 1977

Albemarle

Albemarle Union Meeting	$ 27.00
Albemarle District Auxiliary Convention	271.82
Albemarle District Sunday School Convention	105.89
Albemarle League Convention	50.00
Corinth	25.00
Free Union (Beaufort County)	299.00
Hickory Chapel	543.43
Malachi's Chapel	150.00
Mt. Tabor	155.00
Mount Zion (Roper)	75.00
Plymouth, First	25.00
Saint Paul	239.47
Shiloh	466.65
Sidney	676.36
Trinity (Beaufort County)	100.00
Union Chapel (Washington County)	606.56
	$3,816.18

Cape Fear

Bethel	$ 167.00
Cape Fear District Auxiliary Convention	11.88
Cape Fear Union Meeting	153.37
Cape Fear Conference	80.88
Cape Fear Youth Fellowship	450.00
Casey's Chapel	448.25
Catalpa	262.50
Christian Chapel Mission	50.00
Eastwood	100.00
Faith	50.00
Goldsboro, First	1,368.72
Happiness Mission	457.13
Hopewell	824.02
Johnston Union	416.92
Lee's Chapel (Sampson County)	727.91
Mount Olive	70.00
Oak Grove	110.00
Palmer Memorial	415.25
Pleasant Grove	350.00
Powhatan	200.00
Riverside	2,210.00
Robert's Grove	170.00
Saint Mary's Grove	95.00
Shady Grove	282.91
Smithfield, First	60.00
Tee's Chapel	575.00
Victory Mission	96.33
West Clinton	88.33
Wooten's Chapel	479.75
Yelverton's Grove	307.76
	$11, 078.91

Central

Aspen Grove	$ 115.50
Ayden	210.00
Bethany	583.77
Black Jack	2,822.16
Central Conference Missions	4,975.00
Community	11.00
Daniels Chapel	1,015.00
Dawson's Grove	127.50
Dilda's Grove	112.50
Edgewood	363.33
Elm Grove	525.32
Free Union (Greene County)	330.50
Friendship (Greene County)	780.90
Greenville, First	791.00
Grimsley	821.13
Gum Swamp (Pitt County)	441.00
Harrell's Chapel	900.00
Hickory Grove	180.62
Howell Swamp (Greene County)	73.00
Hugo	531.88
Hull Road	888.15
Kings Cross Roads	646.00
LaGrange	100.00
Little Creek (Greene County)	15.00
Marlboro (Pitt County)	35.00
Ormondsville (Greene County)	115.00
Otters Greek	317.51
Owen's Chapel	615.00
Peace	458.10
Pleasant Hill	12.50
Rocky Mount, First	284.25
Roanoke Rapids	25.00
Reedy Branch	392.68
Rose Hill	170.00
Rose of Sharon	112.50
Saints Delight	4.50
Saratoga	307.00
Second Union Sunday School Convention	100.00
Sweet Gum Grove	65.00
Spring Branch (Greene County)	423.15
Tarboro, First	736.00
Watery Branch	45.00
Walnut Creek	465.00
Williamston, First	236.00
Winterville	1,144.50
	$23,424.00

Eastern

Angola	$ 60.00
Arapahoe	400.00
Antioch	140.00
Beulaville	141.30
Bethel (Pamlico County)	110.00
Bridgeton	199.00
Cabin	320.60
Carteret County Union Meeting	100.00
Christian Chapel	370.00
Core Creek	291.00
Core Point	15.00
Crab Point	316.90
Croatan	50.00
Daly's Chapel	30.80
Davis	279.70
Deep Run	90.00
Dublin Grove	75.00
Eastern Woman's Auxiliary District	50.00
Faith	500.00
Fellowship	25.00
Fifth Eastern District Youth Fellowship	75.00
Fifth Eastern Sunday School Convention	40.00
Fifth Eastern Union Meeting	65.00
Folkstone	290.00
Gethsemane	50.00
Gray Branch	100.00
Holly Springs	4,957.70
Hillsberry	5.00

dian Springs	35.00
ckson Heights	283.26
niper Chapel	459.65
nston, First	110.30
nier's Chapel	50.00
y's Chapel	200.00
emorial Chapel	50.00
oseley's Creek	120.00
ount Zion (Pamlico County)	79.25
ount Zion (Richlands)	52.00
w Bethlehem	3.00
w Haven	258.28
rtheast	183.50
k Grove	131.04
iental	13.79
way	107.81
und View	505.02
arsall Chapel	310.00
grim Home	55.00
grims Rest	226.55
ck of Zion	178.35
oty Branch	132.00
ssell's Creek	50.00
ints Delight	336.46
int Mary's	772.83
creta	213.00
ndy Plain	1,004.20
ith's New Home	170.00
yrna	60.00
ring Hope	29.00
ow Hill	280.67
ird Union District	125.00
rona (Onslow County)	10.00
ardens Grove	114.92
lcome Home	98.51
haley's Chapel	130.85
hite Oak Grove	32.00
ntergreen	196.00
oman's Auxiliary	
District Fund	65.00
odrow, First	49.00
	$16,428.41

Western

rnes Hill	$ 220.00
anch Chapel	100.00
lvary	505.00
vood Lane	100.00
eretts Chapel	626.48
llowship	164.84
st Union	400.00
od's Chapel (Nash County)	50.00
ee Spirit Mission	178.00
ee Union (Nash County)	525.52
emont	372.50
endship	140.00
lly Springs	171.00
nly	303.28
tle Rock (Wilson County)	323.50
ving Waters	105.00
Marsh Swamp	1,352.48
Memorial Chapel	150.00
Micro	135.10
Milbournie	22.32
Mount Zion (Nash County)	281.60
Northern	15.00
Oak Grove	137.85
People's Chapel	392.53
Piney Grove (Johnston County)	403.00
Pine Level	360.00
Pleasant Grove	527.53
Pleasant Hill (Wayne County)	433.73
Pleasant Plain	311.75
Rains Cross Roads	160.00
Rosebud	150.00
Rock Springs	5.00
Saint Mary's (Wilson County)	1,600.44
Second Union	75.00
Selma	102.70
Sherron Acres	1,200.00
Spring Hill	635.00
Stancil's Chapel	58.27
Stoney Creek	610.00
Stoney Hill	12.00
Trinity	300.00
Union Grove (Wayne County)	106.00
Unity	300.00
Western District Auxiliary Convention	26.87
Wilson, First	825.00
	$14,974.29

Pee Dee

Beaverdam	$ 200.00
Cypress Creek	95.00
Oak Grove	409.17
Pee Dee District Auxiliary Convention	76.00
White Oak	120.00
	$ 900.17

Piedmont

Bethany	$ 124.89
Christ Church	50.00
Durham, First	90.00
East Rockingham	41.23
Friendly Chapel	10.00
Heritage Mission	225.67
Highland Pines	135.12
Westwood Hills Mission	675.00
	$ 1,351.91

Individuals

Anonymous	$ 100.00
Allen, Mrs. Ernest M.	25.00
Beacons	10.00
Bedford, Guy	50.00
Bissette, Rev. Luther	1.00
Bowen, C. L. Sr.	1.00
Braxton, Robert	1.00
Britton, Louise	1.00
Brown, Jerry D.	75.00
Bryan, A. B.	10.00
Burress Insurance Co.	20.00
Butts, Mary L.	1.00
Caton, Rev. Jesse	2.00
Children's Home	132.66
Clifton, Rev. Roy	10.00
Coats, Rev. C. M.	50.00
Cobb, Keith	5.00
Costes, Joyce	5.00
Cratt, James	25.00
Creech, Sherelene	25.00
Crumpler, Larry & Cathy	52.25
Daughtry, Mrs. Person	29.00
Dry, J. W.	20.00
Duncan, Lester L., Jr.	20.00
Edwards, Rev. E. E.	10.00
Ellis, Floyd	1.00
Elmore, Alyne	1.00
Farmer, Rev. T. C.	2.00
Ferrell, Gwendolyn	2.00
Finch, Reedy & Nancy	10.00
Floyd, Robert, Jr.	.25
Floyd, Valerie	5.00
Fowler, Mrs. Edna	45.00
Furlough, H. David	10.00
Furlough, John M., Sr.	25.00
Gerald, Rev. Joe	5.00
Gray, Adaline H.	5.00
Hawley, Leslie	5.00
Hayes, Jenny H.	5.00
Heath, Henry	2.00
Hunt, James	25.00
Jernigan, Mrs. T. A.	1.00
Jones, Eula	60.00
Jones, Nellie	35.00
Kennedy, Arthur	50.00
Kirby, Craig	10.00
Maiden, Emma	.50
Mayo, W. J.	10.00
Moretz, Rev. Millet	10.00
Murray, Bob	5.00
Overman, C. H.	5.00
Parrish, Charles	10.00
Paul, Dallas	10.00
Pinkham, Susan	15.00
Proctor, Mrs. Albert	1.00
Riley, Dianne	20.00
Roper, Dianne	1.00
Rose, Charles T.	5.00
Sasser, Ada B.	100.00
Stephenson, J. L.	2.00
Thigpen, Cindy	1.00
Thigpen, Robert Earl	1.00
Thigpen, Stacy	1.00
Thigpen, Mrs. W. E.	1.00
Thompson, Cooper	25.00
Tripp, Wilmer	100.00
Turner, Mary R.	2.00
Turnage, Mrs. R. G.	20.00

Vernon, Floyd	50.00
Webb, Jerusa	10.00
Whitford, Alton	5.00
Whitley, Wayne	1.00
Williams, Ola Mae	5.00
Wood, Cynthia	5.00
Wooten, Julius, Jr.	5.00
Yates, Joseph C.	245.00
	$1,656.66

Memorial Funds

Johny Mercer Memorial Fund by Cabin Church	$ 120.00
In Memory of the Rev. E. C. Morris by E. C. Morris Bible Class First Church of Durham	100.00
In Memory of the Rev. Millet L. Mortez by Anna Moretz	100.00
In Memory of the Rev. E. C. Morris by Mrs. Nancy Duncan	20.00
	$ 340.00

Out Of State

Virginia Beach Church	$ 100.00

Others

Cash Offerings Mission Rally	$ 140.50
North Carolina Woman's Auxiliary Christian Service Fund	355.53
	$ 496.03
Total Contributions	$74,566.59
Refunds	295.55
Total in for Year	$74,862.14

Disbursements

Missions—Missionaries	$58,872.64
Director's Salary & Expenses	5,300.00
All Mission Travel Expense	935.40
Payments on Loans	2,969.16
Utilities & Rent	1,497.70
Bookkeeping & Secretarial Expenses	3,430.00
Printing & Postage, Office Supplies	1,700.29
Miscellaneous	633.63
Ear Marked for Foreign Missions	52.50
	$75,391.32
Balance Forward July 1, '76	$ 3,836.48
Total Income for Year	74,862.14
	$78,698.62
Less Disbursements	75,391.32
Bank Balance on Hand	$ 3,307.30

Taylor Hill
Director-Treasurer

NEWS & NOTES

Deacon Ordained
At Eastwood

Joe Mills was ordained as deacon on August 7 at the morning worship services at Eastwood Free Will Baptist Church, Fayetteville. The Rev. W. O. Lassiter, minister of the day, prayed the prayer of ordination, and brought a moving message concerning the life, duties and responsibilities of a deacon. Other deacons joined Mills as the charge of duties were given.

Sunday night services, all recent elected officers and committee workers joined together at the altar for challenging remarks by the Rev. Lassiter and a prayer of dedication that God has truly blessed at this church.

Saint Mary's Church
Announces Annual Homecoming

Saint Mary's Free Will Baptist Church of Route 3, Kenly, will celebrate its annual homecoming service September 10, 1977. Sunday school will begin at 9:45 a. m., followed by the morning message. At the noon hour, lunch will be served in the fellowship building. Following lunch there will be a memorial service and an afternoon of gospel music.

The morning message will be brought by the Rev. Frank Harrison, chaplain at Mount Olive College. The public is invited to attend.

Debra and Wayne King
Visit Saint Mary's Church

Debra and Wayne King will be guest speakers on August 21 at 7 p. m. at Saint Mary's Free Will Baptist Church, Route 3, Kenly. Debra and Wayne are visiting several churches before returning to the Philippines in October.

The public is invited to attend the service. Refreshments will be served following the meeting and everyone will have chance to fellowship. The service is sponsored by the youth and mission's committee of Saint Mary's church.

Mission Representative
At Tarboro Church

Mr. Dean Kennedy will represent t
Home Mission Board at Tarboro Fi
Free Will Baptist Church, Monday nig
August 22 at 8 p. m.

This program is being prepared by t
Layman's League of the local church
coorporation with the Rev. Taylor Hi
director of the Home Mission Board.

The Rev. Hill urged that all near
Free Will Baptist churches be e
couraged to have several of th
members present to receive curre
information and view slides related to t
work on the home mission front.

Please note that this program is for
Free Will Baptists, not just the men.

The mission program deserves eve
one's attention and support.

Malachi Chapel
Announces Revival

Malachi Chapel Free Will Bapt
Church near Columbia announces
revival beginning Monday, August 2
and continuing through August 2
Services will begin each evening at
with the Rev. Carol Hansley, pastor
Sound View Free Will Baptist Church,
Newport, as the guest speaker.

The church and its pastor, the Re
Billy Reynolds, extend a warm invitati
to everyone.

First Church Wilmington
Plans Weekend Revival

The First Original Free Will Bapt
Church of Wilmington will be having
weekend revival August 24, 25 and 26
7:30 p. m. The Rev. Stanley Buck
Creswell, pastor of Mount Tabor Fr
Will Baptist Church, will be the visiti
evangelist.

The church is located at 4602 So
College Road, Wilmington. The pas
and members extend a cordial welco
to all.

INFORMATION FOR 1978 YEARBOOK

In the event some church clerks failed to receive the following letter and form to be completed, please fill in the information requested, clip, and mail the form to the Press. (**This applies only to those who did not receive the form by mail.**)

Dear Church Clerk:

We are enclosing the form to be used for the 1978 Yearbook "Church Directory." Please check the listing of your church in the 1977 book, and make any changes necessary to have your church report correctly entered. Even if there are no changes from last year, please send the form back to us stating the information is the same as before. (Be sure to list the church and conference on the form.)

We prefer that the information be typed or printed so as to prevent any possible mistakes.

Your cooperation in furnishing this information is greatly appreciated.
Respectfully,
Walter Reynolds
Manager

REPORT FOR YEAR ENDING JUNE 30, 1977

me of Church _____ **Conference** _____

cation _____

_____

tor's Name _____ **Phone** _____

dress _____ **Zip** _____

rk's Name _____ **Phone** _____

dress _____ **Zip** _____

asurer's Name _____ **Phone** _____

ress _____ **Zip** _____

. Superintendent's Name _____ **Phone** _____

ress _____ **Zip** _____

BL Director's Name _____ **Phone** _____

ress _____ **Zip** _____

A. President's Name _____ **Phone** _____

ress _____ **Zip** _____

nan's League President's Name _____ **Phone** _____

ress _____ **Zip** _____

ors _____ **Phone** _____

ress _____ **Zip** _____

THE PLACE FOR YOU



REGISTRATION—Registration begins August 22. Night course registration begins August 29.

FINANCIAL AID AVAILABLE—A generous financial aid program is available on the basis of need and merit. Last year, over 90 percent of our students received some form of financial aid.

SPACE AVAILABLE—Limited space is still available in our modern dormitories.

NIGHT COURSES—A complete program of night courses are available for full or part-time students. Ministers and laymen are encouraged to take advantage of the night program.

CONTACT—For further information please contact Russell W. Duncan, Director of Admissions, Mount Olive College, Mount Olive, NC 28365 Phone: 658-2502 (office) or 658-5486 (home)

the free will baptist

DUKE UNIVERSITY LIBRARY
AUG 25
DURHAM, N. C.

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 24, 1977



A minister examines a paradox: active retirement. He suggests that one does not have to cease activity because society has set such a time.

EDITORIAL

Cover Photo by John Taylor



Tommy Manning
Editor

the free will baptist

AUGUST 24, 1977

Volume 92 Number

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Bundle Plan: Lots of 25 or more "Baptis are sent to one individual who in turn distribut these. A 50 percent discount is offered unc this plan.

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Free Will Baptist Press Foundation, Inc.

Walter Reynolds, **Manager;** Tommy Mannir **Editor of Literature.**

"Today Is The First Day"

by the Rev. L. E. Ballard

On my sixty-fifth birthday, one of my sons presented me with a poster upon which he had painstakingly printed in bright red letters these words: "Today is the first day of the rest of your life." My son did not claim to be the author of this bit of sentiment; in fact I seem to have some kind of a faint memory of having read these words long before the poster was presented to me. During the years since that sixty-fifth birthday, I have cherished the poster, and have displayed it several times in connection with conventions and other gatherings, and have been told by a good many people that they have received inspiration and encouragement from it.

There are some people who seem to hold to the idea that life is practically over when one reaches sixty-five. In fact, society in general seems to concede to this idea. But if that idea was hovering in the background that day that I reached sixty-five, that placard presented me by my son sent if flying out the window. It did not have to be the last day, or, in any practical sense, a day of retirement for me. It was "the first day" of a new beginning for my life—a period in which I could find opportunities to make use of the experiences of more than forty years in the ministry of preaching and laboring in promotional work in almost every department of the work of my chosen denomination. I would not start all over again—I knew that this was impossible. But I would explore remaining possibilities, and take a fresh hold on life. I would lay hold on the motto of Kit Carson (which, incidentally, also had been my father's motto for more than seventy years at that time): "I will live anyhow until I die."

These years during which I have refused to "retire" have been wonderful years for me! Sustained by the devotion of a wonderful wife and two fine sons, along with the encouragement of a host of loyal friends, and blessed with unusually good health, have found that my sixty-fifth birthday was indeed a "first day" in my life.

Since that "first day" of my "retirement" at age sixty-five, I have, together with my wife, served as manager of Cragmont Assembly for six years; worked as half-time Field Secretary of the State Sunday School Convention for eleven years; pastored seven churches for periods ranging from three months to three years each—two of them full-time churches; prepared material for over 500 Adult Free Will Baptist programs; written at least 150 articles for **The Free Will Baptist** and other publications; written copy for three books—hopefully to be published in the next few months; and accumulated and cataloged around twenty thousand historical publications, manuscripts, and clippings which one day will go into the historical collection at Mount Olive College. At present, I am pastoring a church for two Sundays each month—one that I pastored for three years back in the 1940's.

I hope that my friends know me well enough to believe that I am **not** reciting these facts in order to obtain any sort of special credit for achievements. My purpose is to establish the fact that one does not have to cease activity, especially in Christian work, because society has set a time at which one is supposed to "retire." Every day of one's life can be a "first day"—a new beginning. Even the last day of this earthly life can be the first day of the beginning of a glorious eternal day of life with our Lord—in a place which He has prepared for us.

"I FELT I WAS A SINNER!"

by *Woodrow Hill*

I don't know just how old I was when I first felt that I was a sinner," said the old gentleman as he related the deep conviction which overwhelmed him in his early youth.

He said that he had lost his father at age 10, and being the oldest of four children found life quite unpleasant. Often, he said he would escape to the woods or some other quiet place to be alone with his thoughts. He didn't remember exactly how old he was when the conviction came, but he remembered well calling on the Lord for mercy, and begging for forgiveness. "My burden seemed to get worse as I grew older," he said, "and I didn't get any relief except temporarily." He tried to occupy himself with reading and other involvements to relieve himself of the burden.

There was a church nearby which announced revival services, and he attended the meetings regularly. An invitation was given for those convicted to come forward to the "mourner's bench" to be prayed for, and he went repeatly, but without finding peace. "I did everything the preacher told me, but no relief," he said. He was instructed that all was well, and to get up and shake hands with the people, but he knew it was not well with him. "I did get up and shake hands," he said, "but I felt like sinking through the floor. My burdens became so great that I could no longer be still."

Continuing the story with the freshness of the morning dew, the old gentleman dipped back again in memory to his childhood experience with God:

"One afternoon I was under such a burden that I didn't know what to do. I was near the old grist mill just below our home, and I felt moved to go over to an old steam sawmill not far away to see if I could find relief. I walked up the old mill race, crossed the bridge over the pond, and paused for a while feeling that I was near my end. I started across a branch hardly knowing what I was doing, and managed to get to the top of a hill on the other side, begging the Lord all the way for his mercy. Somehow I suddenly fell down beside the rough old road, and something happened to me of which I was not certain for the moment. One thing that I soon knew, however, was that I was suddenly a happy boy! The old rough road no longer seemed bad, but the trees were greener, and the birds sang sweeter!

"I found myself headed in the opposite direction, and I did not stop until I was back home. I told my mother about my experience, and tears of joy came into her eyes. She said that her prayers had been answered!"

He added, "I felt that I would never do anything wrong again." He concluded his story: "This is my experience of grace; if it isn't, I don't have any."

The experience of the old gentleman was that of the miracle of salvation which has been taught to men in the Bible, and it had been so real in his life that he told it over and over again to his children and anyone else who would listen. It's influence made its impact upon them, and upon others who heard it.

Yet it was not a unique experience, for through the centuries multitudes have faced similar conviction, have responded in faith to Jesus Christ, have trusted him for personal salvation, and have freed themselves of their guilt of sin. Others have faced similar conviction, but have told the Holy Spirit to go his way, and to leave them to their own devices.

Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me" (Revelation 3:20).

The story related here was heard many times by this writer for the old gentleman who recorded the experience was his father. It tells of the common struggle faced in the human race, and when one learns that something is wrong in his life which can be conquered by the grace of God, he is foolish not to yield himself to "the Lamb of God, which taketh away the sin of the world" (John 1:29).—**The Biblical Recorder**

Family Devotions

SUNDAY, AUGUST 28
Scripture Reading—Matthew 25:1-13

"COMING?"

There was an old turnpike man on a quiet country road, whose habit was to shut his gate at night and take a nap. One dark, wet midnight a stranger knocked at his door crying, "Gate! Gate!" "Coming," said the voice of the old man. Then the man knocked again, and once more the voice replied, "Coming." He went on for some time, till at length the stranger grew quite angry, and jumping off his horse, opened the door and demanded to know why the old man cried "Coming!" for twenty minutes, but never came. "Who's there?" asked the old man in a sleepy voice, rubbing his eyes. "What d'ye want , sir?" Then, awakening, "Bless ye, sir, and ye pardon; I was asleep, and take no more notice about it." So it is with too many hearers of the gospel, who hear by habit, an answer God by habit, and at length die with their souls asleep.

PRAYER THOUGHT

Do we often find ourself sleeping on the job? May we not be as the foolish virgins, but have our lamps burning bright when the Lord returns.

MONDAY, AUGUST 29
Scripture Reading—Mark 10:14, 15

A TWELVE-YEAR-OLD MISSIONARY

Years ago when Robert Moffat was in Africa he traveled far into the interior. One day he came to a tree upon which a board was fixed, saying that a Christian school was to be found in a village not far away.

He was amazed, for he believed himself to be the first white man in that part. Making his way toward the village, he met a little native girl about twelve years of age, to whom he said, "I saw a board fastened to a tree saying that there was a Christian school held in the village. Would you be so good as to lead me to the teacher?"

The little girl hung her head shyly and made no reply.

"Do you know the teacher?" he asked. She replied this time with a nod.

"Well, who is the teacher?" he persisted. Looking up into his face now, but still shyly, she answered, "I am the teacher."

Mr. Moffat discovered that the little girl had once been taken to a distant tribe, where she heard a missionary tell the people of the love of Jesus; and she had now become the first missionary to her own people.

PRAYER THOUGHT

The Bible tells us that a little child shall lead them. Unless we come to God as a little child we cannot enter heaven.

TUESDAY, AUGUST 30
Scripture Reading—2 Timothy 4:8

LOOKING THROUGH THE PALING

Some years ago in Dayton, Ohio, a small girl learned to love the Saviour and became an earnest Christian. She loved her father very dearly, but her father was not a Christian, and was not concerned much about the church nor its work.

Each evening as the father would come home from his work, the little daughter would meet him at the gate. The gate was high, and the palings were close together. In order that the child might see through the gate to tell when her father was coming, the father tore off one of the palings from the gate. Each night when the father came home from work his little Christian daughter was waiting for him, eagerly looking through the paling for his coming.

Finally, the little girl became sick. As she grew worse, the father was heartbroken and did not know what to do. He loved his child more than he did his own life. Just before she died, his little daughter, looking up at her father, said,

"When I get to heaven I will ask God to pull a paling from off heaven's gate so I can look through to see you come."

Her last words were, "Papa, I will be looking for you." This greatly touched the father's heart, and he became an earnest Christian.

PRAYER THOUGHT

To know that we may have etern life is a comfort that we can ill affo to miss. Do we enjoy our earthly si enough to forego eternal life with o heavenly Father?

WEDNESDAY, AUGUST 31
Scripture Reading—Matthew 24:1

THREE REASONS WHY CHINA NEEDS CHRIST

C. K. Lee, a native Christian lead of China, was in this country a f years ago. One Sunday he spoke i modernistic church in California. the conclusion of the message, young college student propound this question, "Why should we exp Christianity to China when you ha Confuciansim in your country There are three reasons," was th rejoinder. "First of all, Confucius w a teacher and Christ is a Savio China needs a Saviour more than s needs a teacher. In the second pla Confucius is dead and Christ is ali China needs a living Saviour. In t third place, Confucius is some d going to stand before Christ to judged by Him. China needs to kn Christ is Saviour before she me Him as Judge."

PRAYER THOUGHT

Our realization that we have living Saviour is the most wonder knowledge we could ever possess. L it be known to others.

THURSDAY, SEPTEMBER 1
Scripture Reading—Proverbs 22:

AT LEAST WORTH A NICKEL

A man was once complaining o missionary address which a po tired furloughed missionary w trying to make to a comfortable, w dressed congregation, after spendi seven years in a foreign jun district among illiterate people whom he tried to make the story of t good news of Christ's love so plain a simple to understand. The chu officer, who was in a position to kn how much the complainer contribu to the great cause of making Chr known in all the world, listened lo enough to get the gist of the remar then said, "Well, how much do y expect for a nickel?"

PRAYER THOUGHT

The above narrative reminds us the old saying, "Put your mo where your mouth is." If chu

members would do this more often ow wealthy the church would be!

FRIDAY, SEPTEMBER 2
Scripture Reading—Colossians 2:7

JUST "THINGS"

Someone asked John Wanamaker: How do you get time to run a Sunday chool with your four thousand cholars, in addition to the business of our stores, your work as Post-aster-General, and other obli-ations?" Instantly Mr. Wan-maker replied: "Why, the Sun-ay school is my business! All ther things are just *things*. Forty-ve years ago I decided that God's romise was sure: 'seek ye first the ingdom of God, and his righ-ousness; and all these *things* shall e added unto you.' "

PRAYER THOUGHT

We are all so bent on accumulating aterial things, forgetting God's romise that He will furnish all things we only seek Him and His kingdom.

SATURDAY, SEPTEMBER 3
Scripture Reading—Genesis 2:24

WHEN THEY LET THE WORD SPEAK

One of the fine lawyers in our urch told me this story: "A little oman came in my office the other y and said she wanted me to secure divorce for her. I didn't know her, t I thought I had seen her at our urch, so I said to her, 'Huntin' ouble, eh?' She bristled up, and arted fighting back with all sorts of lf-pitying statements. I let her talk her heart's satisfaction; and then I id to her, 'If you are determined to eak up your home over the silly ings you've been telling me, go ead; but I'm not in that sort of siness.' She got up to leave, but I ew she wasn't leaving. I reached er and took my Bible and started ading about the way a Christian an and woman should regard their arital vows. She stopped me. And e asked me if I would see them gether. I pointed to the telephone, d she called her husband. It veloped that he had an office in the me building. In five minutes he was my office. She asked me to read the me passages again. Within less me than it takes me to tell you, they ere in one another's arms. He asked e how much he owed me. I told him I would collect weekly, and that the payment would consist of their presence at Sunday school and church and at Training Union. You remember the little couple that joined by letter last Sunday night? They were those people."

PRAYER THOUGHT

Many times we are unable to see the forest for the trees. This may be due to the fact that it takes more thought to delve into a large problem.

Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.

ANSWERING QUESTIONS REGARDING HISTORICAL COLLECTION

Recently I have been asked some questions regarding the collection of items of historical interest concerning Free Will Baptists which has been one of my "hobbies" for several years; and which now contains 20,000 items. Some of these questions are of sufficient general interest that I have decided to endeavor to answer them here. Since the ones chosen for consideration in this article have been asked by more than one person, I am not identifying those who have asked them.

Why are you going to the trouble to clip hundreds of items from the **Free Will Baptist** when complete files of the paper are kept both at the Press and in the library at Mount Olive College, which are available to all who want to do research? My answer to this question is threefold: First, I think that it will be much easier for those who do research in the future to find the information they seek already classified by subjects than to have to go through hundreds of copies of the Free Will Baptist to obtain the desired information. I am glad that copies are being preserved, and recommend their use in every way that they may be helpful. Second, my clippings are by no means confined to the **Free Will Baptist**. I have clippings from, and copies of, several other Free Will Baptist publications, and many from news papers. I am also preserving hundreds of local church bulletins, including many of the first ones ever gotten out by Free Will Baptist churches—long before the present "art folders" came into use. In the collection also are quite a number of manuscripts and letters by several people which have never been published. Third, I have received a great deal of personal pleasure out of this search, and it is occupying time that otherwise might have been spent in idleness, especially during my period of semiretirement.

When will this collection be placed in the library at Mt. Olive College? Several have asked this question. In reply I will say that my family understands that if I should depart from this life before the collection is placed in the Mt. Olive College library, they will see that it is taken there as soon as practical. My sons understand about a few items they are privileged to retain, if they choose to do so (mostly items more of family interest than denominational). My wife and sons are acquainted with my desire concerning the final disposition of the collection. Since I think that I have about exhausted my sources for obtaining items, I am seriously considering placing the special cabinet containing these thousands of classified items at Mount Olive in the near future. In the meantime, anyone who desires to have access to this source of information is welcome to come to my home and do all the "brousing" they choose. I would suggest that they call first, since we are not at home all the time.

I realize that my collection may not be be of real great value to those who may choose to write histories of the Free Will Baptists at present, since there are now several sources from which information may be obtained. But around a hundred years from now, if the Lord doesn't return and interest in Free Will Baptists continues, it may be considered a valuable source for research concerning Free Will Baptists of this century. I have not especially sought for items back of 1900, since we have a number of very good histories of the early years of our church. My collection sticks rather close to the title I am using for it—"Free Will Baptists of My Day." There are, however, a number of items that do go back into the last century.

I want to thank all those who have been kind enough to help me in this search of the last several years. I am attaching to several items notes showing from whom they were received.

L. E. Ballard
1225 S. Washington St.,
Greenville, N. C.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Are homosexuals born in this condition or do they make themselves homosexuals?—M. S. Cowan.

Answer: It is my understanding that they are responsible to God for having yielded to the influence of the demonic powers that render them as homosexuals or "sodomites."

To be frank and honest I feel inadequate to intelligently discuss any phase of the subject since my whole nature revolts against my even giving thought to the subject. God definitely revolted against it as though it were the most obnoxious sin discussed in the Bible.

Like other sins discussed and condemned in the Bible, the individual human being would not find the power nor the desire to enter into such a state of immoral degradation and revolt against God in whose image and likeness God created him. So the state of being in which such perverts find themselves is one into which they have entered due to the fact they gave way to the enticement of the devil and his angels.

If you will read Revelation 12, 13, and 17 you will find that the dragon of Chapter 12 gives his power and authority to the first beast (antichrist) of Chapter 13 and that the first beast of 13 gives power to the second beast so the terrible trinity of evil maneuvers all human beings that render him their affections and loyalty.

The sodomites (homosexuals) go back to Lot's days in Sodom and Gomorrah and were brazen enough to suggest molesting angels that came to warn Lot that apparently was the only righteous man left in the great metropolitan city of antiquity, Sodom. Here's what the mob who surrounded Lot's house said to him: "But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them" (Genesis 19:4, 5). Sodomites were called dogs. Read all Genesis 19.

In Deuteronomy it is required of Israel that both whores and sodomites be excluded from their presence: "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God" (Deuteronomy 23:17, 18). Note that not even one was to be tolerated.

This being true what of our promiscuous church society of today? Will God tolerate it much longer? He rained down fire and brimstone on Sodom and Gomorrah. What is He going to do with a church that accepts gifts and offerings of filthy lucre from filthy unscrupulous professed church members and others that live as unethical and immoral as the sodomites of Sodom and Gomorrah or the reprobates in antediluvian days. Note all the evils that Judah did 1 Kings 14:21-23 to be climaxed in 24: "And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel" (1 Kings 14:24).

Paul takes up the subjects in "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another: men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wicke ness, convetousness, maliciousness: fu of envy, murder, debate, deceit, malignit whisperers" (Romans 1:25-29).

Wycliffe's Bible Commenta discusses these verses as follows o pages 504, 505:

"Uncleanness always generates mo uncleanness. Here is a divine judgme in which God handed the Gentiles over disgraceful passions. Women a charged with homosexuality in verse 2 and men in verse 27. Paul use straightforward language to condem perversion of sex from its rightful plac in the marriage relationship. He regard the union of the sexes in marriage as natural relationship (AV, **natur use**). But here women exchanged natur sex relations for that which is contrary nature. The men did the same thing. Pa pictures the depravity and degradation men inflamed with sensual desire f each other. This is followed by the no of judgment. In themselves . . . th recompense . . . which was necessar Paul does not go into detail as to th exact nature of the judgment—th psychological and physical co sequences. But the nature of the penal is said to correspond to the enormity the sin.

"Those who did not see fit to have G in their knowledge were handed over God to a reprobate mind. The Greek wo has the meanings: 'base,' 'unqualified 'worthless,' 'not standing the test, 'unapproved,' Here is a mind with stabilizing point on which inwa harmony may be built. Such a mind c produce only that which is improper (A **not convenient**) or **those things which a not fitting**. The list in verses 29- shows that such a mind is at odds wi itself and with its follow men. Anarc and chaos come from a mind th removes God from it knowledge."

When a Christian leaves the straig and narrow way God's word seeks conduct him in he is on dangero grounds. Satan may be endowed wi special powers to maneuver him into special state of sin when he once tur from God and His word: Read Job. Chapters 1, 2 God gives him certa powers in tempting Job. Suppose J had yielded?

Then give attention to Christ temptation, Matthew 4 and remembe

(Continued on Page 10)

Auxiliaries IN Action

MARSH SWAMP AUXILIARY PRESENTS LIFE MEMBERSHIP AWARD

On Sunday, August 7, during the morning worship service, the woman's auxiliary of Marsh Swamp Free Will Baptist Church, Route 1, Sims, presented the Life Membership Award to Miss Frances Boyette. The president of the auxiliary, Virginia Bunn, read the following statements:

"The lady we are honoring today needs no introduction, because her past life and the life she lives each day is a marvellous example of a devoted Christian born of God and love for others that is excelling. I cannot tell you all the things she has done for others, but I would like to mention a few.

"The service she has rendered to our auxiliary, our church, our community, and our College has truly been a service of loyalty and faithfulness. Her mother and father were faithful workers of this church. Truly, this lady has followed the religious heritage left by her mother and father. She joined Marsh Swamp auxiliary early in life, it was then called Marsh Swamp 'Ladies Aid'. During the years of her membership, she has held many offices in the auxiliary. She was one of the organizers of our first daily vacation Bible school in 1944 and was leader and president of it for 7 years. She was again chosen Bible school leader in 1973 and served as leader for 2 years. Truly she has served the Lord with gladness in this church. Her love and faith in God shines in her life each day. Her concern is always for others.

"She has served as House Counselor at Mount Olive College, as President of the Western District Auxiliary Convention, and Study Course Chairman of the Western District Auxiliary Convention. She is a member of Alpha Delta Kappa, an honorary Teacher's Sorority, and held the office as president in the sorority and is now on the pledge committee. She is a member of the Rock Ridge Homemakers Club, does volunteer work for the Wilson Crisis Center, and also for the reading program at Rock Ridge School. She received a medal for going the most volunteer work in the club, and has been appointed president of the Retired Teachers of Wilson County. She taught school 43 years and has been retired 7 years from teaching. Her love and devotion for God, her loyalty and concern for others, her understanding, kindness, patience, courage, and faith make her a true Christian."



The secretary of the auxiliary, Helen Boykin, pinned the Life Award Pin on Miss Frances and the treasurer of the auxiliary, Carolyn Boyette, pinned a corsage on her as all auxiliary members present gathered around her. The president presented Miss Frances the Life Membership Award and said: "Miss Frances, in presenting this award to you, we wish to express our love, our gratitude, our appreciation, and most of all our happiness in knowing you. We thank God for your life and for the wonderful service you have rendered to our auxiliary. Truly you are a blessing to each of us. We wish for you many more years in the Lord's service here at Marsh Swamp and the woman's auxiliary."

The president prayed the prayer of love and joy. Mrs. Claudia Howard and daughter, Cathy, sang Miss Frances' favorite hymn, "In the Garden."

Children's Home

SUMMERTIME FUN



"Watch this dive"; "I can go to the bottom"; Mr. Russell, tell_____to quit splashing me." These are all familiar sounds at the swimming pool. Each afternoon after lunch the pool opens for the children on campus. For some it's a time to cool off and relax from their morning's work. Others use this time to learn swimming and diving skills. However they use this time, it's fun and everyone enjoys it.

Each day the children eagerly await its opening. They are equally sad when their time is up and the pool closes. This summer many of our nonswimmers overcame their fears of the water and have learned to swim. They are happy to have learned this new skill and are enjoying the pool more and more. Each year the pool closes at the beginning of school. This year we plan to mark this occasion by having a campus cookout and pool party.

MEMORIAM

On August 10, 1977, Noble G. Peedin of Selma passed away. Mr. Peedin was a very faithful and dedicated member of Pine Level Free Will Baptist Church. He served on the board of deacons on a rotating basis for 14 years. He also taught several classes in Sunday school through the years and was a very faithful choir member. He could be depended upon to give of his best to the master when called upon in the service of his church. Mr. Peedin was a Christian in every respect and will be greatly missed by his many friends and loved ones.

In loving memory,
Pine Level church

"The Mountaintop Experience"

Cragmont Bulletin

Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C.

CRAGMONT WOMAN'S CONFERENCE



Destination Cragmont! Three buses and one car with passengers who were excited about what lay ahead for a week away from family, housework or public work. The buses were a little behind schedule and though we encountered a rain and hailstorm at Old Fort, the spirit of the campers wasn't dampered.

The manager, Douglas Skinner, and his crew soon had our bags dispersed to our abodes for the week. The main building is gone but Cragmont is "people" who care about Jesus, their denomination, and all of its enterprises. Each of us, after viewing plans for the new building, is looking forward to the completion of the plan.

Mrs. Dola Dudley, director of the conference, gave a short devotion prior to evening meal Monday using Psalm 121, a tradition of the conference.

Tuesday morning we began our program with the theme, "Till the Whole World Knows." The subject for morning devotions was "The Christian's Obligation." Mrs. Rachel Duncan, state president, commented on "Sow Good Seed" from the parable of the sower in the Gospel of Luke.

From 9:45 a. m. until 11 a. m., Mrs. Alma Dale conducted "Tell It Through Song" each day. She was accompanied at the piano by Mrs. Geraldine Summerlin. These two gave us much joy throughout the week directing the choir and arranging special music.

"Spreading the Word" (worship service) was held from 11 a. m. until 12 noon. Mrs. Alice Barrow spoke Tuesday on "How to Pray."

Tuesday afternoon most of the campers boarded the bus for a shopping trip to the mall near Asheville.

The evening worship speaker was Mrs. Lizzie Dawson. She gave an object lesson with her message on Christ, th Solid Rock, with stones from Cragmont.

Wednesday morning devotions, "T Bring Forth Fruit," was given by Beck Joe Sumner.

Following the music session, Carolir Castello, who had spent the summ working with the mission program Mexico and Texas, gave a short resum on her work there with her subjec "Begin at Jerusalem."

In the afternoon we toured th mountain around Cragmont and went in Black Mountain.

In the evening worship, Mrs. Dawso spoke on the story of Naaman the Lep and his healing. She showed a pitch molded of clay and taught us that pliab clay in the hand of God can be made in something useful.

Following the evening worship, th women gathered in the dining hall whe the Cragmont workers were hosts t refreshments, punch, nuts, ar decorated cake squares. There th women and workers showered Mr Douglas Skinner with many useful bat gifts.

Wednesday evening we were joined b Mrs. Mattie Link, her son, Paul, and h mother, Mrs. Josephine Harris.

On Thursday morning, the Re Dwight Hawley, Mrs. Hawley, and tw other ladies from Blakely, Georgia, cam to the conference.

Mrs. Dudley chaperoned 48 campe to see the Christies Gardens in Gatli burg, Tennessee. Those left behi heard Mrs. Pluma Sullivan bring devotio "To Win Souls."

After the music period, Mrs. Matt Link spoke on "Sacrificial Service."

In the evening worship, Mrs. Dawso brought a message on the feeding of th multitude. Her object lesson was fi barley loaves and two fishes. She shar the barley loaves with everyone, at th close of the message. The offering tak at this service for Cragmont w $3022.43.

After the worship service, Thursd evening, there were some of our campe who were brave enough to challenge t Cragmont girls in a basketball game. T Cragmont workers won by a score of to 16.

Friday morning devotions were giv by Malloy Williams. She commented the subject, "To Be an Example."

At the morning worship Friday, wh

missions day at the conference, we ere so blessed to have Mattie Link and eborah King, both our own missionaries speak for us. How they challenged our earts with God's Word.

In the afternoon, Mrs. Dola Dudley nducted a memorial service for former agmont campers who deceased this ar.

Mrs. Rachel Duncan emceed a talent ow participated in by members from e various cottages, the motel, and the rkers at Cragmont. No prizes were arded for the best group—it was all in n.

The Friday night service will be long membered. The Rev. Joe Ingram, rector-treasurer of foreign missions, troduced the Rev. Wayne King who ought the message. He stated that ere were three points of appeal in ssions, person, purse, and prayer, d that they are equally important.

The mission offering was $1659.07.

On hundred thirty women attended s conference. Our special thanks go to ose who rendered special music. We ard quartets, trios, and solos that were blessing each service. Also to the anager and his staff, to Mrs. Dudley, rector, Mrs. Alice Barrow, treasurer, their planning for a good week in the rd.

The meals were so delicious, I wonder everyone returned home Saturday if a v pounds hadn't been added here and ere.

Respectfully submitted,
Ruth L. Warrick

Churches and Ministers Available

ote: This column is provided, when needed, any church that is seeking a pastor and for y minister who is seeking a church to serve d would like to give such notice. Please send e necessary information to the editor of "The e Will Baptist." Each notice will run for two ues only.)

The Rev. Hillary Gaskins will be ailable after September 1, 1977, for storal services wherever the Lord may d him. You may contact him by writing O. Box 273, Vanceboro, North rolina; or phone, (919) 244-1148. He presently pastoring at Free Union Free ll Baptist Church, Sea Level.

the unmitigated TRUTH

by the Rev. R. P. Harris

FIVE REASONS PEOPLE ARE SICK

Scriptural basis: ". . . If thou wilt diligently harken unto the voice of the LORD thy God, . . . I will put none of these diseases upon thee . . ." (Exodus 15:26).

Sickness is a disease, an illness, and an affliction. In a word, sick people are those people whose health is attacked, and their physical anatomy ceases to function properly. People become sick because there is something out of line with the Infinite. There is an obstruction of justice in the human organism. Health is the soundness of mind and the vigor of living organism. God made man perfect and he was free from defects and desease. He had vigor of both body and mind. There was no need of medicine for the body, and there was no need of psychiatry for the mind.

If this condition of health had continued, there would have been no need for corrective action. There would be no need for healing, the spending of time, or the implication of redemptive salvation. There would be nothing wrong with anybody or anything upon this earth. Everything would be perfect and there would be all the ingredients of Heaven right here upon earth.

But Satan, disgruntled and fallen angel, whom God kicked out of Heaven, made his appearance in the Garden of Eden and persuaded Eve and her husband, Adam, to join him in evil schemes and trickery to declare war upon all human affairs—planet earth was his target.

And so sin, a transgression of the law of God, was introduced. Sickness, toil, sorrow, grief, and depravity was instituted. Sin and sickness went hand in hand to align every phase of physical, mental, and spiritual existence on earth with evil. This act plunged the human race into and abyss, a situation beyond man to control—only God can bring man out of the pit.

However, there is hope! With every threat and with every transgression of man, God has provided a way of escape. Not from the disease of sin upon earth, but an escape to Heaven in God's own time and in His own way. Jesus is the only way to Heaven and Heaven is the only place a redeemed person can go.

People are sick because of the Adamic sin. But people are also sick because of their own doings. Carelessness brings reproach upon the human life. Since the body is the temple of the Holy Ghost, you are not your own. He lives in your soul because you have given up your life and have given Him full authority over your life. You are bought with a price and this means that your body must be used to glorify God. You are to glorify God also in mind because you are His property. Now, if you will not obey God in these areas, it means that you have chosen another God. Because you have chosen another God, you deny the power and the protection of Almighty God. Sickness, depravity, and eternal damnation becomes your lot because you are turned to idol worship. If you worship anything but God, you cannot be His child. God hates idol worship. He will not tolerate it in His Kingdom.

If you do not believe what I have said in this article, you lack faith, and that is a third reason people are sick. To receive from God one must have and exercise faith. Jesus said, "Thy faith hath made thee whole." God not only provides the faith but He makes it possible for us to use it. The Holy Spirit is God and, when He dwells in your life, faith makes it possible for you to have all your needs supplied.

Disobedience is another reason for sickness. God has made rules and commandments for us to live by. He has provided these tenets in no uncertain terms, and revelation. If you are sick, or lost, you will be without excuse when God deals with you in eternity.

Finally, sickness is the lot of humans because of their indifference. Partaking of Holy Communion while harboring unconfessed sins in your life and heart. God expects us to face up to reality and set our houses in order. You may be sick unto death, but God promises deliverance when this life is over—if you have faith, and if you believe.

MINISTERS' WIDOWS' FUND LIST

The following is a list of ministers participating in the Ministers' Widows' Fund as of August 10, 1977. Any original Free Will Baptist minister of North Carolina who desires to participate may do so by sending ten dollars ($10.00) to the Board of Superannuation. For any additional information contact the North Carolina Board of Superannuation, c/o the Rev. Walter Reynolds, P. O. Box 474, Ayden, North Carolina 28513.

R. W. Allman	Saratoga
Kemery Ard	Clayton
Henry Armstrong	Dunn
J. R. Aycock	Kenly
Owen K. Arthur Jr.	Aurora
Gary Bailey	Ayden
J. T. Bailey Sr.	Wadesboro
L. E. Ballard	Greenville
Jimmie L. Barfield	Kenly
Lloyd Barnette	Kinston
W. D. Barrow	Dunn
N. B. Barrow	Snow Hill
N. D. Beamon	Snow Hill
J. P. Barrow	LaGrange
Edgar Benton	Verona
Luther Bissette	Sims
Dewey Boling	Clayton
C. F. Bowen	Goldsboro
W. L. Brickhouse	Columbia
R. C. Brisson	St. Paul
Franklin Brinson	Stokes
Thomas Brooks	Thomasville
Noah Brown	New Bern
Dallas Bryson	Holly Ridge
Hubert Burress	Pinetops
Jesse Caton	Raleigh
David R. Cauley	Kinston
Roy L. Cauley	Dover
A. B. Chandler	Oriental
F. B. Cherry	Pine Level
R. C. Cherry	Micro
Lloyd Childers	Rockingham
C. M. Coats	Smithfield
Clyde Cox	Wilson
M. E. Cox	Elm City
E. F. Crary	Kinston
W. L. Dale	Goldsboro
Bruce Dudley	Mount Olive
Lester L. Duncan Jr.	Wilson
DeWayne Eakes	Lucama
E. E. Edwards	Chocowinity
Eddie Edwards	Vanceboro
J. A. Evans	Seven Springs
O. B. Everett Sr.	Sneads Ferry
T. C. Farmer	Beaufort
Graham Faucette	Kenly
Wiley Ferrell	Selma
Bill Futch	Kinston
Foy Futrelle	Goldsboro
Francis Garner	Pinetown
C. Felton Godwin	Newton Grove
J. B. Godwin	Selma
M. E. Godwin	Dunn
Donald A. Gray	Deep Run
George Greene	Elm City
Frank R. Harrison	Mount Olive
Bobby Harrell	Seven Springs
D. W. Hansley	LaGrange
C. B. Hansley	Newport
James Hardee	Elizabethtown
Raymond W. Hardison	New Bern
Lloyd Hargis	Clayton
Leslie Hawley	Kenly
Taylor Hill	Fayetteville
R. N. Hinnant	Louisiana
James E. Howard	Merritt
Alton Howard	Fayetteville
Joseph H. Ingram	Goldsboro
Paul Jenkins	Kannapolis
James F. Johnson	Hamlet
Joe H. Johnson	Kenly
Emmitt Jones	Mount Olive
Harry A. Jones	Dover
James V. Joyner	Kenly
Wayne King	Philippines
A. Graham Lane	New Bern
Robert Langley	Middlesex
W. O. Lassiter	Four Oaks
John R. Lee	Four Oaks
William L. Littleton	Beulaville
James Lupton	Pikeville
L. B. Manning	Fountain
W. A. Martin	Benson
W. R. Martin	Micro
Alton Mason	Harkers Island
Robert May	Ahoskie
R. H. Mason	Ayden
W. J. Mayo	Winterville
Tom Miller Jr.	Hookerton
Ed Miles	Goldsboro
Hilery Minchew	Kenly
Rom L. Moore	Clayton
J. B. Narron	Charleston, S C
C. H. Overman	Ayden
Maurice Owens	Wilson
John Owens	Mount Olive
W. C. Overton	Ahoskie
L. L. Parker	Sneads Ferry
Ronnie Parker	Clinton
Walton E. Parrish	Kenly
C. L. Patrick	Walstonburg
Michael Pelt	Mount Olive
Jack Phillips Jr.	New Bern
Cedric D. Pierce Jr.	Dunn
W. M. Pollard	Greenville
Wesley Price	Seven Sprir
W. B. Raper	Mount Olive
Charles Renfrow	Fremont
Walter Reynolds	Ayden
Clifton Rice	Kinston
Fred Rivenbark	Durham
Robert Rollins	Snow Hill
J. E. Rowe	Newport
R. T. Sasser	Wilson
Boyd Shook	Selma
Floyd Smith	Selma
S. A. Smith	Beulaville
Preston Smith	Kenly
Grayson L. Spencer	Trinity
J. Walter Stanley	Four Oaks
J. B. Starnes	Newport
Willie Stilley	New Bern
Eugene Sumner	Raleigh
Ralph Sumner	Bridgeton
Luther Swinson	Pikeville
E. C. Taylor	Benson
Bobby Taylor	Winterville
L. L. Therrell	Kannapolis
Cooper P. Thompson	Four Oaks
J. Elmer Thompson	Smithfield
James E. Timmons	Texas
Sexton M. Vann	Erwin
Donald Venable	Cove City
Lloyd Vernon	Mount Oliv
Levie J. Ward	Tabor City
Sam Weeks	Middlesex
John R. Williams	Wilson
W. H. Willis	Kinston
Willis Wilson	Winterville
L. B. Woodall Jr.	Smithfield
Hermon Wooten	Garner
Marvin Waters	Pinetown
Joseph Yates	Kannapoli

QUESTIONS & ANSWE

(Continued from Page 6)

"There hath no temptation taken yo such as is common to man: but G faithful, who will not suffer you t tempted above that ye are able; bu with the temptation also make a w escape, that ye may be able to bear i Corinthians 10:13); "For we have r high priest which cannot be touched the feeling of our infirmities; but w all points tempted like as we are without sin" (Hebrews 4:15).

FROM THE VIEWPOINT OF A MINISTER

From the early spring through early is a time for many ministers and their nilies to change their places of idence and ministry. Many move with ir families to new churches to con- ue their ministries. Some ministers nain for ten, twenty, or thirty years or re in one church community. Others m to relocate every two or three years various reasons. I feel that an ex- ded ministry is advantageous both to church community and to the nister and his family.

This spring and summer I have come quite perplexed over the attitude some congregations toward their nisters. Many churchmen seem to k anytime membership, attendance, th work, music or giving begins to , the solution to the problem is ays, "What we need is a new ister." There are times when this is oubtedly true, but not every time. For e congregations it is easier to change isters than to admit and resolve the rnal problems of the church (internal er struggles, various factions in the rch, etc.).

minister's age is often cited as the on for the churches' problems. If a is under 25 it is sometimes said, hat we need is an older, more mature "; if the church has an older ister, 60 or up it is sometimes arked, "We need a younger, more ous minister who can work with ng people." But where in all this is awareness for the responsibility for istry that each Christian is to do as a iple of Christ? Every Christian ister is a concept evident throughout New Testament and written about nsively by such men as Dr. Elton blood and our own Sunday school on writers.

he minister is a human being too! minister and his family have certain c human needs common to all ple. The call to the ministry does not away the minister's humanness—if hing it heightens our humanity. wing are some of these needs mon to all ministers and their lies.

he need for FINANCIAL SECURITY. e ministers feel vaguely uneasy when negotiating with a church or pulpit committee on monetary matters. As a result their family suffers from financial insecurity and churches (not all) continue to be pleased to pay substandard wages for the minister. Not only does this affect the minister's family security, it also mitigates the quality of his ministry. No man can function at top capability while under a continuous unrelenting financial strain.

Then there is RETIREMENT and the RETIREMENT years. Ministers of my generation are much more fortunate than our forebears. It troubles me that many of our older ministers who are near retirement and have given their lives to capable and admirable leadership of our churches and denomination will have to live out their later years in penury or as wards of the social services system. Our Board of Supernnation has made several positive steps in the last few years to remedy this problem. However many churches and ministers remain unresponsive to this program. Churches should encourage their ministers to prepare for these years and see to it that their retirement is paid ($600 per year).

Also the minister and his family has a definite need for PERMANENCE IN A COMMUNITY. The seminomadic, transient life-style of many many ministers is not good for churches, ministry, or ministers' families. Ministers' families need the security of continuing relationships in a community. We need to be accepted as people, not stereotyped as "the preacher, the preacher's wife, or the preacher's kid." When children are involved there is the added trauma of children being changed from one school system to another—often several times during their elementary, primary, and secondary school experience.

Our family has been fortunate. For the greatest part of our life in the ministry our relationship with the churches and people we have served has been very good. However there are many needless exceptions to this situation each year throughout our great denomination.

My real point is this: We are ministers and you as the laity who are the church need desperately to improve our COMMUNICATIONS. Our expectations of each other need to be more clearly defined and openly stated. Our contracts need to be more concrete and definitive and in the form of a written agreement. It is my conviction that much needless trauma for the minister's family and the churches could be avoided through better communications. This would serve to enhance our relationships on a personal level and improve the quality of ministry in our great denomination not to mention putting in to practice the supreme qualities of our Christian commitment. What are your thoughts on this subject?

Respectfully submitted,
De W. Eakes, Pastor

P. S. This is not a "sour-grapes" letter nor is it an underhanded way of striking back at the congregation where I am presently serving.

NEWS NOTES

Grant's Chapel to Hold Special Service

The Rev. and Mrs. Wayne King will be at Grant's Chapel Original Free Will Baptist Church on Wednesday night, August 24, 1977. The service will begin at 8 p. m. The pastor, the Rev. E. E. Jones, and members invite all to attend this special service.

Mount Zion Church Honors Pastor and Wife

Mount Zion Free Will Baptist Church, Route 3, Kenly honored its pastor and his wife, the Rev. and Mrs. J. B. Godwin, at the evening service Sunday, July 10. The Rev. Godwin has served Mount Zion church for the past eight years, and the church wanted to show their appreciation and love for the unselfish service that the Rev. and Mrs. Godwin have rendered.

The Gosper Messengers, a very talented singing group of young people from Mount Zion, praised God in song, and the evening sermon followed. After the service, the Rev. Godwin and his wife were surprised with a love gift of $50 and a beautiful ceramic pitcher and vase set. The ladies of the church entertained after the presentation with a reception and everyone had a chance to personally thank the Rev. and Mrs. Godwin for eight years in the service of the Lord at Mount Zion.

the Sunday School LESSON

St. Claire Bible Class

For September 4

A CHRISTIAN LIFE-STYLE

Lesson Text: Titus 2:1-8
Memory Verse: Colossians 3:17

I. INTRODUCTION

The lessons for this quarter constitute one unit of study entitled, "The New Testament Speaks to Human Concerns." The unit is based on those teachings of Jesus found in the Gospel of Luke, with additional resources drawn from other New Testament books. The central aim of these lessons is to show the relevance of the New Testament to the Christian in today's society. The teacher should keep this aim in mind throughout the quarter.

The lesson for today, "A Christian Life-Style," is the foundation for the other lessons of the quarter. Prepare this lesson well; if your pupils do not get what they should out of this first lesson, it is doubtful that they will get what they should from the other lessons.

What do we mean by the word "life-style"? This has become a commonly used phrase in the last twenty years. One's life-style is his way of life, his habits of living, the pattern of his daily conduct. One's life-style may be classified by his job or profession. For example, a pastor's life-style is different from that of a physician; the life-style of a farmer is different from that of a lawyer.

Our lesson today classifies all life-syles under two headings: Christian and non-Christian. Regardless of what one's job or profession may be, there are certain things that characterize the life of a Christian. These things constitute a Christian life-style.

What are some of the characteristics of the Christian life-style? It is obvious that before one can have a Christian life-style he must be a Christian, a believer in the Lord Jesus Christ as Saviour and Lord. The Christian life-style recognizes the sovereignty of God—the Christian recognizes the will and way of God as supreme. To do this, the Christian must set priorities for his life, and these priorities must be concerned with the will of God for his life.

In this lesson, we will study the characteristics of the Christian life-style in detail. As we study the lesson, let our prayer be that our life will conform to the pattern set for us in God's Word—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Every word or deed is to be such that it can be said or done "in the name of the Lord Jesus." This rule of thumb is always handily available for deciding what should or should not be said or done. It is simple, usable, and yet profound; and it is the acid test for determining the life-style.

B. Christians are God's holy and beloved people. As such they are to "put on" compassion, kindness, humility, meekness, patience, and forgiveness. All these qualities are to be bound together by love and saturated with the peace of Christ.

C. The Christian life-style does not follow current earthly models. It is, rather, a working model of the heavenly existence. Its values, attitudes, actions, and reactions are not simply natural; they are supernatural, modeled after the character of God. The Christian life is, therefore, remarkably unlike the ways of men.

D. Immorality, impurity, passion, evil desire, covetousness, anger, wrath, malice, slander, foul talk, lying—all such attitudes and behaviors are to be put to death along with the old life in the process of becoming a Christian. These characteristics may be natural to the earthly person, but they are foreign to the new life in Christ.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. When the maturity of love ha clothed us, we will find the peace of Go in our hearts, controlling our thoughts a well as our actions. All Christians regardless of their denominational af filiation, should have this peace to whic they have been called in one body, whic is the body of Christ. They should have i their hearts the spirit of thankfulness fo so great a privilege. It has been said tha God gave us two hands, one to hold t Him, the other to hold to our fellow man To let go of either is to lose the peace o God in our hearts. To continue to hold t both is to keep that peace, and ultimatel to win victory over pettiness, envy jealousy, and hatred.

B. If we exercise longsuffering w will forbear with others; that is, we wi have patience with their weaknesses an their contrary ways. The Christian life style should certainly include the virtu of forgiveness; we must forgive other even as Christ forgave us. In His mod prayer, Jesus taught that we mus forgive others if we expect to b forgiven for our own faults. One of th hardest things a person does is go t someone and ask for his forgiveness, bu the effects are the sweetest result of al If this true, and it is, why do we find it s hard to do it?

C. A Christian was having difficult loving another member as he should While he was kneeling at the altar, Go spoke to him, saying: "These are m children for whom I died, and the on you find it hard to love is included. If can love him, so can you." The ma went to his brother and made things rig with him. Afterwards, they became th best of friends.

D. Above everything else, we shou learn to love one another witho reservation. We should be clothed wi this love, for it binds together all t other virtues Paul has mentioned to Tit and the Colossians. Love becomes, the a wonderful bond of perfectnes meaning that our love for each oth helps us to reach a blessed maturity Christian relationships, which pleas the heart of God.

—The Advanced Quarterly (F. W. B)

MOUNT OLIVE

CONVOCATION SET FOR AUGUST 28

The fall semester Convocation service Mount Olive College is scheduled for nday, August 28, at 7 p. m. in dgers Chapel.

Dr. W. Burkette Raper, president of ount Olive College will be the featured eaker.

The fall semester classes begin ursday, August 24. The traditional nvocation service marks the official ening of school.

NEW SCOPE TO BUSINESS COURSE

The Goldsboro Area Chamber of mmerce Industrial Relations Comttee together with administrative icers at Mount Olive College have veloped a new introduction to business urse that will be available at Mount ve College this fall.

Under the direction of James Coates, ector of special programs at the llege, the course will be taught by the leaders in area businesses, industry d government.

"We see this course as means of dging the gap between theory and the ctical aspects of business," Coates mmented. "Also, the importance of free enterprise system will be emasized throughout the course," he ded.

DR. RAPER TO SPEAK

Dr. W. Burkette Raper, president of unt Olive College, will be guest nister at Marsh Swamp Free Will ptist Church in Wilson County on gust 28.

At 10 a. m. he will outline the Twentyth Anniversary Program of the College a joint session of the adult Sunday hool classes and at 11 a. m. he will ach at the morning worship service.

TRIBUTE TO A PASTOR

For the past two and one-half years, church, Free Union Free Will Baptist Sea Level, has been fortunate to have Rev. Hillary Gaskins of Vanceboro, as pastor. I use the word pastor appriately here for surely he has cared our church, its people, and the people the community. It has not always been easy for him, for the distance of 80 miles which he has had to travel to our church has at times, I am sure, been a hardship for him. We thank him for his effectiveness in being instrument of God in putting our church back on its feet after a few years of stunted growth and enthusiasm. Under his leadership, our church has grown in number and prospered in material gain enabling us to update the appearance of our church.

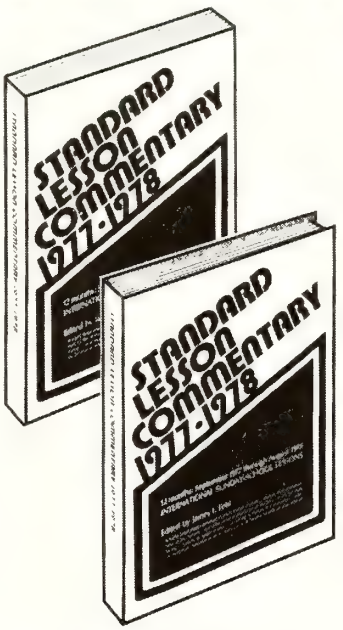
To him goes our thanks for his time, his love, and his devotion. We will miss him and we pray that God will use him greatly wherever he may be placed to work for the furtherance of God's Kingdom.

Respectfully submitted,
Deanna Taylor

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INFORMATION FOR 1978 YEARBOOK

In the event some church clerks failed to receive the following letter and form to be completed, please fill in the information requested, clip, and mail the form to the Press. (**This applies only to those who did not receive the form by mail.**)

Dear Church Clerk:

We are enclosing the form to be used for the 1978 Yearbook "Church Directory." Please check the listing of your church in the 1977 book, and make any changes necessary to have your church report correctly entered. Even if there are no changes from last year, please send the form back to us stating the information is the same as before. (Be sure to list the church and conference on the form.)

We prefer that the information be typed or printed so as to prevent any possible mistakes.

Your cooperation in furnishing this information is greatly appreciated.
Respectfully,
Walter Reynolds
Manager

REPORT FOR YEAR ENDING JUNE 30, 1977

Name of Church _____ **Conference** _____

Location _____

_____

Pastor's Name _____ **Phone** _____

Address _____ **Zip** _____

Clerk's Name _____ **Phone** _____

Address _____ **Zip** _____

Treasurer's Name _____ **Phone** _____

Address _____ **Zip** _____

S. S. Superintendent's Name _____ **Phone** _____

Address _____ **Zip** _____

FWBL Director's Name _____ **Phone** _____

Address _____ **Zip** _____

W. A. President's Name _____ **Phone** _____

Address _____ **Zip** _____

Layman's League President's Name _____ **Phone** _____

Address _____ **Zip** _____

Others _____ **Phone** _____

Address _____ _____ **Zip** _____

AYDEN PASTOR AND WIFE HONORED



The Rev. and Mrs. C. H. Overman of den were honored Sunday afternoon, gust 14, at the Ayden Free Will Baptist lowship Hall at a 25th Wedding niversary Reception.

Guests were greeted and introduced to receiving line by Mr. and Mrs. rlie Davenport. Receiving guests with honored couple were their children, Overman of Winterville, and Jeanne rman of Ayden.

Mrs. Overman was presented a sage of white mum and white and r ribbon which complemented her nal length gown of green. The Rev. rman was presented a white car- on boutonniere.

onnie Hobgood and Mitzi Corbett ted guests to register.

he refreshment table featured an ngement of white carnations, white yellow miniature mums, Baker's , and lacy fern flanked by silver delabras holding lighted tapers. The e was overlaid with a white linin cloth lace trim. Mrs. Mae Pierce poured ch and the three tiered anniversary e was served by Mrs. Bernie Dean .

ssisting in serving were Mrs. Doris ett, Mrs. Nina Fussell, Mrs. Ruby gate, Mrs. Angelene Venters, Mrs. dra Wooten, Mrs. Lou Ellen Sanders, . Bess McLamb, Ms. Marisa enport, and Ms. Jeannie Stocks.

fts were received by Wendy Wooten Todd Venters and given to Mrs. Jo e Hart, Mrs. Judy Harris, Ms. cia Stocks, and Ms. Melinda amb to be opened and displayed.

r. and Mrs. Lyman McRoy said byes to the friends and relatives nding. Miss Donna Fussell presented Wedding Anniversary scrolls upon departure of each guests.

BOOKS OF THE NEW TESTAMENT

C	R	N	H	O	J	2	S	N	A	I	T	A	L	A	G
T	E	P	H	E	S	I	A	N	S	B	R	E	V	M	T
S	T	H	K	M	O	1	J	O	H	N	T	N	B	A	1
N	E	I	J	S	N	A	I	S	S	O	L	O	C	T	T
A	P	L	S	2	P	E	T	E	R	N	S	M	I	T	H
I	1	I	P	N	E	M	M	Q	S	N	P	E	H	H	E
N	2	P	2	B	A	A	C	U	A	D	E	L	E	E	S
O	T	P	A	R	J	I	H	I	G	F	S	I	B	W	S
L	I	I	K	I	R	U	H	Z	S	1	N	H	R	Y	A
A	M	A	J	U	Y	T	I	T	U	S	A	P	E	H	L
S	O	N	O	Q	N	X	C	E	N	3	M	A	W	T	O
S	T	S	P	I	N	A	D	S	F	I	O	G	S	O	N
E	H	K	R	H	J	T	L	O	N	A	R	T	B	M	I
H	Y	O	O	N	U	V	U	C	H	N	H	O	J	I	A
T	C	J	L	M	D	E	K	W	C	A	O	C	C	T	N
2	3	3	A	R	E	V	E	L	A	T	I	O	N	1	S

The puzzle above contains the books of the New Testament. The list of books below are hidden in the puzzle. See if you can locate each of these books and circle them. Remember the books may be spelled forward, backward, vertically, horizontally, or diagonally.

Matthew
Mark
Luke
John
Acts
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

top ten bestsellers

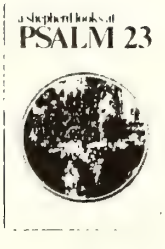
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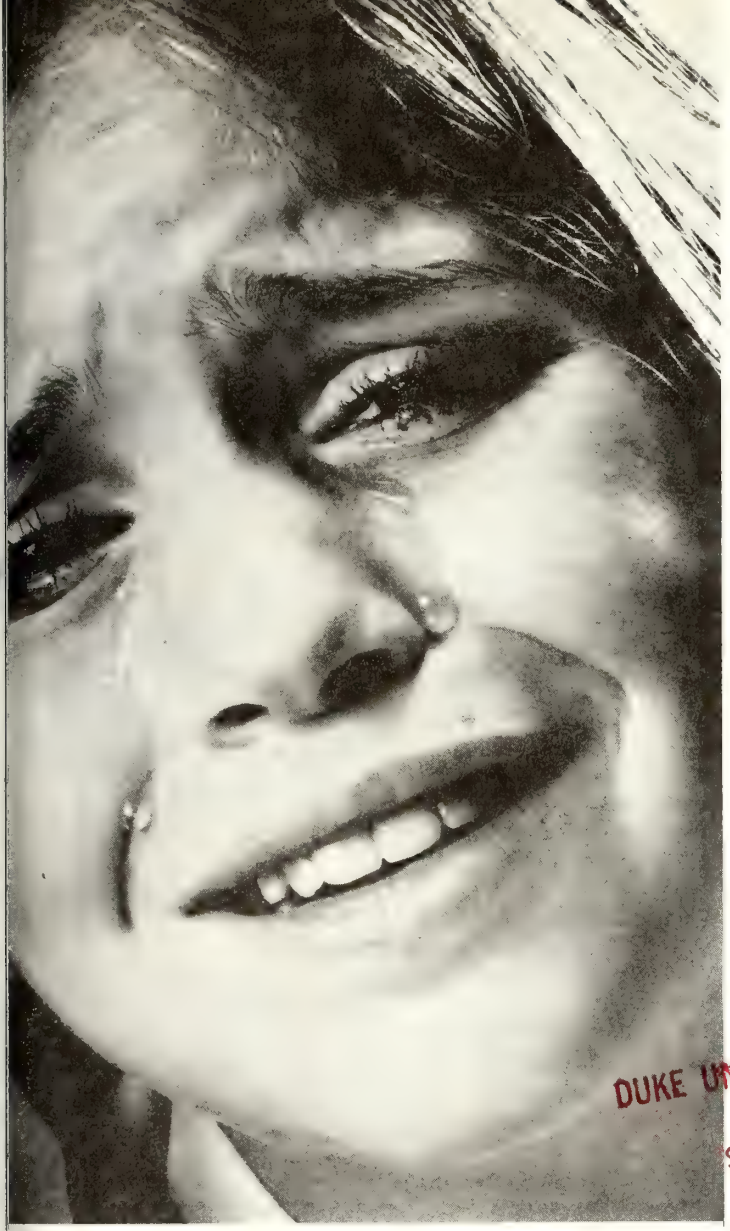
CHRISTIAN BOOKSELLER MAGAZINE presents the top bestselling religious books taken from a survey of stores across the country.

This Month		Last Month
	BIBLES AND REFERENCE BOOKS	
1	**The Living Bible** (Tyndale)	1
2	**New American Standard Bible** (Collins+World, Creation House, Foundation Press, A.J. Holman, Moody, Thomas Nelson)	2
3	**Halley's Handbook** (Zondervan)	4
4	**The Good News Bible** (American Bible Society)	0
5	**New International Version New Testament** (Zondervan)	3
	SOFTCOVER	
1	**Joni**, Eareckson (Zondervan)	1
2	**Born Again**, Colson (Spire)	2
3	**Mere Christianity**, Lewis (Macmillan)	3
4	**Act of Marriage**, LaHaye (Zondervan)	5
5	**I'm Out To Change My World**, Kiemel (Impact)	4
6	**What Happens When Women Pray**, Christenson (Victor)	7
7	**Spirit Controlled Woman**, LaHaye (Harvest)	0
8	**God's Answer To Fat, Loose It!**, Hunter (Hunter Ministries Publishing Co.)	6
9	**Hind's Feet on High Places**, Hurnard (Tyndale)	10
10	**Angels**, Graham (Pocket Books)	8
	HARDCOVER	
1	**A Shepherd Looks at Psalm 23**, Keller (Zondervan)	4
2	**How Should We Then Live?** Schaeffer (Revell)	1
3	**Norma**, Zimmer (Tyndale)	3
4	**I Love the Word Impossible**, Kiemel (Tyndale)	0
5	**Jesus of Nazareth**, Barclay (Collins+World)	0





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storm is over, but the thunder of Elvis Presley's magnetism will be heard for years to come. How sad it is that so few commit themselves so devotedly to the cause of Jesus Christ. He gives salvation!

the free will baptist

BAPTIST, NORTH CAROLINA WEDNESDAY, AUGUST 31, 1977

EDITORIAL

THE GREATER GIFT: FRIENDSHIP OR SALVATION?

His lips were trembling, his voice was shaky, his words were weak but strong enough to convey the message: "Yes," indicating the massive ring he was wearing, "he gave me this for my birthday." Then adding, ". . . and this watch and the bracelet. In fact, he gave me everything I have—but the best thing he ever gave me was his friendship. " At that point the man's voice broke with an outpouring of emotion.

The speaker was one of those chosen to be pallbearers and had been the best friend of Elvis Presley during his high school years. At first glance the exchange between him and the newsman covering the funeral might have seemed staged for effect. But at second glance it was such an obviously sincere, from-the-heart tribute that no one with an ounce of compassion could help but sympathize and understand that this was real.

You didn't have to admire Elvis Presley to realize his worth. In fact, you didn't even have to like him. He was just there—and so much a part of the great American dream with which so many people could identify and to which so many could relate.

The poor boy became rich—almost overnight—after his explosive appearance on the Ed Sullivan show in 1953. Sensationalism? Yes. Parents weren't ready, but their children were. Teenage girls swooned as he penetrated the then bland music world with an innovative singing style that literally catapulted him into stardom. This style of singing, coupled with a sensuality not seen before in a public performance, burst the balloon of world conservatism—and with a force that carried as much drama as explosion.

While the girls oohed and aahed, boys imitated him by costuming themselves after his fashion, growing sideburns and combing their hair into slick ducktails, and taking on his brand of masculinity. Elvis, the man, made his impact. Even those who found his manner appalling and thought him disgusting would little suggest that he was not changing the tide of music from passivity to ultra action—whether or not the change were for the better.

Despite his image, and regardlessof his "I-don't-care" expression, Elvis Presley was still the same person who was born a sharecropper's son. Scores of records and numerous movies made him a superstar of the first caliber, but Elvis Presley remained very much the hometown boy who detested the social life and glamor which the spotlight of his success afforded.

Ironically, he raised as many eyebrows by not conforming to the typical success pattern as he did by the undignified gyrations which were to become synonymous with his name. Even the proverbial temptation of fame and fortune could not compel too much a change in his values. Certainly he changed some, but he maintained his opposition to drugs and liquor; and, according to some reports, he was a nonsmoker all his life. Surely these are points in the plus column of his character chart.

While far from perfect, Elvis Presley was not the worst of sinners. No one but Elvis himself knew what his personal relationship to God was, but the warmth and feeling with which he sang hymns serve to convince us that he was more than a mere professional. He was one performer who seemed to be able to sing all types of music and make it say something to his listeners: fast rock and roll, haunting ballads, touching romantic tunes, and soul-stirring hymns all were in his repertoire. Therefore, it is little wonder that he amassed a following from all walks of life: the educated, uneducated, rich, poor, urbanites, suburbanites, cultured, and uncultured. His name was more than a household word. At one time or another, he had his spot in everyone's home—whether welcomed or not. There was no escaping the fact that Elvis Presley, an enigma of enigmas, had arrived on the scene.

It is not our intention to laud and honor any offensive aspects of the Elvis tradition. We do choose, nonetheless, to speak of the good where there is good to be spoken of. As it is with all of us, Elvis Presley did possess good as well as bad traits. And, as Shakespeare suggested, " . . . the evil that men do lives after them, but the good is oft interred with their bones." To counterplay the tradition associated with this sometimes truth, we prefer to reflect upon the favorable characteristics associated with Elvis.

We do not condone his appearance of evil. We do not condone his living with his wife prior to their marriage. We do not condone many of his discourteous

(Continued on Page 11)

Photos by Camerique and Harold Lambert



Tommy Manning
Editor

the free will baptist

AUGUST 31, 1977

Volume 92 Numb

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Unanswered Prayers

by
John W. Beamon
Walstonburg, North Carolina

Unanswered prayers? How often in our pain,
We question why God does not hear our plea,
Or why our prayers should seem sometimes ignored.
But question not. God answers sincere prayer.
And what may be delayed is still not lost,
For God, in his own time shall answer each,
And give the help of which we stand in need.

Unanswered prayers? Strangely mysterious thought,
That such doth sometimes work the will of God,
As when our Saviour prayed, "May this cup pass,"
In dark Gethsemane, "But yet thy will,
And not my will be done." And then there came
The angel, and unanswered prayer
Was answered in the Father's time and way.

Or Sainted Paul, grown weary in the flesh
Praying, "May this thorn be removed from me."
Three times he prayed, and then this answer came,
"Sufficient is my grace for this thy need,"
And then unanswered prayer—yet answered still,
In God's own time and way has shown to many,
The path to resignation and God's will.

Or royal David praying in despair,
With contrite heart, "May this my child be spared,"
Whose prayer unanswered, yet in God's own way,
Was answered, and through David's pain and grief,
This message to a sorrowing world was brought,
"Though my child may not now come back to me,
Yet in God's mercy I may go to it."

And so the heart is taught. God's way is best.
And often through our tears God leads us on
To greater strength and higher ways of Life.

Family Devotions

SUNDAY, SEPTEMBER 4
Scripture Reading—Matthew 16:24

ARE WE SENTINELS?

When Pompeii was destroyed by the eruption of Mount Vesuvius there were many persons buried in the ruins who were afterward found in very different positions.

There were some found in deep vaults, as if they had gone there for security. There were some found in lofty chambers. But where did they find the Roman sentinel?

They found him standing at the city gate where he had been placed by the captain, with his hands still grasping the weapon. There, while the earth shook beneath him; there, while the floods of ashes and cinders overwhelmed him, he had stood at his post; and there, after a thousand years, he was found.

So let Christians stand by their duty in the post at which their Captain places them.

PRAYER THOUGHT

Loyal servitude to our God is a much easier task if our hearts are filled with love and trust in God.

MONDAY, SEPTEMBER 5
Scripture Reading—Psalm 9:11

"CHEER HIM, BOYS!"

There was a fire in the big city, and the firemen flung their ladders together, and went up in their brave fashion to the very topmost story to rescue the people in peril. One after another was rescued by the brave fire laddies. All had been rescued, it seemed. No! Yonder is a white face at that upper window. They wrapped something about one of their firemen, and, breasting the fierce flames, he went again to the window, and put a robe around the little woman and started down. Then they saw him tremble as the fire raged around him, and it seemed that he would fall with his precious burden, but the fire chief cried to his men: "Cheer him, boys! Cheer him, boys!" And they cheered him, cheer after cheer, and heart came back, and he came down with the precious life saved! Oh, you and I are to give our lives cheering a needy world! Ponder this beautiful sentence from Isaiah: "They helped every one his neighbour; and every one said to his brother, Be of good courage" (Isaiah 41:6).

PRAYER THOUGHT

Encourage good works. So many times today we are prone to hear only the exciting, upsetting events. Anything calm and pleasant is uninteresting.

TUESDAY, SEPTEMBER 6
Scripture Reading—1 Chronicles 4:10

IT MAKES A DIFFERENCE IN WHOM YOU PUT YOUR TRUST

Looking through binoculars in the Alps, a group of scientists saw a healthy specimen of a rare plant which they wanted. It was located, however, on a valley floor. Although they had ropes and climbing equipment, the cliffs appeared too steep for anyone of their weight. Just then a young lad with his dog came bounding down the path. They stopped him with this proposition: For a certain amount of money they would tie a strong rope around his waist, lower him to the valley floor, and draw him up again when he had uprooted the plant. He considered a moment, then without a word returned the way he had come. In a few minutes, however, he again appeared, leading by the hand a burly Swiss Mountaineer. "All right, gentlemen," he said, "I will get your plant. But my father will hold the rope."

PRAYER THOUGHT

Place your trust in your heavenly Father. No one else is as trustworthy.

WEDNESDAY, SEPTEMBER 7
Scripture Reading—John 1:4, 5

WHERE LIGHTS ARE NEEDED

In a South coast town a business girl was having a hard time among her friends because she was a Christian. She was tempted to give up, but a preacher whom she consulted asked, "Where do we put lights?" She was puzzled by the question, so he continued, "We put the lights in a place." In a moment she saw meaning, and realized that God put her there in those diff surrounding that she might s there for her Lord. She determin be more courageous, and a few w later came to the preacher wi group of other girls, all radiant joy. "Oh," she said, "the thirte person from our business house decided for Christ tonight."

PRAYER THOUGHT

Our world today offers so m temptations; it is not difficult to fi dark place in which to place a li The light of God's salvation is in g demand. Are you willing to distribute it?

THURSDAY, SEPTEMBER
Scripture Reading—Revel 22:12

NOT WASTED

A young woman who was a g lover of flowers had set out a rare at the base of a stone wall. It vigorously but it did not blossom. after day she cultivated it watered it and tried in every wa coax it into bloom.

One morning as she stood d pointed before it, her invalid n bor, whose back lot adjoined her called over and said, "You ca imagine how much I have beer joying the blooms of that vine planted." The owner looked and o other side of the wall was a ma bloom. The vine had crept throug crevices and flowered luxuriantl the other side.

There is a lesson for e Christian here. So often we think efforts thrown away because w not see their fruit. We need to l that in God's service our prayers toil, our crosses are never in Somewhere they bear their fruit some heart will receive their ble and their joy.

PRAYER THOUGHT

We do not always see the frui of labor. But just remember any good work will someday re reward.

FRIDAY, SEPTEMBER 9
Scripture Reading—Galatians 6

A STARLING WHICH TALKE

A lawyer had a caged starling i office. The starling had learne

nswer when he was called. One orning a boy named Charlie entered e office. The lawyer went out for a w minutes, and when he returned e cage was empty.

"Where is the bird?" he asked the y. The boy answered that he didn't now. "Sonny, that bird was in the ge when I went out. Where has it one?"

Charlie repeated that he did not now anything about the bird; that robably the door of the cage was pen and the bird had flown away. At at the lawyer called out, "Starling, here are you?"

"Here I am," answered the starling, d the voice came from the boy's cket.

Imagine Charlie's situation. He had olen the bird and hidden it in what thought was a safe place. To hide s guilt he had lied twice; then the ice came from his pocket to betray m. There was no way he could deny at testimony. Not a word could he y. The bird was a living witness of s guilt, of his theft and of his lie.

That is what will happen when a rld of guilty sinners who have tried hide from God are hauled before e last high judgment bar. Every uth will be stopped and all will be nd guilty before God.

PRAYER THOUGHT

It is possible for one to sin without s fellowman's knowledge; but member, there's an "all-seeing eye" tching everything we do. You nnot hide from God!

SATURDAY, SEPTEMBER 10

Scripture Reading—Matthew 6:24

HEAPER THAN THE MATINEE

once attended a convention in lanta, Georgia, and heard a eaker tell this true story in ustration of her address on ewardship. A woman in the ngregation to which the speaker longed took her two small children e Saturday afternoon to a matinee see Maude Adams in Peter Pan. e tickets were priced at $2.50 each. e children saw their mother open r purse, take out seven one dollar ls, pile them on the shelf, put a 50 nt piece on the pile of bills, push all der the window, take the three little ces of cardboard and lead them o the theater to their seats. The xt day she took her little daughter church with her. When the offering s taken, the child saw her mother open her purse, take out a quarter, and put it on the plate as it passed them. As the organ played the soft, religious music, the little daughter looked up into her mother's face, and said in a clear stage whisper which everyone around them could hear, "Mother! Church comes a heap cheaper than matinees, doesn't it?"

PRAYER THOUGHT

When we preen ourselves in church in our expensive clothing, how often do we contribute in accordance to our appearance?

Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.

NATIONAL BIBLE SUNDAY TO UPHOLD WORLDWIDE BIBLE CAUSE

"Let the Word Speak" has been chosen as the theme of National Bible Sunday 1977, the American Bible Society announced today.

"Let the Word Speak" was chosen this year, because "today's world needs to let God's Word speak to its turmoil and obsessions," the Rev. Arthur C. Borden, the Bible Society's secretary for church relations, said on the Bible Society's behalf.

The same concern, he added, was shared by the 53 denominations whose representatives attended the Bible Society's 1977 National Advisory Coucil in April. "Let the Word Speak" served then as a focus of discussions about how the churches and the Bible Society could meet the world's Scripture needs in the next decade.

Most churches will celebrate National Bible Sunday this year on November 20, the Sunday before Thanksgiving Day. It is a day set aside for focusing on the worldwide cause of Bible translation, publication, and distribution, a service performed by the American Bible Society on behalf of the churches.

"The indispensable role of the Bible in evangelism will receive special emphasis in this year's celebration," Mr. Borden stated.

The needs of evangelism have sparked many new Bible Society ventures in recent years, Mr. Borden also noted. He pointed out that the Society's "Good News Bible" was prepared in response to evangelistic needs for a simpler English translation. Now similar translations in common language are under way in more than 100 languages.

He also pointed out that the Bible Society has published many more smaller portions of the Scriptures in recent years, because Scripture booklets and leaflets often serve the needs of evangelism better than complete Bibles and New Testaments.

An experiment that the Bible Society of Singapore conducted during Holy Week this year illustrates this, he said. On Good Friday the Society printed the crucifixion story as an advertisement in the city's leading English and Chinese newspapers. It was headlined with challenging questions addressed to the reader.

Within a few days the Bible Society received 200 letters asking for New Testaments. In this way, Mr. Borden maintained, a simple Scripture passage can draw people into a deeper, saving engagement with the Word of God.

Many aids for celebrating Bible Sunday are available, Mr. Borden also announced. They include a daily Bible reading guide, a Bible Sunday bulletin, a bulletin insert with a special Scripture responsive reading, special ABS Scriptures, films, filmstrips, and a Bible bank wrapper for collecting gifts for the Society's work.

The aids may be ordered from the American Bible Society, 1865 Broadway, New York, New york 100233.

DISCOURAGEMENT

Discouragement is dissatisfaction with the past, distaste for the present, and distrust of the future. It is ingratitude for the blessings of yesterday, indifference to the opportunities of today, and insecurity regarding strength for tomorrow. It is unawareness of the presence of beauty, unconcern for the needs of our fellowman, and unbelief in the promises of old. It is impatience with time, immaturity of thought, and impoliteness to God.

—William A. Ward

Answering Your QUESTIONS

by J. P. Barlow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Will we remember those we have known here after the body is dead?

Answer: Yes, it appears that the Bible indicates that we are to know those we have known here after the natural death has taken place.

The rich man knew Lazarus: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the top of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence" (Luke 16:19-26).

The rich man also remembered his lost brothers and was concerned for them and probably loved them enough to petition for some one to warn them lest they like he receive their just reward and be placed in hell where he had ended. "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay father Abraham: but if not it went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:26-31).

Note that since they had had access to the Bible, the Old Testament, their warning had been sufficient. We have had both the Old Testament and the New Testament so we would be doubly condemned were we to let the opportunity to be saved while in this life slip.

Jesus told Nicodemus that he, a well meaning and informed Jew on biblical truths, had to be born again to see heaven in John 3:3-5: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

He also gave an invitation to all to come to him in "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). The Bible gives a universal invitation in the Old Testament in "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

George H. Sandison gives an answer to a similar question in his book **1000 Difficult Bible Questions Answered** as follows:

"In the parable of Dives and Laza
(Luke 16:27, 28) it is clearly shown t
memory of the earthly state contin
after death. This is so because the s
being freed from earthly obstacles s
clearly through space. Death is onl
veil and transparent to those on the ot
side are the things here. In two disti
passages (1 Corinthians 13:12 and
Corinthians 3:18) Paul employs a fig
of speech to convey the idea that
mortality is an obstacle to spirit
vision—a veil. Death is the shedding
the garment of mortal flesh. As
believer nears the close of life, his h
on material things becomes feebler
his spiritual perception grows clear
The soul is preparing to loosen
material environment; it is ripening
release—the putting off of the taberna
of this flesh. (2 Peter 1:13, 14;
Corinthians 5:1). As the end of
journey comes into view, the spirit
vision is enabled to perceive and
derstand many things it could not
before. With regard to the knowledge
those on the 'other side' of what is go
on here, we have Scriptural evidence
support of it. Hebrews 12:1 tells us t
we are encompassed with 'a cloud
witnesses.' All heaven is looking on
watching our struggles here, altho
our own eyes are still holden. There
other texts in Scripture which go to sh
that those who have passed 'beyond
veil' are not indifferent to us who are
behind (see Luke 16:19-25)."

Coming Events .

September 12—Youth Meeting
Piedmont Conference

September 14—Mission Rally, Ke
Memorial Auditorium, 7:20 P.M.

September 14, 15—North Carolina S
Convention of Free Will Bap
Kenan Memorial Auditori
Kenansville; Host, Third U
Eastern Conference

September 22—Eastern Dis
Woman's Auxiliary Convention

September 28—Central Dis
Woman's Auxiliary Convention

NEWS & NOTES

ent Church
nounces Homecoming

Trent Free Will Baptist Church, of erritt, will have its homecoming rvice on September 4, 1977. A former stor, the Rev. Elbert Edwards, of ocowinity, will deliver the morning rship message.

The day's activities will begin with nday school beginning at 9:45 a. m. d church services at 11 a. m. After a nic lunch on the grounds (and the ual lemonade) there will be special ging by the Joyfulaires, the Prescott mily, the Joyful Company, the Williams mily, and many others.

Everyone is invited to attend these rvices.

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ring Branch Church
nounces Revival

Spring Branch Free Will Baptist urch, Route 2, Walstonburg, an- unces its fall revival beginning nday, September 5, and continuing ough September 9. Services will gin each evening at 8 p. m. with the v. Clyde Cox, pastor of First Free Will ptist Church of Wilson, as the guest aker.

Special music is planned for each vice. The church and its pastor, the v. Royce L. Reynolds, extend an open itation to all.

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eet Gum Grove Church
nounces Homecoming

Homecoming services will be held at Sweet Gum Grove Free Will Baptist urch, Stokes, beginning September 4, 7. The pastor, the Rev. Franklin nson, will deliver the morning ssage. There will be a memorial vice for our deceased members since last homecoming during the morning vices. Lunch will be served around 30.

Following lunch there will be a spiration. All former members, sters, and friends of the church are invited to attend these services on this special day.

Friendship Church WA
Plans Flea Market

The Woman's Auxiliary of Friendship Free Will Baptist Church of Route 1, Middlesex, will have an all day flea market and bazaar on Saturday, September 3, and on Monday, September 5. This will be held at Emit which is at the intersection of Highway 39 and 231.

There will be many homemade crafts, vegetables, canned goods, afghans, and many other things available for sale. Food and drinks will also be provided. The proceeds will go to church projects the auxiliary helps sponsor, including the church education fellowship building fund. Everyone is invited to come.

Lonnie Grady Tucker
Licensed to Preach



Lonnie Grady Tucker of New Bern received his license to preach the gospel on July 18. The services were held at Rock of Zion on August 10.

He is a member of Zion Free Will Baptist Church, Grantsboro, and is a supply pastor at Trent Free Will Baptist Church, Merritt (Pamlico County). He is retired from the United States Air Force, and is currently working in the business office at Craven County Memorial Hospital.

He has a wife, Barbara, and four children.

GENERAL
Free Will Baptists
CONFERENCE

CONFERENCE MINUTES

The General Conference at its annual session of 1977, held with the Peace Free Will Baptist Church, Spartansburg, South Carolina, reelected the Rev. J. B. Starnes as president to serve for another two-year term. Elected to serve along with Brother Starnes were the Revs. Paul Roland, vice-president; O. B. Jones, treasurer; Harry A. Jones, secretary; and board members: M. E. Cox, Johnny Bullman, Carl Lyons, Ranson H. McAbee, Arnold Price, John Owens, and Walter Carter.

Credentials Committee: T. C. Farmer (78), Don Kivette (79), and Robert Langley (80).

Chaplain's Commission: Lloyd Gore (78), Noah Brown (79), and Jack Scarboro (80).

The General Conference will be hosted by the Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, for the 1978 session.

Please take note of some very important points of interest to all—resolutions which were adopted at the 1977 session. They are as follows:

The Resolution Committee Report: Whereas the moral climate of our country is now at a very low ebb, and that there is a movement in our country by the name of **Gay Rights Movement**, which is contrary to God's Word found in Romans, first chapter, be it resolved that this 1977 session of the General Conference of Original Free Will Baptists go on record as being against the objectives of this gay rights movement. And, be it further resolved that the General Conference members pray earnestly for Anita Bryant and her work against this gay movement. (Note: This resolution was passed on June 29, 1977, and we had no knowledge at that time that Ms. Bryant would back down on her commitment to lead a National movement against the gay rights movement. We should however still honor our commitment to support her in our prayers. This notation by the

(Continued on Page 13)

Mount Olive College

MOUNT OLIVE COLLEGE COMMITTEES MEET



The Development and Public Relations Committee and the Business Affairs Committee of the Board of Trustees of Mount Olive College met recently to consider the 1977-78 budget and development program for the coming year. Standing, left to right, James B. Hunt Sr., of Lucama, Chairman of the Board; Mrs. Mary Howard of Washington, Chairman of the Development and Public Relations Committee; and Marvin Edwards, of Wilson, Chairman of the Business Affairs Committee. Seated, left to right, Ray Warwick of Newton Grove; C. K. McCotter of New Bern; Representative Richard Grady of Seven Springs; Dr. W. Burkette Raper, Mount Olive College President; Raymond Sasser of Wilson; Fred Rivenbark of Durham; S. W. McCoy of Cove City and Arthur Kennedy of Beulaville. The 1977-78 budget and development program was presented to the Trustees yesterday for final approval.

NIGHT CLASS REGISTRATION CLOSES NEXT WEEK

The first classes of night courses for the fall semester were held this week at Mount Olive College. Last chance for registration for Monday night courses will be Monday, September 5, and Tuesday night course registration will close after Tuesday, September 6. All interested persons should attend the class of their choice.

Monday night courses offered are: Accounting taught by James A. Coats; Public Speaking taught by Mrs. Margaret Walker; and The Minister and His Work taught by Dr. Michael Pelt.

Tuesday night courses offered are: Introduction to the Old Testament taught by Sheldon Howard; Introduction to Psychology taught by Frank R. Harrison; American Literature taught by Sidney Johnson; and Introduction to Data Processing taught by a Special Staff.

All classes will begin at 7 p. m. and will be held in the Henderson Building on the new campus.

For further information, contact: Admissions Office, Mount Olive College, Mount Olive, North Carolina; 658-2502.

MEMORIAL GIFTS TO MOUNT OLIVE COLLEGE

The following memorial gifts to Mount Olive College during the month of July totaled $2,477.50. These gifts are in addition to those made to Moye Library.

In Memory Of

Mrs. Juanita K. Bailey by Marcus V. Bailey, Selma.

James Henry and Lula Inez Harris Christian Book and Music Center, Roc Mount.

Allard M. Creech by Anonym Donor.

Mrs. Paul Patten by Mr. Mrs. William Warren, Goldsboro; M and Mrs. L. A. Edwards, Clinton; M and Mrs. Tom Huskey, Cary.

Paul Palmer by the North Caro State Free Will Baptist Woma Auxiliary Convention.

J. F. Moye by Robert Hart, Charlotesville, Virginia.

PLANNING SESSIONS FOR COUNTY DINNERS UPCOMING

The County planning meetings for 1977 Church-College Dinners for Mo Olive College are underway announ Harold Herring, Director of Developme

A letter will be sent to each Chu announcing the date, time and locat for the planning session in their cou Herring stated. "It is important that e church be represented at the plann meeting," Herring said.

In 1976 over 2,500 families agree be prayer partners for Mount O College and the College experienced best year in its history. The College g for 1977 is $100,000.

The College theme for this year "What We Believe . . . Together W God's Help We Can Achieve".

Each Church represented at planning session will be presented wi copy of **Move Ahead With Possib Thinking** by Dr. Robert Schuller.

Churches and Minister Available

(Note: This column is provided, when nee for any church that is seeking a pastor an any minister who is seeking a church to s and would like to give such notice. Please the necessary information to the editor of Free Will Baptist." Each notice will run for issues only.)

The Rev. Hillary Gaskins will available after September 1, 1977 pastoral services wherever the Lord lead him. You may contact him by wr P. O. Box 273, Vanceboro, N Carolina; or phone, (919) 244-1148 is presently pastoring at Free Union Will Baptist Church, Sea Level.

MISSIONS

HOME MISSIONS MESSAGE GETTING AROUND



ctured above are Mr. Alton Crawford and pastor, Rev. James Lupton of the Pikeville Pleasant Grove ch presenting Hill with a check in the amount of 88 for home mission work.

here are three very important facts our people need to know about ne Missions and Church Extension ording to Director Taylor Hill: one, ngelism on the home front is a vital t in carrying out our Lord's great mission; two, our future well being a denomination is depending upon well we do in church development at ne; three, we are promoting every se of our convention outreach. We not partial to any one department ause they are all very important and e a vital role in our outreach for ist.

he Rev. Hill visited Pleasant Grove rch on August 14 and the response very good: their Layman's League other interested members presented with a check in the amount of 088.

Mr. Dean Kennedy presented the gram to the Tarboro Layman's League other members on August 22. nbers of the First Free Will Baptist rch of Rocky Mount came down and part in the occasion. Mr. Kennedy orts that the interest and response very good.

LAUGHTER

cientists have been studying the ct of laughter on human beings and e found, among other things, that ghter has a profound and in- taneous effect on virtually every ortant organ in the human body. ghter reduces health-sapping sions and relaxes the tissues as well xercising the most vital organs. . . .

—Sunshine

LET US FILL YOUR NEEDS

FOR

BIBLES—BOOKS—GIFTS
GREETING CARDS

Church and Sunday School Supplies

at the

NEW BERN BIBLE AND BOOKSTORE
315 Middle Street
New Bern, North Carolina 28560
Telephone 638-6193

Store Hours:
9:30 a. m.—5:00 p. m., Monday—Saturday

SMITHFIELD BIBLE AND BOOKSTORE
122 South Third Street
Smithfield, North Carolina 27577
Telephone 934-7149

Store Hours:
9:00 a. m.—5:00 p. m., Monday—Saturday

WILSON BIBLE AND BOOKSTORE
1101 Downing Street
Wilson, North Carolina 27893
Telephone 242-4982

Store Hours:
9:30 a. m.—5:00 p. m., Monday—Saturday

AYDEN BIBLE AND BOOKSTORE
Highway 11 North
Ayden, North Carolina 28513
Telephone 746-6128

Store Hours:
8:30 a. m.—5:00 p. m., Monday—Friday
9:00 a. m.—5:00 p. m., Saturday ay

AN OPEN LETTER TO GOD

Dear God,

You have been pushing my conscience pretty hard lately on the matter of being a responsible church member.

Since Your prodding has disturbed my tranquility and peace of mind, I may as well tell You the whole story. You see, I began with a firm resolution to go to every service of the church. But since I joined the church, the other members seem to have forgotten me. All of them were right after me until I "joined," and that made me feel important. But God, the letdown has really cooled my enthusiasm. Besides that, I've been invited to join a square-dance club and a bowling team. And with the P. T. A., lodge, fishing, and hunting, I don't have much time for You and the church.

I really hadn't meant to mention this, God; but since I've gone this far, I guess I might as well. You remember a couple of Sundays ago—the Sunday the associate minister hit pretty hard on this matter of Christian stewardship and tithing—money, money, money! Every other word, **money**. I didn't appreciate that, God, to be quite frank! He surely can tell he has been associated with the regular minister, who is always harping on money. The Scriptures they quote do not impress me much, because I know You couldn't really have meant those things, could You, God? What do those preachers think I am, a banker? Didn't I give $2.50 to the orphans' home last Christmas, and $5 to the Community Chest; and when I am in church, I always put in from fifty cents to a dollar! What more can You ask of a person? I just don't have that kind of money. Ten percent indeed! Besides, I've already paid more than $600 this year for lodge dues, fishing tackle, and license. I also bought a new gun and an outboard motor, and I must save money for a new car and a color TV set. I tell You, God, if those folks at the church are more interested in my money than they are in me, I can just stay home. If they want to spend money on church buildings, youth programs, etc., let someone else do it!

Well, there You have it, God. And if You don't mind, lay off my conscience from now on about church attendance and especially about money! I'll get in touch with You whenever I need You.

Yours forever,
Luke Warm

EFFECTIVE TEACHING

I. Ten Qualifications of a Sunday School Teacher
   1. Be a Christian
   2. Know (or Desire to Know) the Bible
   3. Have a Good Education
   4. Understand People
   5. Be an Example
   6. Have a Christian Personality
   7. Have Poise
   8. Be a Friend
   9. Have a Genuine Desire to Teach
   10. Be a Soul Winner

II. Preparation, Application, Presentation
   1. Preparation (Study Teacher's and Pupil's quarterlies and all other he you can obtain.)
   2. Application (Apply the lesson to the group being taught.)
   3. Presentation (Apply the proper methods of teaching to the group be taught.)

III. "Musts" in Effective Teaching
   1. Know the Truth (The teacher must know the main theme of the les being taught.)
   2. Know the Pupils (Know the age, occupation, habits, living conditio etc. of those being taught.)
   3. Impart the Truth (Do not teach over the pupils' head. Use familiar obje to the group being taught.)

IV. Methods of Teaching
   1. Lecture (The lecture method is good, but do not make the Sunday sch class a miniature preaching service.)
   2. Discussion (It is always good to involve the pupils in a discuss session.)
   3. Ask questions (Each quarterly has questions prepared by the writer, ask other questions and allow the pupils to ask questions.)
   4. Digress from the Lesson (Discuss current events, but try to tie them i the lesson.)
   5. Debate (A debate is always good but keep it in an orderly manner.)
   6. Discuss Controversial Issues (Don't be afraid to bring into the o issues of a controversial nature.)
   7. Use of Maps and Objects (The use of maps to help point out the locat of the events of the lesson and objects pertaining to the lesson helps pupils understand the lesson and makes it more interesting.)
   8. Play games or Act Out the Lesson (This method of teaching is especi good for teaching small children.)
   9. Sing Songs Related to the Subject Matter (This method is also good small children.)
   10. Use of Chalkboard (Drawings to help illustrate the lesson is good for ages groups.)

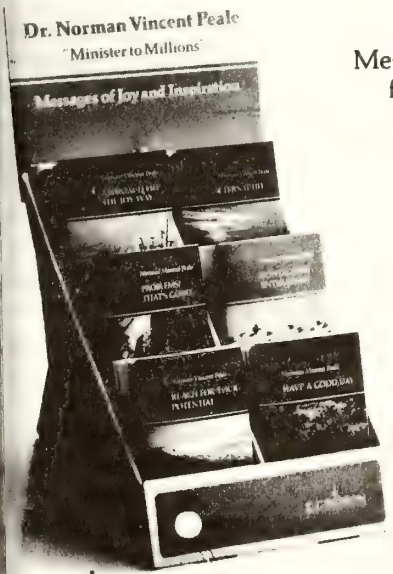
V. Order of Teaching the Class
   1. Prayer (Never begin a class without asking God's guidance in y teaching. For the small children a song and prayer might be fitting.)
   2. Business (Make the business of the class very brief. Business matt should be taken up at class meeting which is good to have once a mon
   3. Offering (In order to save time the offering could be taken up during business period. Various methods of receiving the offering can be us pertaining to the class.)
   4. Teaching of Lesson
   5. Closing Prayer (It is good to close with a prayer if time permits.)

I. Progressive Grading Chart (School with Membership 50-150)
   1. Nursery (ages 1-3)
   2. Beginners (ages 4-5)
   3. Primary (ages 6-8)
   4. Juniors (ages 9-11)
   5. Intermediate (ages 12-14)
   6. Seniors (ages 15-17)
   7. Young People (ages 18-24)
   8. Young Married Folk (ages 25-30)
   9. Adults (ages 31 and up)

Departmentalized School (Schools with Membership 150 and Over)

Necessary Committees
   1. Membership or Enlistment Committee
   2. Social and Recreational Committee
   3. Devotional Committee
   4. Publicity Committee
   5. Missionary Committee
   6. Welcome Committee

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C.R. GIBSON

EDITORIAL

THE GREATER GIFT: FRIENDSHIP OR SALVATION

(Continued from Page 2)

remarks to people who annoyed him. Still, there was a magnanimity about Elvis Presley that must be considered: his gifts of big cars to friends and mere acquaintances, his gifts of cash, jewelry, and houses to absolute strangers.

The man must have been lonely. He must have lived in a somewhat sterile world. In the midst of the largest crowd of admirers, one sometimes feels more alone than ever. Thus it seemed with Elvis. He reached out the only way he knew, perhaps—by giving. And according to his high school friend, he reached out for and with a gift that all his millions could never purchase: friendship.

A big fuss was made when Elvis stormed the world of entertainment; a bigger fuss was made when he passed. The storm is over, but the distant thunder of his magnetism will be heard for years to come. Millions of persons flocked about him in religious-like fanaticism. They will flock around his memory in like manner.

How sad it is that so few commit themselves so devotedly to the cause of Jesus Christ. He gives more than the gift of friendship. He gives salvation!

LEADERSHIP

The first attribute of leadership is sensitivity. . . . the disposition to take cognizance of different points of view, either of individuals or groups. The sensitive leader realizes that every individual, by virtue of his background and experience, has various needs and wants, and that there are no rigid absolutes that can meet these variables. The second attribute of successful leadership is . . . a well-developed sense of responsibility. . . . The balance between sensitivity and responsibility is an exceedingly fine delineation. To be sensitive to one's followers but, at the same time to assume the responsibility of embarking upon unknown and untried paths of thought and action, is the hallmark of a true leader. To do less is to abdicate the role of leadership.

—B. C. Gross

the Sunday School LESSON

St. Claire Bible Class

For September 11

REDEEMED PEOPLE TRANSFORM SOCIETY

Lesson Text: Titus 3:1-11
Memory Verse: Romans 12:2

I. INTRODUCTION

None of us are entirely satisfied with the conditions or the society in which we live. So many things are wrong! We can hardly name or count them all. Our government is sometimes too repressive, sometimes nor repressive enough, and always too costly. Sometimes we think "big business" is using its economic power to cheat us, and sometimes we think "big labor" is doing the same. We are distressed by crime in the streets, by increasing indecency in books and magazines and movies, by vandalism and littering and pollution.

What can we do? Constantly we are urged to vote; but when election time comes we have so little information and such a flood of biased propaganda that we hardly know which way to vote—and sometimes we feel that our voting makes no difference anyway.

What can we do? Often there is a temptation to take things into our own hands, ignoring the law; and many people do just that. Frequently we read of organized groups that resort to bombing and shooting. Many business firms recently have admitted illegal campaign contributions and bribes. Labor leaders have been convicted of various crimes, including murder. A woman recently was convicted of trying to assassinate the President of the United States. Are these good ways of protesting against the many wrongs we see?

What can we do? Christians are expected not only to be good themselves, but also to have a good effect on the society in which they live. That seems to be the clear meaning of the Master's parable of the leaven (Matthew 13:33). How shall we go about it? This lesson brings us some thoughts on that subject.

The first part of our text comes from the book of Titus, the same book that furnished the first part of our lesson last week. Titus was on the island of Crete in the Mediterranean Sea, helping some new churches get organized, and teaching the new Christians how they should live to bring honor to God, happiness to themselves, and help to others.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. Some people believe they must earn salvation by amassing enough good deeds to counterbalance their sins. This is not true. Salvation is a gift of God (Romans 6:23; Ephesians 2:8,9). Since this is true, some people believe they are under no obligation to do good works. Salvation, however, is to produce good works in the lives of Christians. The Christian life is a constructive life. Good works are not the purchase price of salvation; they are its results (Titus 3:8).

B. The Christian's first and final loyalty is to God. In any conflict of interest, God's will is to be obeyed. In Acts 5:29, for example, Peter and the other apostles refused to obey the orders of governing authorities; but they remained subject to them in that they were wiling to face the consequences of breaking a law they could not obey.

C. Christians are to be model citizens so that even hostile critics will be unable to bring valid accusations against them. Remember that Jesus' commission lays upon Christians the responsiblity of making disciples of "all nations" (Matthew 28:18-20). Respected citizens, as described by Peter, are usually better able to attract their friends and neighbors to Christ (1 Peter 2:13-17).

D. Christians must not use their freedom in Christ as an excuse for violating laws or as a cloak to conceal evil deeds. They are to live creative and exemplary lives in submission to God's will.

E. "The Christian, like a truc lower gears, has two purposes society. He helps his government m forward when it advocates the right, a he serves as a brake when the gove ment proposes action contrary to Go laws."—Selected. How are our ge working these days? Have you had y breaks checked lately? How much be is our society because we live in —Selec

III. ADDITIONAL TRUTHS

A. The mission of the Christian is political, it is spiritual. God does expect us to change the world revolution; we are to use the strengt our character and our witness for Lord. As we lead others to accept Ch and their lives are transformed, we change society.

B. The Christian is in a uni position. He is the citizen to two wor First, he is a citizen of the natio which he lives. Second, the B teaches that his citizenship is in Hea How to be a good citizen in both of th worlds sometimes constitutes a probl In today's lesson, we are are given s advice on how to be a good citizen in nation in which we live here on earth.

C. If our country had no laws an officials, anarchy would reign. would mean that the person with greatest physical force would rule. one in his right mind would want to such a thing happen, but when we b the laws of our country, we are helpin break down respect for law and or This can lead ultimately to anarchy.

D. Paul tells us exactly how to with heretics. First, we are to go to person at least twice and try to co him. A heretic is one who places hi in opposition to the truth. If, after have been to the person at least tw we cannot change him, we are to a him. This does not mean that we a cease trying to help him, but for the of our own witness we are to avoid person who places himself in oppos to truth and will not change.

E. If there is any group in the w that ought to lead in the march to law and order, the church should. church should preach and teach men should obey the law and se example for the young people.

—**The Bible Teacher (F.V**

CONFERENCE MINUTES

(Continued from Page 7)

onference Secretary Harry A. Jones.)

Whereas the use of alcholic everages is on the increase in this untry, be it resolved that this 1977 ssion of the General Conference go on cord as disapproving the sale and nsumption of same. And, be it further solved that we also go on record as ing against the **Modernistic Trend** nich is invading the churches of today.

Be it further resolved that the neral Conference of Original Free Will ptists ask all ladies to dress modestly d to refrain from wearing **Pantsuits or ything else other than dresses at ytime during our conference meetings** euteronomy 22:10 and Timothy 2:9).

The General Conference adopted, hout a dissenting vote, the following ommendation from the General nference General Board: **That the neral Conference recommend to its mber churches that they recognize d support the "Carolina Bible titute" of Pine Level, North Carolina. e Rev. Floyd B. Cherry is president of d "Carolina Bible Institute."**

lease note: The Rev. Frank mpson, better known perhaps as the **alking Bible"** because of his fluent tations of the Bible, will be our ference keynote speaker for the 1978 sion of the General Conference of ginal Free Will Baptists.

Hoping that all of our people will cerely pray for and attend the 1978 sion, may I remind you again that the '8 session will be hosted by the asent Grove Free Will Baptist church eville, North Carolina, on June 26-28, '8.

Respectfully,
Harry A. Jones, Secretary

BOOKSTORES AND PRESS CLOSED

he Ayden Bible and Bookstore and ss Foundation, 811 North Lee Street, en, along with the branch bookstores mithfield, New Bern, and Wilson, will closed Monday, September 5, in ervation of Labor Day. They will all be ned Tuesday, September 6, at the ular hours.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "And the prayer of faith shall save the sick, and the Lord shall raise him up . . ." (James 5:15).

THE SICK MAY BE HEALED

God has prescribed healing for the sick. This remedy involves team work in a particular manner. First, "let him call the elders of the church." When the elders are called, it is done by the one who is sick. He may or may not be a member of the church organization. But before he calls for the elders, he should be advised that healing is affected through faith and salvation. If the sick person does not intend to seek salvation, there is no need to waste the time of the church elders in praying for him. God does not promise to heal unless the sick person will harken unto the voice of the Lord diligently. The sick is advised to repent of all sins, turn from his wicked ways, and seek salvation through the Lord Jesus Christ, and, when he is saved, the Lord will heal his body. God does not, however, heal all people who are sick. God has the right to refuse healing to any one of His will can best be served by not healing. The sick person must be resolved to the fact that it may not be best, for eternity reasons, that he be healed.

After the elders of the church are assembled for prayer, and prayer has been offered, the elders are to "anoint him with oil in the name of the Lord" (James 5:14). Oil is not a medicine; it has no healing power or quality; but obedience to the Lord is the factor that effects the healing. People who say they can worship God at home just as good as they can at church are not believers of the Lord; they have not received God's salvation. The sincere Bible-believing Christian is bound and determined to worship God at the church on the Lord's Day. There is no way he can deny this. Healing is absolutely dependent upon the faithfulness of God and the obedience of the sick.

"And the prayer of faith shall save (heal) the sick, . . ." (James 5:15). The prayers sent up on behalf of the sick go on the wings of faith. This faith believes on God and His power and that He is a rewarder of those who believe on His name. The kind of faith I am talking about? The faith that comes from an honest, sincere soul who has already resolved that, beginning now (right now) "I will turn from all my sinful habits, that wherever He leads, I'll go, and I do not intend ever again to deny my Lord, so help me God." He will definitely know if he intends to go back in sin as soon as the healing has been completed. Another thing, he must realize that God knows all about him; his thoughts and his intents of the inner soul are known to God.

Still another element in healing is the confession of the soul. A confession is not a promise to amend one's ways. A confession is when a sinner takes down every evil habit, every know transgression of God's law, every ungodly connection, and dumps them all at the Cross of Jesus Christ. He then turns his back upon them and leaves them for God's disposal. All bad habits, lusts, and sinful connections must go.

The confession of the soul is the finishing act of the healing process. One cannot be healed in body and mind without it. True, there will be problems coming up. But, when they do, take them to Jesus and He will bear them away for you. If you are His child, He is faithful and just to forgive you of your sins; He will save your soul and He will heal your body. Remember He knows what is best, and your prayers must rest in the idea of His Holy will, "Thy will be done." All one needs to do is to follow God's plans to the letter, and He will meet your every need—your deepest need. I warn you, you may not need healing, but if you do, you will be healed!

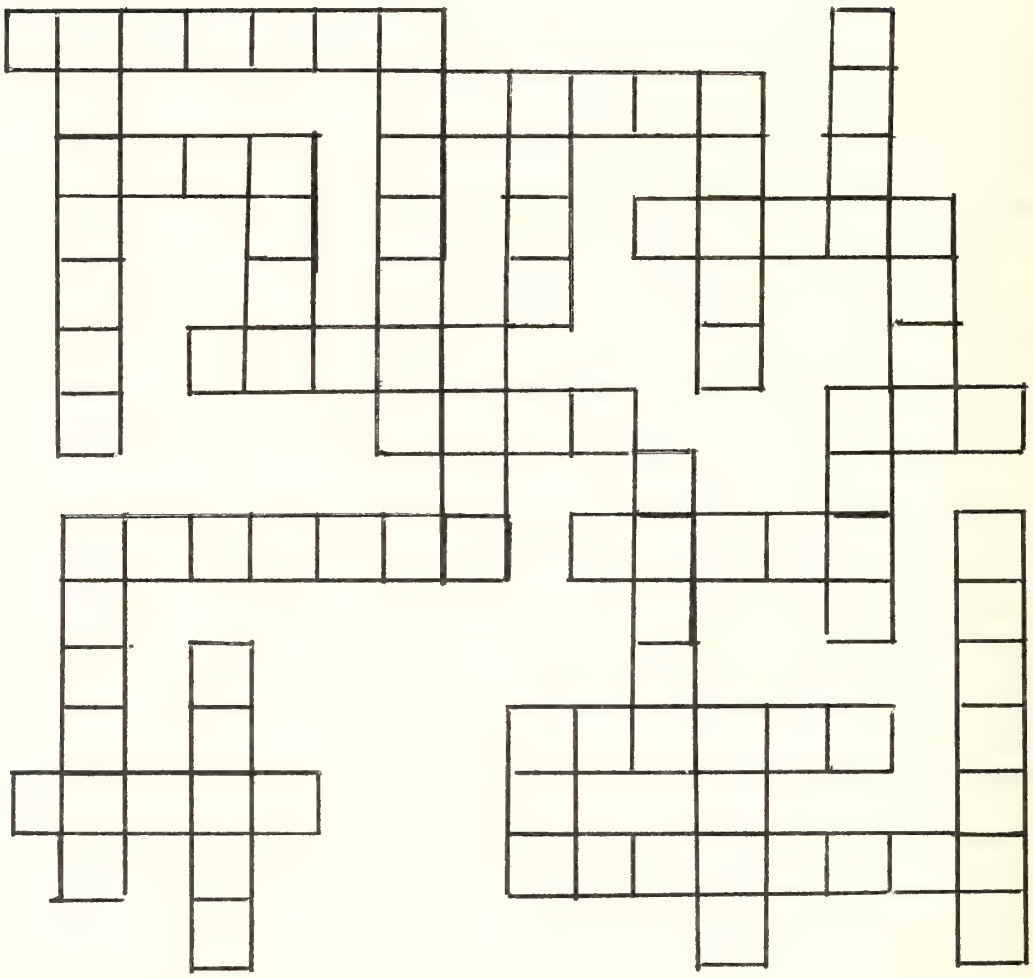
WELCOME

Members of the Deep Run Free Will Baptist Church want to take this opportunity to welcome our new pastor, the Rev. Adrian Grubbs, Mrs. Grubbs, and family to our church. We are all looking forward to working with him for the service of the Lord.

Respectfully submitted,
Linda Faye Jenkins

SOLVE THE PUZZLE

by J. C. Forni



Across

1. Blessed are the poor in spirit: for theirs is the of God.
5. Brother of Peter
8. Jesus said it was lawful to on the Sabbath.
10. The symbolizes Christ's sacrifice for our sins.
12. Brother of Andrew
13. The Bible is God's Word
14. By birth, Jesus was a
16. God will your sins, if you confess to Him.
17. as a grain of mustard seed.
20. ''Good news''
22. Jesus said that if we want to be great in His kingdom, we must

Down

2. The meek shall the earth.
3. First Gospel
4 & 6. It was for the remission of (4) that Jesus (6) .
7. James said, ''Shew me thy forth by thy .''
9. Beloved Physician
11. God sent His Son to us from our sins.
14. Beloved disciple
15. Brother of John
16 & 21. Jesus taught us to (21) by saying our (16).
18. The voice crying in the wilderness, John the .
19 & 20. For (19) so (20) the world that He sent His only begotten Son.

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(ADDED FEATURE: MINISTERS' SESSIONS UNDER DIRECTION OF MR. CHERRY, 10 A.M., TUESDAY—FRIDAY, SEPTEMBER 6—9)

WELCOME!

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infalible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that is is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

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the free will baptist

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AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 7, 1977



EDITORIAL



Tommy Manning
Editor

the free will baptist

THEREIN IS QUIETUDE

For two consecutive nights rest had eluded him. Even a prescribed pill, soft music, and the dulling effect of an uninteresting TV program failed to induce relaxation and sleep.

He walked the floor—not so much in anxious concern as in an effort to identify the reason for his discontent. The room was unfamiliar, yes; but not any stranger than others he had stayed in during business trips or weekend vacations.

His watch spelled the time, hour after hour, as he instinctively looked at its face. It seemed a permanent fixture on his left arm. Even while he tried to sleep the timepiece clung stubbornly to his wrist, defying his better judgment and attempts to ignore its intimidating message.

Why so unsettled? Perhaps reading would help, but the literature available at that hour was limited and offered little in his areas of interest. A travel brochure spat scenic sites in his direction, but they would have to wait until daybreak, if indeed he chose to indulge in what seemed to be just so much nonsense.

The room was furnished with two beds. He tried them both. No good. Lights off; lights on; an exchange of pillows; an extra blanket to rebuff the too-cool air emanating from the air conditioner. Nothing helped. His eyes would not close, not even with ever-increasing fatigue.

Morning penetrated the drawn drapes and invaded his too-private world. Nothing could veil the day. It had come, and in due time. For the first time in hours the mirror caught his image. His eyes were tinged with the blue circles of sleeplessness, and the usual healthy glow of his skin took on a sallow color, a pallid mask of his true self. He didn't like what he saw, so he turned away with a moan of despair.

As for his heart and mind, they were both clear. He had not been drinking. He had not indulged in any activity that should cause pangs of conscience. There was no apparent reason for rest to refuse him a small portion of what had become a rare luxury.

Time. Time. Time for his appointment. Lunch with the lady. He had wanted to look well, and be his charming best, and be able to articulate his feelings about so many shared interests. Except for the uneasiness associated with his restlessness, he was looking forward to their meeting.

He was not unduly worried, but he knew **she** would be concerned that he had not been able to sleep. He would not have to tell her; she would know. She was sometimes too perceptive, but she cared. That sixth sense of hers waxed strong and made it difficult, if not impossible, to hide much from her. She knew him well, as he knew her. Their rapport was unique: deeply spiritual as well as intellectual. Their closeness was special. So, upon arriving at her apartment at the noon hour, he told her what she had already surmised.

They ate a delicious home-cooked meal; and, looking behind his eyes, she asked: "Would you like to read?"

A negative answer.

Then, "But, wouldn't you enjoy having **me** read **to you?**"

(Continued on Page 8)

SEPTEMBER 7, 1977
Volume 92 Number 34

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"SKETCHES" OF RELIGION IN AMERICA

Elias Hutchins In North Carolina

Part Two

by Edmundo G. Gonzalez
and
Rev. L. S. Joyner

(One of the articles in the series, "Sketches of Religion in America," was not printed in sequence. We regret the error, and apologize for any confusion this has caused. The following section is the second part of the series.)

As was written in the first article of the story, in the June 29 issue, Elias Hutchins was not from North Carolina but from New Portland, Maine. He was ordained minster of the Freewill Baptist group founded by Benjamin Randall. Mr. Hutchins had been in correspondence with Elder Jesse Heath trying to cement relations with North Carolina Free Will Baptists. Mr. Hutchins undertook a "mission" to the South but more specifically to North Carolina to find out more about the Free Willers of the South. The Reverend Mr. Hutchins undertook the journey by himself, leaving his wife in the North. In a later trip, he brought his wife along with him. Hutchins wrote in his journal much of his labors while in North Carolina. We will make long quotes from this journal to tell the story of his trip to the South and his relationship to the North Carolina Free Will Baptist brethren. We will also use excerpts from **Free Will Baptist Quarterly**, Vol. V111, (1862) to add authenticity to our story. In some places, the language of the Hutchins' Manuscript Journal may be offensive. It does not contain vulgarity as such, but descriptions and names of individuals of churches, some of these churches are in existence in our denomination today. We shall omit some names, yet not damage the real substance of the words of the Hutchins journal. In some cases, we shall omit his interesting reflections suggested by the scenes and events around him.

Hutchins Manuscript Journal:

> "Tuesday, 6th, (October 1829) I went to Boston, and Friday, 9th, sailed for North Carolina, but on account of a head wind, returned to the harbor.
>
> Monday, 12th, we again put to sea, and the wind being favorable, arrived at Ocrecoke Bar, N.C., Sunday morning, Oct. 18th.
>
> "Soon after we came to anchor, a number of sailors came on board, who, with the pilots and our crew, amounted to about twenty souls. After praying with them, I gave them the parting hand, when some of them were quite moved, and, seizing my hand with both theirs, seem each feel much interest in my welfare."
>
> "I was then set ashore at Portsmouth and introduced to a family of Methodists, with whom I tarried five days, and was treated with the greatest kindness. During my stay I attended (conducted) four meetings (besides) one funeral."
>
> "Friday morning, 23rd, I sailed

from Portsmouth and landed at Newbern, about dark, where I was joyfully received by the brethren. Saturday, Lord's day, Monday and Tuesday, I held meetings in the place, and had much pleasure and freedom in preaching to the large congregations that attended on the word; but I learned with sorrow that there were serious difficulties existing in the church."

"Wednesday, I went to Elder Jesse Heath's. Having held a correspondence with him for nearly two years, and having long anticipated the pleasure of a personal interview, our meeting was pecularly interesting and productive of much mutual consolation.

"Saturday, 31st, the Quarterly Meeting commenced in the meeting house at Core Creek, Craven Co. I attended at that time, but found religion at a rather low ebb; but I had the pleasure of forming an acquaintance with the brethren there."

"Thursday, Nov. 5th, (1829) the annual conference commenced at Bay River meeting house, a few miles below Newbern. Great union prevailed through the different sessions of the Conference; the business was amicably done; the preaching was evangelical and powerful, and its salutary influences were felt by many in the course of the meeting. It was at that time very sickly at Bay River, and I was informed that three or four men who were able to attend the Conference died in the space of a few days. O! how seldom preachers realize, when addressing their congregations, the uncertainty of life, and how carefully they should be to address their hearers in reference to eternity and under a scene of the vast importance of faithfully warning the wicked to turn ere it be forever too late."

Mr. Hutchins describes his first visit to the interior. He mentions two Christian preachers from the West, who attended several meetings with him and Elder Jesse Heath.

"The week after the conference I rode in company with Elder Heath and the two (Christian) preachers from the West, about sixty miles back into the country, where we attended several meetings. On week days, we met from two hundred to three hundred people, and on the Sabbath nearly one thousand. They generally heard with much interest; and many were deeply affected, and some rejoiced under the word; some were received as candidates for baptism, who (with others) submitted to that ordinance soon after. We were together on this tour about a week; were favored with much freedom in preaching the word; were kindly received and well entertained by our friends; and, with them, enjoyed much Divine consolation."

Hutchins does not record for us the names of the two Christian preachers, neither does he explain from what part of Western North Carolina they come from. Their tour together lasted for one week and then they separated.

"Monday, 16th, (November 1829) after taking an effectionate leave of the brethren who accompanied me, I went home with a brother Hood, of Lenoir Co., with the intention of taking a little rest and doing some writing; but, by the time it was dark, his house was full of people to whom I gladly delivered a discourse instead of resting myself. Some came four miles to visit me that evening. The next night, though there was no appointment for meeting, the house was again filled, and another sermon was preached."

Hutchins had come South to fellowship with North Carolina Free Will Baptists. But he had also come with the intentions of improving his health. Many of his Northern colleagues went abroad, specifically to Europe, to rest and improve ill health. Hear Hutchins:

"I now began to hope my visit to the South would be made a blessing to many and a means of improving my health. The harvest is great, the laborers few, and much help needed. I had meetings almost every day, and had I been able to preach three times where I did but one, I should of necessity have had to deny many who earnestly requested meetings.

The cause of Christ lay near my heart, and I viewed no sacrifice that I could make too dear for its promotion. I felt not to ask for the riches, the honors, or the pleasures of this vain world; neither, for long life; but I could sincerely say, 'O, let me see the benevolent religion of Jesus extending its influence far and wide, counteracting the baneful effects of sin, and sweetly inclining the hearts of ungrateful, rebellious sinners to turn to God. Then let me leave this world in peace, my eyes having seen the salvation of the Lord!"

Between the 16th of November and 5th of December, 1829, Hutchins attended meetings in various parts of Craven and Lenoir counties. He adds: "Generally I had much satisfaction in preaching to the large and attentive congregations that came out to hear the word." On the fifth of December, Hutchins was preaching to a large and solemn congregation in the meeting house at Luzen Swamp. That evening, at another place, he was preaching a funeral sermon. The following day, Sunday, he was preaching with unusual freedom to a large and attentive congregation at Wheat Swamp, Lenoir Co. That evening, he preached to another congregation.

On Monday, December 7, 1829, Hutchins and Mr. Hood, of Lenoir Co., were on their way to South Carolina. Hutchins, preaching of course, as he went. On Monday evening, he says: "I met a well-behaved congregation in a place mostly destitute of preaching." On Tuesday, December 8th, he fulfilled an appointment at Indian Springs, Wayne Co. It was an interesting time for Hutchins. The saints were made to rejoice and sinners their need of Christ. Several were baptized.

LIVING AN UNFULFILLED LIFE

by Woodrow Hill

A woman told her professional ounselor, "If there isn't any more to e than what I have found, then life n't worth living." She was right in the onclusion drawn from her own personal xperience, but her despair had come om looking in the wrong places and earching for the wrong things. One has stewardship obligation in life, and a elfish motivation always produces nhappiness.

Life was made for fulfillment, but such oes not come automatically. Each erson is endowed with a free will, but ust enter into a cooperative endeavor in e fulfillment process. He can subbornly eclare, "I am the master of my fate; I m the captain of my soul," or he can onclude that there is a higher power ith whom to work, and that other eople participate in the accomplishment his potential.

The image of the "self-made person" fiction, though there are examples of ose who have overcome seemingly surmountable obstacles. The story-ook person about whom such is told ould probably be a failure on a desert land. The sooner one grasps the nportance of cooperating with his llows in structuring his life, the quicker lfillment will become a reality.

One ought to have ideals to guide him, d ought to always move in the direction a chosen purpose. He should pursue ith fervor a future which would benefit t only himself and those whom he ves, but also humanity in general. nything short of this is motivated by elfishness, and sooner or later will rove self-defeating. Self-centered eople rarely feel fulfilled.

There is a story told of two brothers ho sought fulfillment in life. One was e restless kind to whom distance lent nchantment, while the other sensed lfillment close at hand. Each must have oked at the other's life and direction as ull and tasteless while pursuing his own ith the zest of superiority. The younger alked with his father about his future, nd even requested an early division of heritance so his ambition could be accomplished in youthful years of strength and sensitivity. The older chose to remain at home and join his father in operating the family business.

The world has much criticism for the one who tired of the home scene early, but praise for the faithfulness of the one who chose to remain at home. It is doubtful, however, that either was superior to the other, for both were following personal motivation, and there was probably as much selfishness in one as the other. The younger became labled the "Prodigal Son," but Jesus indicated that rejoicing was in order when he found himself. The Biblical story, recorded in Luke 15, suggests that fulfillment comes in different ways for people, even those from the same family background. The story leaves to speculation which of the two ultimately experienced the most gratifying fulfillment, thought it commends the conversion of one and the faithfulness of the other. It reminds the perceptive reader of the uniqueness of all human personality.

It has been correctly observed that each human being is a "God-shaped vacuum" whose fulfillment is not realized until he is able to record in his diary of life: "Enter God!" Like the Prodigal Son, he may try to fill himself with "the husks the swine . . . eat," but still cry out in agonizing emptiness, "I perish with hunger" (Luke 15:17). Augustine declared before Almighty God, "We are restless, Lord, until we rest in Thee!"

The greatest tragedy which can come to a human being is to continually live an unfulfilled life. It doesn't have to be that way. To avoid it, plans must be made, direction must be sought, a course charted, principles adopted, and an ultimately goal protected. All of this must be undergirded with a reverent and Godly philosophy, the only kind which is meaningful and stable.

Without this sense of direction, it is easy for a person to conclude, "I have nothing to live for."—**The Biblical Recorder**

CRAGMONT NEWS

We ended the conference phase of the 1977 camping season on a good note with the Woman's Conference. We registered 123 guests for this conference, but there were a few others who dropped in on Friday. We were certainly thankful that we could house all of the women here at the camp instead of using a motel for overflow as we had feared we might have to do. We were very glad to have the Rev. and Mrs. Dwight Hawley bring two women all the way from their church in southern Georgia for the conference. From all reports this year's Woman's Conference was one of the best ever held at Cragmont. A special thanks from my wife and I go out to all the women for their generosity in the surprise stork shower. We are especially grateful for the well-wishes and the "God bless you's" that were offered to us as we prepare for the birth of our first child.

Again this year we had no campers for the family week scheduled for the week after Woman's Conference. However we were not completely without guests, for several parents came up after our workers so that they could return to school.

On August 19, 20, and 21, we hosted a weekend retreat from Wooten's Chapel church near Raleigh. There were 44 people in attendance, which is a very good number for a small church. It seemed everyone had a good time in the Lord during the weekend. Our next weekend retreat will be during the Labor Day weekend with the Elwood Land church of Kannapolis. All the rest of the weekends have been booked through the end of the season which is October 31.

So far this year we have had a good number of people to use Cragmont as just an overnight stay. We are certainly glad of this because we feel more of our people are becoming aware of this facility of Cragmont.

Cragmont will be closed during the week of the State Convention. It all goes as planned, my wife and I will be coming back east to attend a Cragmont Board meeting and the State Convention. We will leave the camp Sunday evening and return on Thursday or Friday to prepare for another weekend retreat.

In His service,
Rev. Douglas Skinner,
Manager



SUNDAY, SEPTEMBER 11
Scripture Reading—Ephesians 4:32

"KILLED" BY LOVE

There is a story of a deacon, who, goaded beyond endurance by the persistent malice of an enemy, vowed he would kill him. It came to the ears of the enemy, who waited to see what the harmless old man would do. Actually the deacon sought every opportunity to do his enemy good. It was first an amusement to the enemy, but when at last the deacon gave costly and sacrificial service to save the man's wife from drowning, the death lock was broken. Said the enemy, "You've done what you said you would, you've killed me—or at least you've killed the man that I was. Now what can I do for you?"

PRAYER THOUGHT

Love can overcome many obstacles. Life without love is unbearable. Loving our neighbor as ourselves should be as natural as life and death. In fact, it gives more life.

MONDAY, SEPTEMBER 12
Scripture Reading—Matthew 18:21

AFTER HE WAS CHEATED

One day in my boyhood my father paid a neighbor for a ton of coal. We were all away from home when he delivered it. After inspecting the coal bin, I said: "Father, Mr. S. put only a half ton of coal in our bin." Father told me to say no more about the matter. Some weeks later Mr. S. lost his house and all his belongings in a fire. Father sheltered him and his family under our roof; I resented very much having to sleep in the barn loft while the dishonest neighbor rested on my bed. In the morning I heard him talking to Father in the shed below. "You have been kind to me, and awhile back I cheated you out of a half a ton of coal," he sobbed out. "I want you to forgive me." He and my father knelt and prayed, and the man gave himself to Christ that morning in the barn.—True experience of the Rev. G. Baumgartel, Edinburgh, Texas.

PRAYER THOUGHT

Cheating each other and God in small matters and actions as well as large ones is beginning to be a way of life for so many of us. Pray that it will not become our way; and, if it already has, may we make amends before it is too late!

TUESDAY, SEPTEMBER 13
Scripture Reading—2 Corinthians 12:15

PLACING MONEY IN CHRIST'S HAND

A pastor was taking a missionary collection recently when he said, "I want each of you to give today as though you were putting your money right into the pierced hand of Jesus Christ." A lady came up afterward, and said, "I was going to give a half dollar, but I did not do so." "Why did you not do it?" the preacher asked. "Do you think I would put a half dollar into His pierced hand? I have ten dollars at home, and I am going to give that." If we were putting our money into the pierced hand of our Lord our contributions could amount to millions, and the world would be evangelized in ten years.

PRAYER THOUGHT

What would be a great enough gift to place in Jesus' pierced hand? Are we ready to give what Jesus would require of us?

WEDNESDAY, SEPTEMBER 14
Scripture Reading—Psalm 6:8

DO YOU BELIEVE IN THE DEVIL?

A friend of mine once asked me if I believed in a personal devil, to which I replied with some emphasis, "No!" His only answer was a lifting of eyebrows as though wondering at my heterodoxy; whereupon I proceeded to clear myself: "I most certainly believe there is a personal devil , but far be it from me to believe *in* him. He is a liar and the father of lies, and how he has lied about the Word of God! It has been the method of Satan from the beginning to tamper with, distort, and otherwise cast doubts upon the Word. 'Yea, hath God said . . .?' was the crafty, doubt-sowing utterance by which he deceived Eve."—Dr. E. J. Pace.

PRAYER THOUGHT

Lord, help us to know the evil in our hearts so that we can change our ways and become true, faithful believers in both our words and actions.

THURSDAY, SEPTEMBER 15
Scripture Reading—Psalm 65:2, 3

"THE SOREST SENSE OF LOSS"

Once I suddenly opened the door of my mother's room, and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew, with a feeling of awe and reverence in my heart. Soon I went away from home to school, then to college, then into life's sterner duties. But I never forgot that one glimpse of my mother at prayer, nor the one word—my name—which I heard her utter. Well I know what I had seen that day was but a glimpse of what was going on everyday in that sacred closet of prayer and the consciousness strengthened me a thousand times in duty, in danger and in struggle. And when death came, at length, and sealed those lips the sorest sense of loss that I felt was the knowledge that no more would my mother be praying for me.

PRAYER THOUGHT

One of our greatest losses is when Mother no longer prays for us. May we never forget the fervent prayers of our dear mother!

FRIDAY, SEPTEMBER 16
Scripture Reading—1 Thessalonians 5:3

FAILED TO HOLD ROPE

Off the coast of Nova Scotia, a ship caught in the jaws of a violent storm went to pieces. There was a frightful loss of life! Seemingly, only one man survived. 'Midst the whelming waves he clung to debris from the wrecked vessel. Anxious ones, gathered on shore, seemed powerless to do anything, until a brave young man requested that a rope be tied about his body, the people on shore holding onto it while he would swim out to where the lone survivor floundered. With great effort, he finally reached the

imperiled man. Grasping him, he signaled to be pulled in. 'Midst their wild cheers and excitement, those on shore had failed to hold onto the rope! Both the would-be rescuer and the rescued were swallowed up by the merciless waves! Many have gone forth into the regions beyond with the message of life in Christ. Are we, in the homeland, failing to hold the rope?

PRAYER THOUGHT

Pray that we may not become so self-confident that we let go of our ropes of faith.

SATURDAY, SEPTEMBER 17
Scripture Reading—Romans 8:28

LETTING HIM MAKE CHOICE

Years ago I lived in a town where I could never buy anything to fit me. I used to send away occasionally to a certain large store for what I needed, and they would send me printed order forms. At the bottom of the forms were some words such as these: "If we have not the article you order in stock, may we substitute?" Once I said, "Yes," and they wrote, "We are sorry we have not in stock the article you ordered, but we are substituting—" and they sent me something that was worth double the price I paid. They made it a rule, if they could could not supply the article ordered, they would substitute with one of a much better quality. Ever after that I printed it out boldly so they would understand it—"Y-E-S." When we pray to God, we had better put on the order form that we are quite willing to let Him substitute, for every time He does He sends us something far better, "Exceeding abundantly above all that we ask or think."

PRAYER THOUGHT

We are willing to trust a mail-order house to decide on a substitute for us. Yet, we are disillusioned when God does not send us exactly what we ask Him to provide. This should not be so.

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CORRECTION

Homecoming services at Saint Mary's church, Kenly, will be held Sunday, September 11, rather than September 10 as previously announced.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "Blessed is the man that endureth temptation: . . ." (James 1:12).

TEMPTATION

The key word in our text is "temptation." Let us talk about it and learn four ways to endure it as Christians.

First, we need to be patient in temptation. God does not allow any temptation to be greater than we can bear. God gives us the power to endure it but the choice is left up to us. During the time of stress laid upon our choice, we find a way of escape. We can pray, we can turn our attention to some other action, and we can walk away from it. Jesus set the example when Satan tempted Him. He was able to overcome the temptation for food after fasting for forty days. There are two decisions, one of which you must make: you can consent to temptation, renounce God, walk away from Him and join the idol worshipers; or you can reject the temptation, stand for God, and triumph through many difficult situations. A life that is busy serving God does not have time for the temptations of the world.

Second, temptations present serious problems. God does not tempt man. The devil is the culprit who makes problems. We, as Christians, must learn the cunning trickery, and the angel-of-light habits of the devil. We should count it an honor to be tempted because when we resist the devil, he has to leave us alone and **he** becomes the yellow dog. God is in us and, He that is in us is greater than he that is in the world. God is holy and cannot be tempted with evil. Since we belong to God our personality is His personality, we must be holy and live an holy life. No man is perfect but he can come closer to perfection through temptations than he can without them. The more and bigger the temptations the stronger and bigger will be our achievements for the glory of God.

A third way to endure temptation is to realize what it will do to you. The power of temptation grows when we allow lust to come into our lives. Lust brings sin and its consequences destroy human dignity. The perilous times mentioned by Paul in 2 Timothy 3:1-5 are upon us. Men are lovers of themselves. They are covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, and unholy. They are without natural affection, truce breakers, false accusers, incontinent, fierce, and dispisers of those that are good. They are traitors, heady, highminded, lovers of pleasure more than lovers of God. They have a form of godliness but deny the power of God.

People live loose lives. The "do as you please" attitude spoils good manners, confuses the simple, and brings frustration upon the faithful. The indifferent attitude has kept more people from church, prayer meetings, and Sunday schools than anything I know. Lawlessness in our society produces the same attitude in keeping the law God. God cannot, and does not, tolerate lawlessness. He always exacts full penalty on the sin and there is no higher tribunal to which a lawbreaker may appeal his case.

Fourth, and finally, then, the punishment is death. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). God says, "Thou shalt not covet" and coveting is lust. Lust is sin, and sin displeases God. The death mentioned in our text means separation from God. It is bad enough to be separated from God on earth; and it is a tragedy to be separated from God in eternity. The punishment for sin is separation from God. That is why hell was prepared. Hell is where evil souls go; the ones that do not make Heaven.

When you count up your chances of going to Heaven and add up your chances of going to hell, you will have some idea as to what must be done to turn the tide. You cannot take the least kind of chance. The only safe thing to do is to give all your resources over to God and make Him the administrator of all your affairs. His love, grace, and mercy are all you need. May God have mercy upon you!

Answering Your QUESTIONS

by J. P. Barlow
Route 1, Box 475
LaGrange, N. C. 28551

Question: What all would be required of the person that might want to come up to Jesus' standard required by Him in "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

Answer: Jesus here as in other kindred statements, that one who professes to be a follower of Him do that in dedication to the Father and in separation from the world, the flesh and the devil.

Paul seems to have done a great deal toward accomplishing that goal. He said of himself, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). Then again he said, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily" (1 Corinthians 15:31). This meant that Paul's life was committed to Christ in the kind of dedication that rather than to recant he would give his life in death for Christ.

He lived close enough to Christ and carried out all activities in that close relation to Him that he considered himself acting completely in the Lord's will. He wrote, "For to me to live in Christ, and to die is gain" (Philippians 1:21); "Therefore we are always confident, knowing that, while we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:6-8).

To be a Christian as the New Testament represents them as being, would require of us that we indeed obey: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). Then it might be said that to live like Jesus would mean that we should live like He lived and like the apostles lived and like they and Jesus taught.

Jesus said that He always did the will of His Father which was in Heaven. We need to do this. Paul said: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I could not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:12-14). Then the writer of the book of Hebrews writes: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is before us" (Hebrews 12:1).

The Christian life requires action, fervent action, as well as dogged continuous faithful obedient action. We must keep at it diligently and passionately. Jesus did. Instead of letting the people retain him where He did His mighty works, He said: "Let us to the next town." He also told His followers to keep on until the last town was wasted away, so if we take up the cross to follow Him we must do as He did.

George H. Sandison has made some interesting remarks in answering a similar question in his book **1000 Difficult Bible Questions Answered** as follows:

"This passage in Matthew 16:24 has been often discussed. It would be impossible to state just what details for each individual life are involved in this sacrifice. Christ definitely commanded the rich young ruler to sell all his property and give it to the poor. He refused, and, so far as we know, lost his soul. But Christ left no specific command that every follower of his must do that same thing. What he did demand, and still demands, is that every follower must acknowledge that all his possessions belong to Christ, must cease to use them selfishly, and begin and continue to use them for the welfare of others. It is t enough that radical changes would ta place in society if all professed Christia would really live on this principle. Bu is the clear teaching of Christ, and cannot do otherwise without forfeiti our discipleship. We must deny o selves for the sake of others, we mu 'take up our cross,' that is, must do t thing that is hard or will cause us los because our loyalty to Christ demands and we must follow him in paths of se sacrifice and sympathetic helpfulness.

EDITORIAL

Therein Is Quietude

(Continued from Page 2)

An affirmative nod. So she took h Bible from its station, instructing him lean back and close his eyes. He obeye almost childlike, but he knew the d ference between submission an cooperation.

After a passage from the Epistle James, which, she explained, was t basis for a sermon on wisdom she ha heard recently, the lady turned to th psalms and read several in successio The combination of her soothing voi and the reassuring words of th Scripture provided what he had bee unable to secure for himself—**peace.**

Peace! The kind which "passe understanding" settled upon him, an he relaxed in mind and body and spir The feeling was good.

What a pill could not do; what so music could not do; what walking th floor could not do; the comforting word of the Bible and the empathy of a frien **could** do—and **did.**

That night, a hundred miles awa the man reflected upon the occasio Again, peace came swiftly. He slept a night; and when he awoke, h remembered that Christ had said to a people: "Come unto me, and I will giv you rest." Therein is quietude.

The man knew it, but needed to b reminded.

CHANGE OF ADDRESS

The Rev. Billy R. Nowell and wife Joyce S. Nowell, secretary of the Cap Fear Union Meeting, would like to an nounce their change of address. Thei new address is Route 2, Box 398-D Smithfield, North Carolina 27577. Thei telephone number is 934-0575.

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
J. STEWART HUMPHREY, Executive Director

NEW JOB

Mrs. Clarence (Mary) Mitchell has been a houseparent at the Children's Home for nearly 32 years. She and her husband have been the sole houseparent in Albemarle since it was built.



Mrs. Mitchell has a new job, however! At the end of July she retired from the cottage and after a much deserved vacation returned to work as an Assistant to the Director of Child Care. She will be doing a number of things in this capacity. Doctor trips are an everyday affair for us and Mrs. Mitchell will be helping us make these trips. School trips frequently require guides or chaperones and Mrs. Mitchell will be going along. There's always scheduling to be done for vacations and holidays for the children and she will help out there also. The list goes on and on so one can see that she will continue to be a very busy lady.

We welcome Mrs. Mitchell to our administrative staff and ask you to continue to remember her in your prayers.

NEW HOUSEPARENTS



The Meltons are the new houseparents for Albemarle Cottage. Larry, Carol, Ellen and Lisa came to us from Raleigh. Larry is a student at Southeastern Seminary and works in the Canteen on the campus. Mrs. Melton, along with being mother to her own daughters, is housemother for the 12 boys in Albemarle Cottage. Both are fine Christians who believe in the ministry of our Home. The Meltons are real assets to our campus and we are happy to have them with us. We hope you will come by and say hello to them.

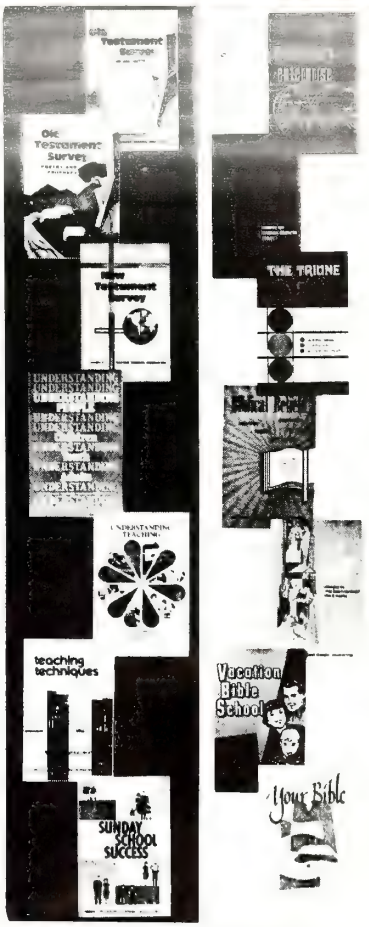
HOUSEPARENTS NEEDED

As fall approaches Mrs. Thelma Rulli grows more excited. After 27 years of service to the Children's Home, Mrs. Rulli plans to retire. As a result, we will need new houseparents for Central Cottage. We will be looking for a couple in their forties or early fifties to become the houseparents for Central's older girls. We ask you to ask God if He would like you in a ministry as noble as this one. When He answers, then ask us for a application or come visit us and discuss the possibility of your becoming houseparents to Central Cottage.

Younger couples will be needed early next year if all goes according to plan for some of our staff who will be moving to other areas of service in God's work. Let our Lord speak to your life and if He directs you in the area of child care send for an application or visit us. Send your inquiries to Executive Director, Free Will Baptist Children's Home, P.O. Box 249, Middlesex, North Carolina 27557.

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NEWS & NOTES

Piney Grove Church
Announces Fall Revival

The annual fall revival meeting at Piney Grove Free Will Baptist Church (Beaufort County) has been scheduled for September 12-17. The Rev. Francis Garner, pastor of Free Union church, will be guest evangelist. Services will be held at 7:30 nightly.

Annual homecoming of the church will come at the climax of the evangelistic services on September 18. The Rev. Owen Arthur of Aurora, a former pastor, will speak at the 11 a. m. service.

The Rev. Beverly Ballard, pastor, joins the membership in inviting one and all to attend the revival meeting and homecoming.

During the services, special music is planned nightly. Quartets and choirs, plus other singers of the area, are being invited to participate. In connection with homecoming day, dinner will be served on the grounds, and during the afternoon there will be singing featuring the Gospel Chargers of Winterville, and a choir from the Roberson area.

The church, founded in 1896 by the Rev. Thomas Pollard, is this year observing its 81st anniversary as an organization.

Special Service Planned
At Deep Run Church

Members of Deep Run Free Will Baptist Church cordially invite everyone to worship with them in a special Sunday night service on September 18, 1977. This service will be presented by the Rev. and Mrs. Wayne King. The service will begin at 7 p. m.

Gum Swamp Church
To Host Meeting

The Central District Youth Fellowship will meet on September 10 at 7:30 p. m. Gum Swamp Free Will Baptist Church near Belvoir is host for this meeting. Daniels Chapel Free Will Baptist Church will be providing an unique program, a full length puppet show with music, which is both entertaining and inspirational.

All the youth in the Central District should attend, they will be glad they did.

Homecoming and Revival at
Little Rock Church



Sunday, September 18, is the date for the 106th homecoming celebration at Little Rock church, Lucama. All former members and pastors or their widows are urged to share in the festivities of this day. The Lord's Supper will be observed in the morning worship service. Lunch will be spread following the morning worship service. The afternoon will consist of a memorial service in memory of deceased members and a gospel singing hour.

A time of refreshing and renewal of faith will begin on September 19, at 7:30 p. m., and continue through September 23. The revival speaker will be the Rev. C. L. Patrick, pastor of Free Union Church, Walstonburg. All are cordially invited to share in these services. There will be a fellowship supper following the closing night of services in the educational building.

Layman's League of
Central Conference to Meet

The Layman's League Fellowship the Central Conference will meet Se tember 12, 1977, at Friendship chur (county road 1301 near Farmville) at p. m.

The Rev. J. Stewart Humphrey fr the Children's Home will be gue speaker.

All laymen are urged to atte regardless of whether they have active league.

N. C. State Convention
To Meet September 14, 15

The Sixty-Fifth Annual Session of t North Carolina State Convention Original Free Will Baptists will convene the Kenan Memorial Auditoriun Kenansville, North Carolina, beginnir with registration at 8:30 on Wednesd morning, September 14. The schedule program is as follows:

WEDNESDAY, SEPTEMBER 14
Morning Session

8:30—Registration of Ministers a Delegates
9:30—Convention Called to Order, t Rev. David Charles Hansley
—Congregational Singing, Mis Gail Ball, Director
—Scripture and Prayer, the Rev C. L. Patrick
9:50—Welcome, the Rev. Steph Smith
—Response, the Rev. Fre Rivenbark
9:55—Partial Report of Credentia Committee, the Rev. DeWayne Eakes
—Recognition of Visitors
—Appointment of Committees, th Rev. Robert May
10:05—President's Message, the Rev Robert May
10:20—Report of Foreign Missions
10:40—Report of Mount Olive College
11:00—Morning Worship
—Music, Mr. Malcom Radford
—Congregational Singing
—Offering
—Introductory Sermon, the Rev David W. Hansley
12:00—Noon Recess

Afternoon Session

1:00—Congregational Singing
—Scripture and Prayer, the Rev Jackie Godwin

1:15—Report of Free Will Baptist Press Foundation, Inc.
:30—Report of General Conference
:40—Business Session:
Report of Executive Committee
Report of Christian Action League, the Rev. D.P. McFarland
Report of Commission on Scouting
Report of State Woman's Auxiliary Convention
Report of North Carolina Ministerial Association
:30—Music, Mr. Malcom Radford
—Business Session Continued:
Report of State Sunday School Convention
Report of State League Convention
Report of Board of Home Missions and Church Extension
Report of Superannuation Board
Report of Retirement Homes
Report of Church Finance Association
Report of Camp Vandemere
Report of Carolina Bible Institute
Report of Chaplain's Commission
Report of Cragmont Assembly
Miscellaneous Business

Evening Session

:30—Missionary Rally, Kenan Memorial Auditorium

THURSDAY, SEPTEMBER 15

Morning Session

9:30—Congregational Singing
—Scripture and Prayer, the Rev. Paul Jenkins
9:45—Business Session:
Final Report of Credentials Committee
Report of Layman's League Board
Report of The Historical Commission
Progress Report of The Sub-Committee On the Revision of Statement of Faith and Discipline
:25—Miscellaneous Business
:40—Report of Free Will Baptist Children's Home
:00—Morning Worship
Music, Miss Gail Ball
—Congregational Singing
—Offering
—Sermon, the Rev. L. B. Manning
:00—Noon Recess

Afternoon Session

1:00—Congregational Singing
—Scripture and Prayer, the Rev. Melvin Everington
—Music, Miss Gail Ball
1:25—Report of Obituary Committee
—Report of Temperance Committee
—Report of Resolutions Committee
—Report of Nominating Committee
—Report of Treasurer, Mrs. Frank L. Walston
—Adjournment and Benediction

Song leader for the Convention will be Miss Gail Ball with Mrs. Malcolm Radford and Randy Everton serving as pianists.



THE MODEL PREACHER

After hundreds of years of search a model preacher to suit everyone has been found. He preaches exactly 20 minutes and then sits down. He condemns sins but never hurts anyone's feelings. He works from 8 a. m. to 10 p. m. in every type of work from preaching to custodial service.

He makes $60 a week, wears good clothes, buys good books regularly, has a nice family, drives a good car, and gives $30 a week to the church. He also stands ready to contribute to every good work that comes along. He is 26 years old and has been preaching for 30 years. He is tall and short, thin and heavy set, and handsome.

He has one brown eye and one blue, hair parted in the middle, left side dark and straight and right side brown and wavy. He has a burning desire to work with teenagers and spends all of his time with the older folks.

He spends all of his time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work. He makes 15 calls a day on church members, spends all his time evangelizing the unchurched, and is never out of his office. Unfortunately we are unable to supply the name and address of this man.

—(Reprinted by permission of **Pulpit Digest**, Jackson, Mississippi 39216; submitted by De W. Eakes.)

A FRIEND IN JESUS

This blessed Sunday morning
While I'm sitting all alone,
I am thinking of the future
And my new and happy home.

Here I've had my share of heartaches
And illness through my life,
But I know if I trust in Jesus
Soon I'll never know no strife.

Sometimes those in whom I've trusted
Surprise me and let me down;
But it all will be forgotten
When I win my robe and crown.

Sometimes, too, my heart is lonely
Seeking for sweet peace and rest;
But I find it in my Saviour
When I lean upon His breast.

Friends I love so well forsake me
As they don't know how I feel;
But my Savior knows about me;
Helps me, when to Him, I kneel.

In this world where e'er I travel
Everybody is my friend;
If my friendship is accepted,
I am glad to take them in.

Although some may not care for me,
But I love them anyway.
When I kneel before the Saviour,
For those I'll not forget to pray.

Perhaps some think I am fanatic
About Christ I praise so free;
But I can't say too much for Him
Since He's done so much for me.

I am not ashamed of Jesus,
For my sins He took the blame;
If down here I do not own Him,
Some day of me, He'll be ashamed.

I want to live a life more holy,
Than I've lived in days gone by;
That I may lead many others
To live for Him, who reigns on high.

Don't you want to live for Jesus
For he loves you evermore;
Don't you have a friend or loved one
Awaiting you on Heaven's shore?

Come to Christ and share the blessings
That He has for you and I;
Let's serve Him now, then live in Heaven
Where we'll never say "Goodbye".

—Maud Reynolds Dean

the Sunday School LESSON

St. Claire Bible Class

For September 18

HOPE IN THE MIDST OF DESPAIR

Lesson Text: Luke 6:17-26
Memory Verse: Romans 8:28

I. INTRODUCTION

All of us are looking for happiness but not all of us are finding it. In fact, so many wind up with unhappiness that we can point out some surefire ways of being unhappy.

1. Devote your life to having fun. This is the way of people who imagine pleasure is the same as happiness. If they can afford it, they indulge in anything that seems pleasant. They become more unhappy because they are useless, and that is not what people are designed to be.

2. Devote your life to getting money. This is the way of those who want to have fun, but can't afford the things they think would be fun. If money-getting becomes their main occupation, they sacrifice friendship and kindness and honesty in the mad rush for riches. Their unhappiness grows along with their riches, for they are totally self-centered.

3. Devote your life to getting power, popularity, and praise. This is the way of those who envy the boss, the movie star, or the President. Like the money-grabber, they give up friendship and kindness and honesty. Alexander the Great was one who demanded power. He conquered the world from Macedonia to Persia; and then, so the story goes, he could only weep because there were no more worlds to conquer. Power is not happiness.

All these ways have been tested and proved. Any one of them will make you unhappy, if you give yourself to it fully. If you want to be happy instead, consider Jesus' way. It too has been tested and proved. It works. Part of it is seen in this lesson.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. Even though some commentators say that it is, this could not possibly be Luke's version of the Sermon on the Mount. That discourse was delivered on top of the mountain, this one was delivered on the plain. There is much in this message that was not in the Sermon on the Mount. Also, it was delivered to a different group. Both were addressed to the disciples, but in this sermon He had a great multitude listening. No such multitude was present when the Sermon on the Mount was delivered. (Of course, there was varying opinions as to the validity of my suggestion above.)

B. Jesus is not only the Master of men; He is also the Master of psychology. He gave this sermon just after He had spent an entire night in prayer, just after the apostles had been appointed, and just after He had healed many people in the crowd. It is never wise to try to speak to people unless you have their attention. Jesus certainly had the attention of this group.

C. The four "blesseds" and the four "woes" are things that do not fit in with the world's idea of success. In fact, we are sure that many of those who heard this message had some difficulty understanding exactly what Jesus meant. There are many people today who are incapable of understanding the meaning of these things because they are tuned to the world's ideas and principles.

D. This sermon was given at a dark time in the history of Israel. They were under the military rule of another country. Yet, Jesus gave these great promises in the present tense. Even in the darkest times, there is light, if men will hear the message of Jesus and be guided by it. We can be "blessed" even in dark times, if we trust Him.

E. From this lesson, we should learn this truth—hope for any age is found in Jesus Christ. We should be able to say with the song writer: "My hope is built on nothing less than Jesus' blood and righteousness." If we will do this, we can have the light of hope even in th darkest times.

—**The Bible Teacher (F.W.B**

III. ADDITIONAL TRUTHS

A. Dedicated Christians are hated b the world because their lives rebu them. The world cannot enjoy being their company, so they separa themselves from us. This is not as bad a it seems, because the Bible tells us withdraw from such people. Thus th separation should be mutually desired The Christian should feel just as un comfortable in the company of evildoers as evildoers deel in his company, an even more so.

Perhaps no one enjoys bein reproached and having his name spoke of in some evil way, but this ofte happens to the child of God. It is good remind ourselves again of the old saying "Live in such a way that when peop speak evil of you those who know yo will not believe it."

B. Evangelist Billy Graham said this "Our first great duty as Christians is have a personal experience of God Christ, then to 'adorn the doctrine' by godly life, and all the time to witness fo Christ at home and to the uttermost part of the earth." Christians who take thi seriously and govern their lives ac cordingly will always find the hope the need, even in the deepest despair.

C. Jesus blessed the poor. There no virtue in being poor; some people ar poor because they are too lazy to work would rather beg. Jesus was speaking those whose sincerity of purpose wa commendable, whether they were poo or not. He was probably referring spiritual destitution on the part of thos (then and now) who earnestly see God's will in their lives.

D. One thing, however, is usuall true. The people who are actually poor that is, poverty-stricken, may be mor prone to seek God than those whos abundance stands in the way of the realization of their need for God. Whe we are prosperous we are too ofte inclined to forget God and trust in ou possessions. An example of this is foun in the story Jesus told about the ric ruler with his filled barns. It is also foun in the sad story of the rich young rule who, at first, seemed to want to follow Jesus, but who, in the end. loved hi wealth more than God.

—**The Advanced Quarterly (F.W.B.**

Mount Olive College

BACK TO COLLEGE



One of the many activities for Mount Olive College students included the annual dent's Reception hosted by Dr. and Mrs. W. Burkette Raper.

Punch was served to Pam Page, left, from Oak Grove Free Will Baptist Church in on Grove and Joyce Harper, center, from Kenansville by the President's tary, Mrs. Jean Fillingame Ackiss of Goldsboro, right.

Student enrollment at Mount Olive College began with 333 students on tration day and climbed to 342 by the next week. With off-campus courses d at Seymour Johnson Air Force Base, the College totals 493 students as of st 30.

PLANNING SESSIONS FOR CHURCH DINNERS

nning sessions for the annual ch-College dinners are still being to schedule for the 1977 fall dar.

nning meetings for the following ies are scheduled:

eene County—Thursday, September 7:30 p. m. at Hull Road Church Snow Hill.

rteret County—Saturday, September 10, at 7:30 p. m. at Crab Point Church near Morehead City.

Pamlico County—Sunday, September 11, at 3 p. m. at Mount Zion Church in Vandemere.

Pitt County—Monday, September 12, at 7:30 p. m. at Reedy Branch Church near Winterville.

Johnston-Wake Counties—Tuesday, September 13, at 7:30 p. m. at First Church in Smithfield.

Onslow-New Hanover Counties—Friday, September 16, at 7:30 p. m. at Folkstone Church near Holly Ridge.

Nash County—Sunday, September 18, at 3 p. m. at Free Union Church.

Sampson, Harnett, and Cumberland Counties—Thursday, September 22, at 7:30 p. m. at Oak Grove Church near Dunn.

Each church represented at its county planning session will receive a copy of **Move Ahead with Possibility Thinking** by Dr. Robert Schuller.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Mount Tabor Free Will Baptist Church is in need of a full-time pastor. If anyone is interested, please contact Fentress L. Simmons, P. O. Box 177, Creswell, North Carolina 27928; or phone 797-4448.

Coming Events . . .

September 10—Central District Youth Fellowship, 7:30 P. M., Gum Swamp Free Will Baptist Church

September 12—Youth Meeting of Piedmont Conference

September 14—Mission Rally, Kenan Memorial Auditorium, 7:30 p. m.

September 14, 15—North Carolina State Convention of Free Will Baptist, Kenan Memorial Auditorium, Kenansville; Host, Third Union Eastern Conference

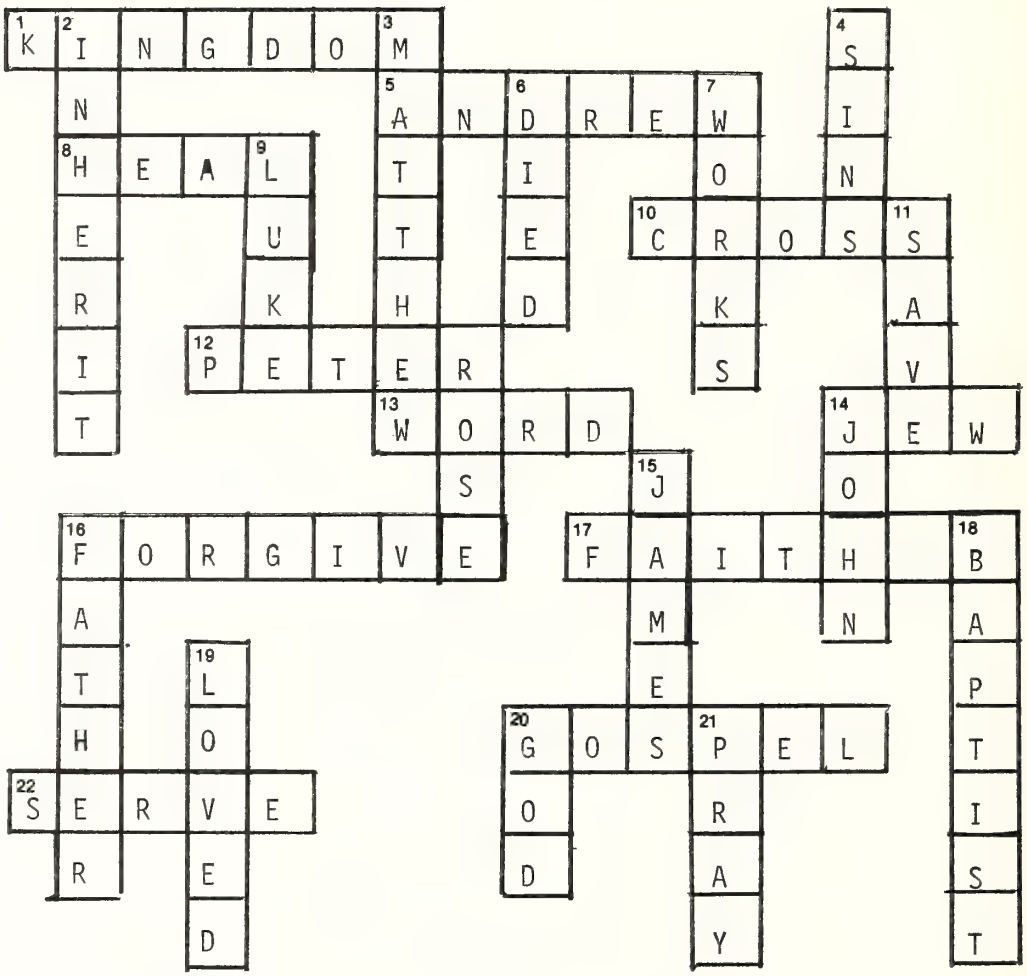
September 22—Eastern District Woman's Auxiliary Convention

September 28—Central District Woman's Auxiliary Convention

SOLVE THE PUZZLE

by J. C. Forni

Answers to last week's puzzle



Across

1. Blessed are the poor in spirit: for theirs is the of God.
5. Brother of Peter
8. Jesus said it was lawful to on the Sabbath.
10. The symbolizes Christ's sacrifice for our sins.
12. Brother of Andrew
13. The Bible is God's
14. By birth, Jesus was a
16. God will your sins, if you confess to Him.
17. as a grain of mustard seed.
20. ''Good news''
22. Jesus said that if we want to be great in His kingdom, we must

Down

2. The meek shall the earth.
3. First Gospel
4 & 6. It was for the remission of (4) that Jesus (6) .
7. James said, ''Shew me thy forth by thy .''
9. Beloved Physician
11. God sent His Son to us from our sins.
14. Beloved disciple
15. Brother of John
16 & 21. Jesus taught us to (21) by saying our (16).
18. The voice crying in the wilderness, John the .
19 & 20. For (20) so (19) the world that He sent His only begotten Son.

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N. C. State Convention

MISSION RALLY

KENANSVILLE MEMORIAL AUDITORIUM

KENANSVILLE, NORTH CAROLINA

Wednesday, September 14, 1977 7:30 P. M.

Speaker:

REV. WAYNE KING



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AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 14, 1977

the free will baptist

How good and pleasant is for brethren to dwell together and work in unity. Consider the responsibility of togetherness.

EDITORIAL

The Responsibility of Togetherness

The world in general is probably less unified than ever before in recorded history. Man is not only at odds with his neighbor, he is at odds with himself. His threshold of self-tolerance is low, but not as low as that he has for others.

For as long as we can remember (and to the consternation of persons who insist upon maintaining individuality), we have been bombarded with platitudes which teach unification. We tend to forget that *accord* does not necessarily mean absolute *submission* to someone else's will, and we therefore rebel. Thus, the spirit of *disunity* becomes rampant.

Where one or two are in agreement "as touching anything," it logically follows that *more* can be accomplished *faster*; and the benefit thereof provides a measure of satisfaction that may never be realized by a singular effort. Two persons working side-by-side, but pulling in opposite directions, accomplish little—except discord. Cooperative efforts must be constant, and consistently applied, for any worthwhile goal to be reached.

Disharmony by any other name creates the same stink. Just as familiarity can breed contempt, shirking responsibility and shifting the blame (or passing the buck, if you will), produce a type of friction which not only wears down productivity, but destroys the product—as well as the goodwill of those *trying* to produce.

Cooperative aims promote meaningful gains. Two people (or a dozen, for that matter) don't necessarily have to like each other to work well together. The primary aim should be to get the job done. Social rapport, while desirable to be sure, is only secondary. To tolerate is one thing; to love is another. All people don't have the same capacity to love, though this fact is regrettable.

Certainly brotherly love *should* be striven for. As we have been taught, we ought to let that love "continue" in all avenues of life; but, because of man's selfish, sinful nature, he is more a lover of himself and his own interests than of his neighbor and his desires. The ultimate achievement of any life is forgetting—the actual denial—of self: "in honor, preferring one another." But this ideal is not often seen among the children of men.

Even in Christendom there is a definite strain of ill feeling. Just because one is Christian in faith and practice does not guarantee harmonious living among the brethren. Certainly we should all be in one accord—especially as it regards service rendered for the Saviour. But few people reach out for that seemingly elusive quality, which, in actuality, *is* within spiritual grasp.

Sometimes we try too hard; that is, we feel that we must be the model person: the figure of authority, even. Authority, while beneficial when exercised correctly, can just as easily prove detrimental—particularly when mishandled and used in a dictatorial manner. The model person, one minister stated recently, is "an imitation of the real thing." No one wants to project such an image.

The words of a familiar song suggest that a person and his Lord can walk the fields together (the fields including more than open spaces). The lesson is an extensive one: A person and his Lord should keep constant company; and then, as the adage goes, "All else will fall into place."

On the job, in the home, at various places, and in sundry activities, togetherness is a *must* if any worthy end is to be realized. Jim doesn't have to have a special affinity for John or like his ways; but if he has obligated himself to help him do a job, he must pull with him. After a while tolerance may give rise to understanding; and understanding may result in genuine, Christian love and consideration.

Love: that overspoken but under-exercised quality is probably the greatest influence toward the attainment of togetherness in any endeavor! And should anyone be deluded, let it be known that the responsibility doesn't rest on one set of shoulders. All must bear the load and tow the line, and, in turn, share the misfortune and rewards!

The psalmist said it this way: "Behold, how good and how pleasant it is for brethren to dwell together (and work) in unity" (see Psalm 133:1).

Cover Photo by Harold M. Lambert



Tommy Manning
Editor

the free will baptist

SEPTEMBER 14, 1977

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TRIBUTE TO DANIEL F. PELT SR.

by his brother, Dr. Michael R. Pelt
Chairman, Department of Religion
Mount Olive College

ered at the dedication of the Daniel F. Pelt room at Mount Olive College in December,)



ANIEL Frederick Pelt was born in Jackson County, Flori- on March 29, 1909, the second son ary Joseph Pelt and Georgia Sellers Along with other children in the y he attended the public schools of son County and did his share of on the family farm when school was in session. When the plowing and esting did not require their time, he his brothers were kept busy doing r jobs like cutting trees for lumber wood; thus, Daniel learned early in life how to work hard in order to help keep a large family going.

Before finishing high school he and his older brother dropped out to help on the family farm. Throughout his life he continued to believe in the dignity of work and found it diffult to understand how anyone else could fail to look upon honest labor in the same way. Although he lived to enjoy a few years of semiretirement, he never stopped doing things with his hands.such as tending a garden and taking care of the chores around his home.

In his earliest years the most formative influences upon him were probably his home life and the rural environment in which he grew up. Aside from his parents, his paternal grandmother, who lived in the home, made a lasting impression on him. Her faith in God helped to make him more conscious of a divine purpose in human affairs that include young Daniels in every age.

Call to the Ministry and Education

When Daniel was converted, he became a member of Marvin Chapel Free Will Baptist Church near Marianna, Florida. Not long afterwards at the age of twenty he answered the call to the ministry. That same year he married Ruby Carroll, who was to share so much of his life for the next forty-five years.

Sensing the need for further education he enrolled at Zion Bible School near Blakely, Georgia, and studied for two years under the Rev. T. B. Mellette while serving as pastor of rural Free Will Baptist churches. After the birth of their first son, Roland and a daughter, Ramona, they moved to a home near Dothan, Alabama, and Daniel continued serving as pastor of churches in that area. When the family had increased to five by the birth of a second son, Daniel J., they decided to sell their home and move to Eufaula, Alabama and thence back to Jackson County to occupy a house on the farm where Daniel's father and other members of the Pelt family lived.

By now Daniel was determined to complete high school in order to prepare for college. He was twenty-nine years of age when he enrolled at Marianna High School to earn the required units for graduation. A year later he was awarded his high school diploma.

The Pelts would have to move yet another time before Daniel and Ruby could enter college. This time they moved to Troy, Alabama, where they both enrolled at Troy State Teachers College while Daniel continued his pastoral work on weekends at churches in southeast Alabama. To years later they both obtained teachers certificates and began a distinguished career of teaching in public schools of Jackson County, Florida. Meanwhile Daniel continued his college work during the summers and received his B.S. degree at the age of forty. In due time, Ruby was able to complete a degree in the same manner. Their three children also received their undergraduate education at Troy, which by that time had become an educational Mecca for the Pelts.

Pastor

Although Daniel and Ruby bought a farm in Jackson County on which they settled for the remainder of his life, he continued to serve as pastor of churches in the tri-state area of North Florida, southeast Alabama, and southwest Georgia during a period when few Free Will Baptist churches in that area could afford resident, full-time pastors.

He was well respected by both ministers and laymen in his denomination, having served as moderator of local associations as well as moderator of the Florida State Association. He was known for his leadership in church building programs and for his ministry to hundreds of

families in crisis situations. He also conducted scores of revivals but probably brought more people to Christ and into the church through his pastoral labors. In 1950 he was honored by the **Progressive Farmer** as "Florida's Rural Minister of the Year."

Teacher

Along with his pastoral work Daniel enjoyed his teaching career. In fact, his talent for teaching was a great asset in his ministry. But he also loved to act as a catalyst in the public school classroom where he rubbed shoulders with teenagers for over twenty years.

He worked hard at the task of relating to these young people, most of them from rural backgrounds, skillfully prodding them to drink at the fountain of knowledge in his usually relaxed manner. His use of humor and his ability to uncover the simple but profound meaning in any perplexing situation meant that his advice and counsel were valued by his students. The same gifts enabled him to help people of all ages, including his relatives and closest friends.

Daniel was a clear thinker with decided views on a broad range of issues. If he felt that a companion was interested, he would share his thoughts as if he wanted to test them against other minds. If an idea was worth thinking about, he believed it was worth sharing with someone else. That was another indication of his gifts as a teacher.

He was a tough-minded person, yet his heart was warm and tender. That was the paradox of his nature. Those who knew him well felt the warmth of his personality, but they also knew something of his mental powers and they respected him for that. There is an admonition in the teaching of Jesus that describes the paradox of his tough-mindedness and his tender heart: ". . . be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16).

Father

All who knew Daniel knew his love for children—his own as well as others. His grandchildren, his nephews and nieces, and the children of his parishioners, all felt his affection and genuinely enjoyed the favors he showed as well as his teasing manner. He knew they would soon grow up, but he wanted them to remember some special moments of childhood, some simple joys , that they would cherish in later years—like swimming in the creek behind Merritt's Mill or fishing on his farm pond or just sitting down to a treat with his grandchildren on what he cheerfully called "store day."

Churchman

Daniel loved the Free Will Baptist church, the denomination which gave him so many opportunities for service to others. He was troubled by the divisive spirit which rent the denomination in the early sixties, having worked faithfully to build local churches and to develop a cooperative spirit among them. He felt an affinity with Free Will Baptists throughtout the southeast, having attended at least one session of the earlier General Conference which met at Black Jack church in Pitt County, prior to the organization of the National Association of Free Will Baptists in 1935. He also tried to be a part of the National Association but found it increasingly difficult when the issues demanded that men decide just where they stand.

Because of his interest in Christian higher education and because of his leadership among Free Will Baptists in the area where he lived, Daniel was elected to the board of trustees of Mount Olive College in 1959. While serving in this capacity and afterwards he encouraged generous support for the College. His own generosity was mainly expressed through a $10,000 bequest underwritten by an insurance program.

If others are inspired to follow his example of combining serious study and Christian service, along with generous stewardship the Free Will Baptist church will not lack capable leaders in the coming generations.

GOING HOME

by Mrs. Hersel Bowen
Winterville, North Carolina

Light up the windows and doors today, Dear Jesus because I'm coming Home—coming Home. The light down here is growing dimmer, so please light up the doors and windows for me. I can see "the Light" in Heaven. I know that you are there. You guide me in the daylight and You keep me in darkness in your care. To know I am going Home gives me a big thrill. The disappoi-ments, pain, heartaches, or te- have small meaning, if we have Jes- in our hearts. I am safely on my w- home. I have the key that unlocks - Door which is Jesus Christ. He ligh- the window and doors for you and me- Heaven. He also lights our pathway h- upon this earth. In my hand **no price** - have to bring—only to Jesus will I clin-

Sometimes huge rocks of trouble - my pathway, but they seem to melt a- when I look up and know He is caring - me. I fall upon the rocky way of lif- journey; it is then I feel the warmth - loving hand. It seems to lift me and s- "I'll carry this burden for you, if you - let me."

Pain may overtake us for a while, - my thoughts go to the Cross and I th- of my Saviour, Jesus Christ. Oh! - pain He suffered for me—for **me** a- even was **willing to give His life for r-** He is now willing to light up the windo- and doors of Heaven for me to co- Home.

Jesus Christ is the Light. Don't let - stormy winds of this world blow out t- Light in your life. Let's all meet at t- great "Homecoming." Jesus is ready - us. Are we ready for Him?

Let us think together on the words - Oswald J. Smith:

"Saved! Saved! Saved! My sins are- forgiven;
Christ is mine! I'm on my way to heave-

Once a guilty sinner, lost, undone.
Now a child of God, saved thro' His Sc-
Saved! Saved! Saved! by grace - grace alone;
Oh, what wondrous love to **me** - shown,
In my stead Christ Jesus bled and die-

Bore my sins for me was crucified.
Saved! Saved! Saved! Oh, joy beyo- compare!
Christ my life, and I His constant care;
Yielding all and trusting Him alone,
Living now each moment as His own.
Saved! I'm saved thro' Christ , my al- all,
Saved! I'm saved whatever may befal-
He died upon the Cross for me, He b- the awful penalty;
And now I'm saved eternally— - saved! Saved! Saved!"

NEWS & NOTES

evival to Be Held
rst Church, Vanceboro

First Free Will Baptist Church of anceboro will hold a fall revival from eptember 19-23. The Rev. Willie E. illey will be the guest evangelist. He ill be assisted by the Rev. Dalton roud, pastor of the church. Services ill begin each evening at 7:30 and will clude special singing.

Mr. Dalton and members of the church vite everyone to attend.

---

ymouth Church
nounces Revival

The Rev. Jackie Edward Seaton from nnessee will be the guest minister at e Plymouth First Free Will Baptist urch fall revival. Services will be at 30 each evening, beginning on ptember 19.

Mr. Seaton is assistant pastor at the ney Grove Free Will Baptist Church in eenville, Tennessee. He is the brother-law of the Rev. Floyd Burkey, pastor Plymouth church.

Everyone is cordially invited to attend e services.

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mecoming at
whatan Church

Powhatan Free Will Baptist Church, ute 2, in Clayton, plans to hold its nual homecoming on September 18. e Rev. Kemery Ard and members of congregation extend everyone a ecial invitation to join them for a good e in the Lord.

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ntennial and Revivals to Be
ld At Dublin Grove

September 18 will mark 100 years of vice to God in the Dublin Grove mmunity for the Dublin Grove Free Will ptist Church.

The Centennial will be observed with Old Fashion Day at which the "past l be present." All former pastors are ited to attend the services and ebration, which will begin with Sunday school at 10 a. m. The morning worship service will begin at 11 a. m.

The former pastors will be recognized and a short history of the church will be presented. There will also be a dinner on the grounds, following the services, and a singspiration. The singspiration will be sponsored by the youth of the church.

The church members and their pastor, the Rev. Calvin Heath, invite everyone to attend and share this special Sabbath Day with them.

Dublin Grove church will also hold a youth revival on September 16 and 17 beginning at 7:30 p. m. each evening. The Rev. Danny Blackman, a former pastor of the church, will be the guest speaker.

Fremont Church
Held Cookout

The members of Fremont Free Will Baptist Church were treated to a cookout on Saturday, September 3, on the church grounds.



The Rev. Charles Renfrow (left front) serves beverages as other church members fill their plates with good food at the cookout sponsored by the Laymen's League.

Sponsored by the Laymen's League, the event consisted of games for both the children and adults. The games included footraces, sack races, wheelbarrow races, 3-legged races, frog jumps, volleyball, basketball, and badminton.

Winners are as follows: Bobbi Ann Proctor, footrace; Jennifer Proctor, sack race; Bobbi Ann Proctor and Robin Moye, wheelbarrow race; Bobbi Ann Proctor



and Robin Moye, 3-legged race, and Lee Toler, frog jump at 102 feet.



The games were followed by a delicious meal. The church membership expressed their appreciation to the Laymen's League for a fun filled day.

Sneads Ferry Church
To Hold Revival Services

Revival services will be held at the Sneads Ferry Free Will Baptist Church September 19 through 23 at 7:45 p. m. The evangelist will be the Rev. Lloyd Gore, pastor of the First church of Wilmington. The pastor, the Rev. O. B. Taylor, and the church cordially invite everyone to attend.

Eastern District Youth
Convention to Meet

The Eastern District Youth Convention will convene on Saturday, September 17, at Smith's New Home Free Will Baptist Church at 10 a. m. The church is located approximately 11 miles south of Kinston on Highway 258.

This will be an important convention as the election of officers will be chosen. If you have someone ages 16 through 20 and qualified, please come prepared to nominate them.

(Continued on Page 13)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: What is being victorious in death and how may I accomplish this?

Answer: We are told that Jesus Christ our Lord was victorious over death: "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it" (Isaiah 25:8); "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5); "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Romans 6:3-10); "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13); "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27); "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:12); "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:21).

John under the compelling influence the Holy Spirit writes "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). So far as the sinner is concerned what is said here in John 3:36 is basic to the Christian life for we are hid with Christ in God; therefore, all that Christ conquered, won, secured, is ours in Him.

We through regeneration: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3-5). We through regeneration became heirs of Christ and joint heirs into all the treasures of God. When Christ died on Calvary's Cross He bore our sins away; when He arose from the dead he triumphed over death, hell and the grave. By complying with John 3:36; 3:14-17; Acts 16:31; Matthew 11:28-30; we are changed from being the enemies of Christ to that of being joint heirs of all the treasures of Heaven and earth. "He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:14, 15); "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. . . . For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. . . . And all mine are thine, and thine are mine; and I am glorified in them . . . . And the glory which thou gavest me I have given them; that they may be one, even as we a one; I in them, and thou in me, that th may be made perfect in one; and that t world may know that thou hast sent m and hast loved them, as thou hast lov me" (John 17:3, 8, 10, 22, 23).

Our victory and triumph is in Jesu therefore, a saving knowledge in H grace brings us into that relationsh with Him and through Him with t Father and the Spirit that assures us all His triumphs including that over dea and the grave. It makes us fi resurrection people so we will not appe among those described in Revelati 20:5: "But the rest of the dead lived n again until the thousand years we finished. . . . "

In the Psalms we read: "For he ha broken the gates of brass, and cut t bars of iron in sunder" (Psalm 107:16 "I will go before thee, and make t crooked places straight: I will break pieces the gates of brass, and cut sunder the bars of iron" (Isaiah 45:2 "He will swallow up death in victory; ar the Lord GOD will wipe away tears fro off all faces; and the rebuke of his peop shall he take away from off all the eart for the LORD hath spoken it" (Isai 25:8); "But God will redeem my so from the power of the grave: for he sh receive me. Selah" (Psalm 49:15).

Our conquest in Christ is sufficient impowered to assure us victory over a God's enemies including Satan, chief the demons. "As it is written, For th sake we are killed all the day long; w are accounted as sheep for th slaughter. Nay, in all these things we ar more than conquerors through him tha loved us. For I am persuaded, tha neither death, nor life, nor angels, n principalities, nor powers, nor thing present, nor things to come, Nor heigh nor depth, nor any other creature, sha be able to separate us from the love God, which is in Christ Jesus our Lord (Romans 8:36-39).

Jesus said in John that He possesse the power and authority to lay His ow life down and take it again. He took u you and me who are regenerate Christians and all true church membe when He took it in His resurrectio "Therefore doth my Father love m because I lay down my life that I mig take it again. No man taketh it from m but I lay it down of myself, I have pow to lay it down, and I have power to take

ain. This commandment have I eived of my Father'' (John 10:17,).

Jesus also tells us His followers ''. . . power is given unto me in heaven and earth Go ye therefore, and teach all tions, baptizing them in the name of Father, and of the Son, and of the ly Ghost: . . . and, lo I am with you ays, even unto the end of the world .'' (Matthew 28:18-20). Again He says us He regards as sheep ''My sheep ar my voice, and I know them, and y follow me: And I give unto them rnal life; and they shall never perish, ther shall any man pluck them out of hand. My Father, which gave them , is greater than all; and no man is able pluck them out of my Father's hand'' hn 10:27-29).

When one becomes a Christian his ole outlook on this life and all that has do with it is completely reversed. The ritual influence that determines his tude before he is saved, is the devil. er he has been born again and entered fe of obedience it's the Holy Spirit that des him in his activities.

Martin Luther in his book on Romans, e 105 says: ''To be 'led by the Spirit God' means to despise and renounce rything that is not of God, even self, and 'to reject the pleasures of world which are impure and covered h filth'. It means freely to forsake all rthly) things and to face and welcome sufferings of the Christian life. But is not the work of our corrupt nature, the work of God the Holy Spirit in ''

n Galatians 2:20, Paul declares self to be crucified with Christ and in rinthians 15:31 ''. . . I die daily.'' In rdinating the thought on the spiritual th and life the Christian has and is living is a life kept by the indwelling he Holy Spirit separated from the er fleshly life and completely inactive e but actively alive in Christ and rolled by the Holy Spirit. ''Know ye that so many of us as were baptized Jesus Christ were baptized into his h? Therefore we are buried with him aptism into death: that like as Christ raised up from the dead by the glory he Father, even so we also should k in newness of life. For if we have n planted together in the likeness of death, we shall be also in the ness of his resurrection'' (Romans 5).

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ''But let a man examine himself, and so let him eat of the bread and drink of that cup'' (1 Corinthians 11:28).

CHRISTIAN INVENTORY

The time of Holy Communion affords the Christian an opportunity to take stock of his spiritual resources. A good stock clerk will take inventory at regular intervals and will see to it that all needed materials or supplies are immediately available. Christians need to examine themselves often. Sincere, sacred, scriptural, and spiritual living are the ingredients necessary to holy and godly living. Anything short of these conditions of the soul produces indescretion and hypocrisy; you are not practicing right living before God and man. Sacred living is clean living. You practice and pray holiness every day. An unclean Christian brings shame and sorrow upon God's holy work. A study of God's Word will produce obedience and will boost spiritual living. We will hunger and thirst for God, and He will satisfy our longings and needs.

Not only do we need to take stock of our living, but we must examine our lives. What do you desire of life? If you have a desire for sin and the things of the world, you have no desire for God or His righteousness. If you desire food, raiment, shelter, and material advantages more than you desire God, you are still in your sins. The Christian will examine his desires, devotional attitudes, dedicated ambitions, and determination to follow the Lord in life. There are Bible examples of these life-searching needs: David expressed his strong desire to serve God. Job desired God more than food. Caleb wholly followed the Lord in a fully dedicated life. Solomon lost out with God because he was determined to have money, wisdom, and fame. He did not include God in his plans. Don't waste your time or life! Give it to God!

Christians need to examine and test their love for Christ, His church, other Christians, and His companions. Jesus would have us love Him with all our heart, with all our soul, and with all our body. When we put Christ first in our lives, and love Him above everything, the quality of our love for our loved ones, friends, and companions will improve. No one can fully appreciate a genuine love for life until he has found and developed a compassionate love for Christ. So, why don't you examine your love-life? See what real love for Christ can develop. Do you long to worship Him—so much at that you would not dare miss a worship service with Him and His people? Do you love Him so much that you will not smoke tobacco or ''pot'', drink alcohol, or run around in lust for fulfilling the desires of the flesh? Just suppose our churches turned out all members who do none or more of the aboved named evils? I sincerely think that a consecrated, born-again Christian, believing in church ought to fire every officer, teacher, deacon, or elder who tolerates these evils. Using alcohol, having a affair with one of the opposite sex out of wedlock, smoking, cursing, or any other indescrete and sinful conformities, to name a few, should be taken into account.

And, yes, the Christian should examine his learning potential. Jesus said ''Learn of me.'' Good, honest, hard work never hurt anyone. We learn how to do things by working. There is a Scripture that says, ''Learn to do well.'' The first and most important thing to learn is how to worship. The average Christian has not yet learned this. Why? He has not done enough of it to learn its secrets. We are to worship God in spirit and in truth. Along with this kind of worship we discover the will of God, and we learn to use our wills to His honor and to His glory. God blesses those who do His will. This is wisdom from the Lord in action. Wisdom is knowing how, when, and what to do to glorify God! Amen.

HAVE YOU RENEWED YOUR SUBSCRIPTION?



SUNDAY, SEPTEMBER 18
Scripture Reading—Luke 12:32-34

"HE LEFT IT ALL!"

A famous millionaire died of cancer. For weeks he suffered intolerable agony. Although surrounded by every luxury and receiving every possible care, he died as wretchedly as a pauper. There was the usual publicity, flowers, telegrams, an expensive bronze casket, and a towering beautifully carved tombstone. After the funeral a relative turned to another and said, "How much do you suppose that Harry left?" Back came the reply, "He left everything he had." Yes, Harry could take not one thing with him. He worked harder than a slave would. He grasped, saved, cheated, lied, and where legally possible, he stole, as he amassed his great fortune. He faced God without hope or plea. Harry was a poor fool. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

PRAYER THOUGHT

Are you storing up treasures in this world or in the world to come? Surely you cannot take anything with you; you have to leave everything behind. So be wise and store up treasures in Heaven.

MONDAY, SEPTEMBER 19
Scripture Reading—Proverbs 22:1

WHOM GOD LOVES BEST

When the small daughter of the distinguished sculptress, Sally James Farnum, was asked which child was her mother's favorite, the little girl, according to Francis Newton in *This Week*, promptly replied: "She loves Jimmy best because he's the oldest; and she loves Johnny best because he's the youngest; and she loves me best because I'm the only girl!" It would be difficult to find anything which could more lucidly explain God's all-enveloping love for His children. No matter to what heights you have risen or to what depths you have fallen, God loves you best because of some characteristic personal quality which, while it may not be apparent to your fellowmen, is known and cherished by your heavenly Father.

PRAYER THOUGHT

Does your heavenly Father find it difficult to cherish a personal quality of yours? Maybe you should try to acquire a good quality.

TUESDAY, SEPTEMBER 20
Scripture Reading—Proverbs 25:12

A HARDENED HEART SOFTENED

A gentleman saw a boy thief in his flower garden. He went forth quietly in a roundabout way to meet the boy and, coming up behind him, laid his hand on the boy's shoulder, saying: "Now, my boy, answer me one question: Which is the best flower in my garden?" The boy, finding no escape, looked around and after a few minutes' pause, said, "That rose is best," as he pointed to a beautiful moss rose. The gentleman, still keeping one hand on the boy's shoulder, reached out his other hand and, plucking the rose in all it beauty, gave it to the boy. As he released him he said, "There take it, my boy." The boy was amazed. Looking into the face of his strange benefactor, he said, "Ain't you going to have me punished, sir?" "No," was the reply; "but as I am going to give you the best flower in my garden, you will never steal again from my flower bed, will you?" "Never, sir, as long as I live," was the emphatic reply; "but, please, sir, ain't there some little errand I can do for you?" Free forgiveness and a token of love had won the hardened boy's heart, and from that hour he was the willing servant of his friend.

PRAYER THOUGHT

In many instances kindness as a retaliation for an offense obtains better results than anger and revenge.

WEDNESDAY, SEPTEMBER 21
Scripture Reading—Exodus 20:3-17

WRONG ORDERS

Some years ago a passenger train was rushing into New York as another train was emerging. There was head-on collision. Fifty lives w lost. An engineer was pinned un his engine, frightfully injured, a tears were running down his chee In his dying agonies he held a piec yellow paper crushed in his hand, a said: "Take this. This will show y that someone gave me the wr orders."

Unregenerate men and women v stand before the Great White Thr and point to their Moderr preachers, saying, "Someone ga me the wrong orders!"

PRAYER THOUGHT

From whom do you take orde When you follow orders, be sure th are correct. There are no rules order more correct than those gi in the Bible.

THURSDAY, SEPTEMBER 22
Scripture Reading—Psalm 37:29

BANKBOOK OR ACCOUNT BO

A woman, working as a hou keeper, sent $300 to the miss in the Sudan. She had received t sum as a legacy. Later, after death, relatives, who had regar her as being overreligious, and h had very little to do with her, cam her funeral, and asked for possessions. They went through trunk looking for a book, evidentl bankbook, for she had been l employed at good wages. The li book they found was quite a differ one, and told its own story. On the side she had entered her wag month after month, and on the oppos side, following the small amounts her expenditures, were such entr as these: "For Bible woman in Ind $50." Turning over the pages to date she had received her $300 lega they found opposite it, "Paid out the Sudan, $300." She needed executors; all had been administe right up to date. Someday we will w we could produce such a book in presence of Him to whom we must account for our stewardship.

PRAYER THOUGHT

Start your savings account Heaven. You may need to fall back it sooner than you think.

FRIDAY, SEPTEMBER 23
Scripture Reading—Matthew 12:

SEEING—AND BELIEVING

Two children were playing on hillside, when they noticed that hour was nearing sunset, and c

id, wonderingly: "See how far the n has gone! A little while ago it was ght over that tree, and now it is low wn in the sky." "Only it isn't the n that moves; it's the earth. You ow, Father told us," answered the ner. The first one shook his head. e sun did move, for he had seen it, d the earth did not move, for he had en standing on it all the time. "I ow what I see," he said triumantly. "And I believe Father," said brother. So mankind divides ll—some accepting only what their nses reveal to them, the other lieving the Word of God.

PRAYER THOUGHT

Our hearts are so hardened because ey are ruled by our brilliant, rned minds which have become so entific that anything that cannot be nically explained just cannot be at .

SATURDAY, SEPTEMBER 24

Scripture Reading—Philippians 2:3

A BLESSING OR A HINDRANCE?

Marion was a selfish girl. Her own thes, her own good times, and her n ambitions filled her life until she t the Lord Jesus. Even after she s saved, no one in her family ticed much change in her for some he. She did want to witness for rist, but most of her thought was ll for herself, so her family thought t Marion's religion was only one of r idiosynacrasies. But only two ars later Marion surrendered her unreservedly to the Lord. Soon er, she said: "I am ashamed of my st. I wanted to be a blessing to my nily, yet I can see I've been almost selfish since I was saved as I was fore. I think it's my fault that ey're not interested in the things of e Lord. Pray that I may really let light shine for Christ at home and willing to do more than my share His sake." Just a few weeks after s her younger sister said to her one ght, when they were preparing for d, "I want to be a Christian like you e." Marion had really begun to live Christ, and was she happy!

PRAYER THOUGHT

Do people long to pattern their lives er ours, or do they feel that if we an example of a Christian they uld rather not become one?

Devotions used by permission, *ight's Master Book of New strations*, Eerdmans Press.

THE DANIEL F. PELT MEMORIALS At Mount Olive College

Daniel Frederick Pelt (1909-1975), a pastor and educator, left an outstanding legacy of leadership and service to the Original Free Will Baptists of the Southeastern United States. In appreciation for his life and services and in order that future generations may be inspired by his example, two memorials to Mr. Pelt have been established at Mount Olive College.

First a personal bequest he left the College has been used to sponsor a classroom in his memory. A classroom was chosen because it serves to remind us that Mr. Pelt was a teacher; and a classroom for the teaching of religion was chosen because he was a faithful minister of the gospel. Students and teachers who use this classroom will always be reminded that it is dedicated to the memory of a man who knew the importance of Christian higher education and showed great determination in the struggle to attend college while carrying heavy responsibilities as a father as well as a pastor of rural churches.

A second memorial to Mr. Pelt is an endowment fund composed of gifts in his memory by his family, friends and churches which he served. Gifts to this fund are never spent but rather are invested and each year the earnings are used to provide for the education of ministers and other Christian workers.

Those who would like to share in a memorial to Mr. Pelt are invited to make contributions in any amount to the Daniel F. Pelt Endowment Fund. Checks should be made payable to Mount Olive College and mailed to President W. Burkette Raper, Mount Olive College, Mount Olive, North Carolina 28365. When sending gifts for this purpose, please not on the check or in a letter that they are for "The Daniel F. Pelt Endowment."

Mr. Pelt served the Free Will Baptist Church and he served us well. It now remains for us to show the measure of our appreciation. Through the Daniel F. Pelt Endowment we have the opportunity to not only pay a living tribute to Mr. Pelt but help educate others to continue the great work that characterized his life.

W. Burkette Raper, President
Mount Olive College

Children's Home

The Psalmist cried out "Cast me not off in the time of old age; forsake me not when my strength faileth" (71:9). The cry of our graying loved ones is no less intense in our world today. Growing older, reaching retirement is a blessing that God affords his faithful ones. As surely as He hears our cries in youth and through our more productive years, He hears our cries in our retiring years. As the Spirit of God motivates the Christian church, nursing homes and retirement villages have been established by church denominations to meet the needs of our Lord's faithful followers.

The Free Will Baptist Retirement Homes Village, Inc. at Middlesex, is the Free Will Baptist Denomination's response to God's command to care for the aged. Our first duplex is completed and occupied. The need will grow as time goes on.

During this month we encourage our member churches to support the Retirement Homes ministry by praying for God's guidance for the Retirement Homes Board of Directors and its staff and by making a contribution to the Retirement Homes during this month. We hope to be able to begin the next duplex in the year to come as soon as funds are available. At least one third or about $15,000 must be raised before we begin this new duplex.

We offer our thanks to our people for their loyal support to this ministry of our church to the "retired" and look forward to God's blessings through you in the future.

J. Steward Humphrey
Executive Director

EMPTINESS

Those psychiatrists who are not superficial have come to the conclusion that the vast neurotic misery of the world could be termed a neurosis of emptiness. Men cut themselves off from the root of their being, from God, and then life turns empty, inane, meaningless, without purpose. So when God goes, goal goes. When goal goes, meaning goes. When meaning goes, value goes, and life turns dead on our hands.

—Carl Jung

Mount Olive College

DR. RAPER ADDRESSES STUDENTS TOWARD NEW YEAR



The Fall Convocation Service at Mount Olive College held recently, brought several out-of-town guests to campus. From left, Board of Trustee member, Marvin Edwards and Mrs. Edwards of Wilson; Mrs. Sarah C. Rodgers of Wilson; Dr. W. Burkette Raper, Mount Olive College President and Convocation Speaker; Lynwood Stewart of Cove City, Student Government Association President; and Frank Harrison, Mount Olive College Chaplain and presiding officer.

Dr. W. Burkette Raper, president of Mount Olive College, emphasized the 3 R's in life during the 1977 Fall Convocation Service, Sunday, August 28, in Rodgers Chapel.

In welcoming the 337 students to campus, Dr. Raper recalled how 24 years ago, the women students arrived on campus and their facilities were not yet complete. "They stayed in what is now the waiting room for the nurses' station. All eight of them," he added, causing an outburst of laughter among the audience.

In reviewing the history of learning in this country, Dr. Raper mentioned the 3 R's of education.

"By reading, we can know everything there is to know; by writing, others may learn from us; and by arithmetic, we have the ability to measure things quantitatively."

By comparison, Dr. Raper then outlined the 3 R's he considered to be essential to the life and education at Mount Olive College.

"The first R is responsibility. You, as students, must assume the responsibility of your education for yourself," he said, "your parents cannot do it for you and a college can only provide you the means," he added.

"The second is respect. To show respect for others is to put on a badge of greatness," Raper stated.

"And the third is reverence for God. Nothing enriches our lives as much as reverence for God," he stressed.

In summary, Dr. Raper emphasized the 3 R's at Mount Olive College "would be learning what you owe yourself, w you owe others, and what you God."

Special guests included Mrs. Sara Rodgers of Wilson. Rodgers Chapel named for her late husband. Member the College Board of Trustees who tended were Miss Louise Edgerton Pikeville, who is a member of Free Un church, and Marvin Edwards of Wilso

A reception sponsored by the Stud Government Association was held mediately following Convocation on library lawn.

MEMORIAL GIFTS

The following memorial gifts to Mo Olive College during the month of Aug totaled $1,253.35. These gifts are addition to those made to Moye Library

In Memory Of

The Rev. J. C. Griffin by the Fi Eastern Sunday School Convention, a Bridgeton church

Alice Lupton by the North Caroli State Woman's Auxiliary Convention

Sandra Everington Aldridge and Le Kristen Aldridge by Heber Aldridg Kinston

Winnie McWhorter Cox by Robert Cox Jr., Orlando, Florida.

The Rev. J.O. Fort by Mrs. J. O. Fo Jakin, Florida

****

Don't Complai

Folks who bicker and backbite
In the church today
Cause the ones who do the right
Soon to go astray.

They harp on this, fuss about that
And talk about what we do,
Never once stopping to think
That they have stumbled too.

So when you talk about other's faul
Just stop and think about
What you did a week ago
That didn't seem so bad, no doub

But yet it might have caused someon
Who hadn't done a thing
To go so very far from God
He wouldn't be reclaimed.

—Mrs. Eletha Nell Johnston.

NFORMATION REQUESTED BY LITTLE ROCK CHURCH

ittle Rock church is in the process of piling a list of all of the ministers who e served the congregation of Little k church. We would appreciate any istance that anyone may be able to e us. If we are able to obtain a picture he minister and his wife this will be n better. The list of ministers and r term of service is as follows: the . J. H. Worley, 1897-1899; the Rev. R. Pierce, 1899-1901; the Rev. L. T. lips, 1901-1907; the Rev. G. W. is, 1907-1908; the Rev. R. ckland, 1908-1909; the Rev. G. W. ell, 1909-1912; the Rev. J. R. Caskey, 1912-1914; the Rev. R. F. man, 1914-1918, 1922-1923; the . S. H. Styron, 1918-1922, 1923-7, 1929-1936; the Rev. C. M. nson, 1927-1929; the Rev. R. N. nant, 1936-1939; the Rev. M. E. on, 1939-1942; the Rev. M. L. nson, 1942-1951.

f anyone has a picture that you wish rned, we will copy the picture at our ense and return your original picture. will be greatly appreciative of any istance anyone may be able to render church in this endeavor.

Yours in His service,
De W. Eakes, Pastor

RESPONSE TO EDITORIAL

September 2, 1977

Rev. L. E. Ballard
5 South Washington Street
nville, North Carolina 27834

Brother Ballard:

read with interest and appreciation excellent editorial "Today is the t Day" which appeared in the August ssue of **The Free Will Baptist**. The le was a portrait of your spirit which ernally young.

hank you for taking time to remind us a beautiful way that life is not sured by the number of our years but hat we do with these years.

hope you will remain young and keep ng.

also want to thank you for the great ice you will be rendering future erations with the personal historical ction you are assembling and I am especially happy that you will be depositing this collection at Mount Olive College where it can be of service to all Free Will Baptists and other interested persons for generations to come.

Sincerely yours,
W. Burkette Raper
President

LARRY & NORDIS CHRISTENSON

THE CHRISTIAN COUPLE



THE CHRISTIAN COUPLE

by Larry and Nordis Christenson

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the Sunday School LESSON

St. Claire Bible Class

For September 25

LOVE IN THE MIDST OF CRISES

Lesson Text: Luke 6:27-36
Memory Verse: Luke 6:27, 28

I. INTRODUCTION

What is love? The word is used with so many different meanings that sometimes it has almost no meaning. A teenager loves rock music, and a mother loves her baby; but the two loves are not the same. A movie star announces that she loves her director instead of her husband, and Jesus says, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13); but they are not talking about the same kind of love. Before we say much about love, we ought to decide what we are talking about.

Many students have noted that the Greek language has a least four words that are translated by the one English word **love**. We overload that poor little English word with all the meanings of the four, and perhaps some more besides. But the Greek words can help us understand what kind of love this lesson is discussing.

Sexual love is **eros**. (Pronounce it **air**-oce.) From the Greek word we have our English word **erotic**. Perhaps this kind of love is the bond between the movie star and her director. Some of our modern literature might make us think there is no other kind of love. In fact, society is so preoccupied with eroticism that a deeper understanding of love is obscured. But **eros** is not used at all in the New Testament.

Family love is **storge** (stor-**gay**). The mother's love for her child is of this kind. This word also is absent from the New Testament, though a related word is used with a negative prefix and translated "without natural affection" (Romans 1:31; 2 Timothy 3:3).

Friendly love is **philia** (fill-**ee**-ah). This word is translated "friendship" in James 4:4. The related verb is used in Matthew 6:5 to say that hypocrites love to pray in public. The teenager's love for rock music is of this kind. This Greek word has found its way into the English language in such familiar words as **philosophy**, love of wisdom, and **philanthropy**, love of humanity.

The fourth Greek word is **agape** (ah-**gah**-pay). This is the word used to record Jesus' saying, "Greater love hath no man than this." The related verb is used in John 3:16: "God so loved the world, that he gave his only begotten Son." This is the word for love that is used in our lesson.

Agape is unselfish, active, intelligent, heartfelt goodwill. It leads us to help and give and sacrifice for others—and like it. This is the word used most frequently in Christian teaching, and this is the love that is prominent in Christian living.

Eros is proper between husband and wife, but by itself it may be selfish, demanding, and domineering. **Agape** is the word used in telling husbands to love their wives (Ephesians 5:25).

Storge is beautiful between parents and children, but it too can be selfish and demanding, as when a mother tries to keep grown children tied to her apron strings. **Agape** is needed along with **storge**.

Philia has a large part in Christian living, but it is confined to a limited circle of people who have common interests and find each other attractive. **Agape** is the word used to say, "Love your enemies."

Eros may be generated by the suggestive glance of a sexy siren. **Storge** begins naturally when a baby is cradled in a mother's arms. **Philia** grows easily when people enjoy being together. But **agape** is different. If we have it all, it is because we see its value, and want it, and take care to develop it.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. **Love your enemies** was a strange command. It is just the opposite of our natural tendency toward our enemi The word love here is from the Gr **agapao**, which means a kind of love would have toward people we have ne seen or known, or even toward th who may hate us. It was a kind of l Jesus expressed for His enemies, e to the extent of dying for them. Anot kind of love is also mentioned in the N Testament, the Greek **phileo**, mean the kind of love we would have for fam members or close friends. Jesus d not command this kind of love (**phile** but He expects us to show kindness a consideration to everyone. He do however, command that we l (**agapao**) our enemies, and this calls more than many of us can give. This especially true when we are not liv close to Him as we should.

B. Jesus went further in command by saying we should **do g to them which hate** us. We may not able to do this with a **phileo** type of lo but we come closer to it with the **agap** type of love. We can see the wisdom His command when we realize that doing good to those who hate us show them that we have somethi better and different in our lives th they. If we fail to obey this command, simply cause our enemies to feel justifi in their offenses toward us.

C. Humanly speaking, we find easy to love those who love us in retu But what have we to be thankful for that? Jesus points out that even sinn can do that. The Christian's love m surpass that of the unsaved; it must of such nature that it can be shared ev with those who hate us. Someone h said, "There is nothing unusual difficult about being nice to nice peop but it takes a large measure of Chris spirit to be nice to nasty people Another has said, "Pure selfishn leads a person to seek the fellowship those whose character and way of pleases him. The Christian gospel ser the follower of Christ out to seek and save the unlovely." Many of "unlovely" have great needs, b material and spiritual, and in be obedient to Christ we show our love the crisis of their needs.

—**The Advanced Quarterly (F.W.**

III. ADDITIONAL TRUTHS

A. This is the second lesson we ha had from this sermon by Jesus. This

the Sermon on the Mount, even ugh it has much of the same material. ou will look closely, this sermon was en at a different time and a different ce. This sermon has been called the mon on the Plain.

3. The lesson last Sunday dealt with Christian's inner attitude. We studied four "blesseds" and the four oes." Today we study the outward nifestation of the Christian life, our duct toward other people. Our ward conduct cannot be right unless inner attitudes are what they ought to

C. In this lesson, Jesus names three ations and shows how we should ct to each of them. He mentions the my and then tells us that we should him. He mentions the man who ses us, then tells us we should bless and return good for evil. Finally, he s us about the man who attacks us sically or takes property. We are to ct to him nonviolently, with love and dness.

. The love of the Christian should eed that of the unbeliever because of t the Christian has in his heart. When were saved, the love of God was shed ad in our hearts and the Holy Spirit e to live in our hearts. God does not ect us to excel in conduct by our own ngth. He has given us these two gs the non-Christian does not have; efore, He has a right to expect more s.

—The Bible Teacher (F.W.B.)

oming Events . . .

tember 14—Mission Rally, Kenan Memorial Auditorium, 7:30 p. m.

tember 14, 15—North Carolina State Convention of Free Will Baptist, Kenan Memorial Auditorium, Kenansville; Host, Third Union Eastern Conference

tember 22—Eastern District Woman's Auxiliary Convention

tember 28—Central District Woman's Auxiliary Convention

NEWS NOTES

(Continued from Page 5)

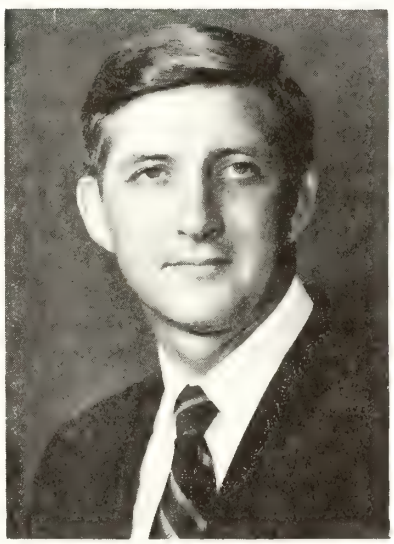
Homecoming to be Held At Riverside Church

Riverside Free Will Baptist Church will observe their annual homecoming on Sunday, September 18. The Rev. Joe Johnson, a former pastor, will bring the homecoming message. Special singing will be in the afternoon. All members and former pastors are invited to come and enjoy the day.

Homecoming at First Church, Greenville

Homecoming will be observed on Sunday, September 18 at 10:45 a. m. at the First Free Will Baptist Church, Greenville. Lunch will be served at 12 noon, followed by a program of special music. A special building fund offering will be taken. Everyone is invited to attend this service. The Rev. Davie Brinson is pastor of the church.

Vance Link to Conduct Revival Services at Unity Church



Missionary Vance Link will be the visiting evangelist for revival services at Unity Free Will Baptist Church in Wilson beginning Sunday, September 18, and will continue through Friday, September 23. Services will begin at 7:30 p.m.

The members of Unity church and their pastor, the Rev. Rudy Owens, invite all to attend these services.

Homecoming and Revival Planned at First Church, Vanceboro

The First Free Will Baptist Church of Vanceboro will begin their revival services on Monday, September 19, and will continue through Saturday, September 24. The evangelist will be the Rev. Willie Stilley, and special music will be provided each evening, with services beginning at 7:30 p. m. Homecoming will be on Sunday, September 18.

Everyone is invited to attend.

Mount Zion Church Announces Revival

Mount Zion Free Will Baptist Church near Vandemere will hold revival services Monday, September 19, through Friday, September 23. The Rev. Buddy Sasser will be the evangelist. Everyone is invited to attend.

On Sunday, September 25, dinner will be served on the grounds following the regular Sunday worship service.

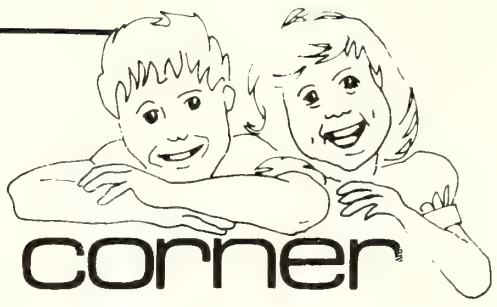
First Church, Tarboro Announces Fall Revival



The First Free Will Baptist Church of Tarboro, announces its fall revival for the week of September 19-23 at 7:30 p. m., with the Rev. Harry Brown of Durham, as guest evangelist.

There will be special music nightly and a nursery will be provided. The pastor, the Rev. O. B. Jones, and church membership extend a cordial invitation everyone to attend these services

The only way to change the world is to change people; the only way to change people is to change their hearts, and only Christ can change hearts.—Anita Bryant



story corner

SNOW-WHITE AND ROSE-RED

THERE was once a poor widow who lived in a lonely cottage. In front of the cottage was a garden wherein stood two rose-trees, one of which bore white and the other red roses. She had two children who were like the two rose-trees, and one was called Snow-white and the other Rose-red. They were as good and happy, as busy and cheerful as ever two children in the world were, only Snow-white was more quiet and gentle than Rose-red. Rose-red liked better to run in the meadows and fields seeking flowers and catching butterflies; but Snow-white sat at home with her mother, and helped her with her housework, or read to her when there was nothing to do.

The two children were so fond of each other that they always held each other by the hand when they went out together, and when Snow-white said, "We will not leave each other," Rose-red answered, "Never so long as we live," and their mother would add, "What one has she must share with the other."

No mishap overtook them; if they had stayed too late in the forest, and night came on, they laid themselves down near each other upon the moss and slept until morning came, and their mother knew this and had no distress on their account.

Once when they had spent the night in the wood and the dawn had roused them, they saw a beautiful child in a shining white dress sitting near their bed. He got up and looked quite kindly at them, but said nothing and went away into the forest. And when they looked round they found that they had been sleeping quite close to a precipice, and would certainly have fallen into it in the darkness if they had gone only a few paces farther. And their mother told them that it must have been the angel who watches over good children.

Snow-white and Rose-red kept their mother's little cottage so neat that it was a pleasure to look inside it. In the summer Rose-red took care of the house, and every morning laid a wreath of flowers by her mother's bed before she awoke, in which was a rose from each tree. In the winter Snow-white lit the fire and hung the kettle on the crane. The kettle was of copper and shone like gold, so brightly was it polished. In the evening, when the snowflakes fell, the mother said, "Go, Snow-white, and bolt the door," and then they sat round the hearth, and the mother took her spectacles and read aloud out of a large book, and the two girls listened as they sat and spun. And close by them lay a lamb upon the floor, and behind them upon a perch sat a white dove with its head hidden beneath its wings.

One evening, as they were thus sitting comfortably together, some one knocked at the door as if he wished to be let in. The mother said, "Quick, Rose-red, open the door, it must be a traveler who is seeking shelter." Rose-red went and pushed back the bolt, thinking that it was a poor man, but it was not; it was a bear that stretched his broad, black head within the door.

Rose-red screamed and sprang back, the lamb bleated, the dove fluttered, and Snow-white hid herself behind her mother's bed. But the bear began to speak and said, "Do not be afraid, I will do you no harm! I am half-frozen, and only want to warm myself a little beside you."

"Poor bear," said the mother, "lie down by the fire, only take care that you do not burn your coat." Then she cried, "Snow-white, Rose-red, come out; the bear will do you no harm; he means well." So they both came out, and by-and-by the lamb and dove came nearer, and were not afraid of him.

The bear said, "Here, children, knock the snow out of my coat a little"; so they brought the broom and swept the bear's hide clean; and he stretched himself by the fire and growled contentedly and comfortably. It was not long before they grew quite at home and played tricl with their clumsy guest. They tugged h hair with their hands, put their feet upc his back and rolled him about, or th took a hazel-switch and beat him, ar when he growled they laughed. But th bear took it all in good part, only whe they were too rough he called ou "Leave me alive, children—

"Snowy-white, Rosy-red,
Will you beat your lover dead?"

When it was bed-time, and the othe went to bed, the mother said to the bea "You can lie there by the hearth, ar then you will be safe from the cold ar the bad weather." As soon as da dawned the two children let him out, ar he trotted across the snow into th forest.

Henceforth the bear came eve evening at the same time, laid himse down by the hearth, and let the childr amuse themselves with him as much a they liked; and they got so used to hi that the door were never fastened un their black friend had arrived.

When spring had come and all outsic was green, the bear said one morning Snow-white, "Now I must go away, ar cannot come back for the whole sun mer."

"Where are you going, then, de bear?" asked Snow-white.

"I must go into the forest and gua my treasures from the wicked dwarfs. the winter, when the earth is froze hard, they are obliged to stay below ar cannot work their way through; but nov when the sun has thawed and warme the earth, they break through it, ar come out to pry and steal; and what onc gets into their hands, and in their cave does not easily see daylight again."

Snow-white was quite sorry for h going away, and as she unbolted th door for him, and the bear was hurryir out, he caught against the bolt and piece of his hairy coat was torn off, and seemed to Snow-white as if she had see gold shining through it, but she was n sure about it. The bear ran away quickl and was soon out of sight behind th trees.

A short time afterwards the moth sent her children into the forest to g fire-wood. There they found a big tr which lay felled on the ground, and clo by the trunk something was jumpir backwards and forwards in the gras but they could not make out what it wa

en they came nearer they saw a dwarf h an old withered face and a snow-ite beard a yard long. The end of the rd was caught in a crevice of the tree, the little fellow was jumping back-ds and forwards like a dog tied to a e, and did not know what to do.

He glared at the girls with his fiery red s and cried, "Why do you stand re? Can you not come here and help ?"

"What are you about there, little ?" asked Rose-red.

"You stupid, prying goose!" an-ered the dwarf; "I was going to split tree to get a little wood for cooking. little bit of food that one of us wants s burnt up directly with thick logs; we not swallow as much as you coarse, edy folk. I had just driven the wedge ely in, and everything was going as I hed; but the wretched wood was too ooth and suddenly sprang asunder, the tree closed so quickly that I ld not pull out my beautiful white rd; so now it is tight in and I cannot away, and you silly, sleek, milk-ed things laugh! Ugh! how odious are!"

The children tried very hard, but they ld not pull the beard out, it was ght too fast. "I will run and fetch ne one," said Rose-red.

"You senseless goose!" snarled the rf; "why should you fetch some ? You are already two too many for can you not think of something er?"

"Don't be impatient," said Snow-te, "I will help you," and she pulled scissors out of her pocket, and cut he end of the beard.

As soon as the dwarf felt himself free laid hold of a bag which lay amongst roots of the tree, and which was full gold, and lifted it up, grumbling to self, "Uncouth people, to cut off a ce of my fine beard. Bad luck to !" and then he swung the bag upon back, and went off without even once king at the children.

Some time after that Snow-white and e-red went to catch a dish of fish. As y came near the brook they saw nething like a large grasshopper ping towards the water, as if it were ng to leap in. They ran to it and found was the dwarf. "Where are you ng?" said Rose-red; "you surely n't want to go into the water?"

"I am not such a fool!" cried the dwarf; "don't you see that the accursed fish wants to pull me in?"

The little man had been sitting there fishing, and unluckily the wind had twisted his beard with the fishing line; just then a big fish bit, and the feeble creature had not strength to pull it out; the fish kept the upper hand and pulled the dwarf towards him. He held on to all the reeds and rushes, but it was of little good, he was forced to follow the movements of the fish, and was in urgent danger of being dragged into the water.

The girls came just in time; they held him fast and tried to free his beard from the line, but all in vain, beard and line were entanged fast together. Nothing was left but to bring out the scissors and cut the beard, whereby a small part of it was lost. When the dwarf saw that he screamed out, "Is that civil, you toadstool, to disfigure one's face? Was it not enough to clip off the end of my beard? Now you have cut off the best part of it. I cannot let myself be seen by my people. I wish you had been made to run the soles off your shoes!" Then he took out a sack of pearls which lay in the rushes, and without saying a word more he dragged it away and disappeared behind a stone.

It happened that soon afterwards the mother sent the two children to the town to buy needles and thread, and laces and ribbons. The road led them across a heath upon which huge pieces of rock lay strewn here and there. Now they noticed a large bird hovering in the air, flying slowing round and round above them; it sank lower and lower, and at last settled near a rock not far off. Directly afterwards they heard a loud, piteous cry. They ran up and saw with horror that the eagle had seized their old acquaintance the dwarf, and was going to carry him off.

The children, full of pity, at once took tight hold of the little man, and pulled against the eagle so long that at last he let his booty go. As soon as the dwarf had recovered from his first fright he cried with his shrill voice, "Could you not have done it more carefully? You dragged at my brown coat so that it is all torn and full of holes, you helpless, clumsy creatures!" Then he took up a sack full of precious stones, and slipped away again under the rock into his hole. The girls, who by this time were used to thanklessness, went on their way and did their business in the town.

As they crossed the heath again on their way home they surprised the dwarf, who had emptied out his bag of precious stones in a clean spot, and had not thought that any one would come there so late. The evening sun shone upon the brilliant stones; they glittered and sparkled with all colors so beautifully that the children stood still and looked at them. "Why do you stand gaping there?" cried the dwarf, and his ashen-gray face became copperred with rage. He was going on with his bad words when a loud growling was heard, and a black bear came trotting towards them out of the forest. The dwarf sprang up in a fright, but he could not get to his cave, for the bear was already close. Then in the dread of his heart he cried, "Dear Mr. Bear, spare me, I will give you all my treasures; look, the beautiful jewels lying there! Grant me my life; what do you want with such a slender little fellow as I? You would not feel me between your teeth. Come, take these two wicked girls, they are tender morsels for you, fat as young quails; for mercy's sake eat them!" The bear took no heed of his words, but gave the wicked creature a single blow with his paw.

The girls had run away, but the bear called to them, "Snow-white and Rose-red, do not be afraid; wait, I will come with you." Then they knew his voice and waited, and when he came up to them suddenly his bearskin fell off, and he stood there a handsome man, clothed all in gold. "I am a King's son," he said, "and I was bewitched by that wicked dwarf, who had stolen my treasures. I have had to run about the forest as a savage bear until I was freed by his death. Now he has got his well-deserved punishment."

Snow-white was married to him, and Rose-red to his brother, and they divided between them the great treasures which the dwarf had gathered together in his cave. The old mother lived peacefully and happily with her children for many years. She took the two rose-trees with her, and they stood before her window, and every year bore the most beautiful roses, white and red.

"Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them." (Psalm 17:7).

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her sake (as well as ours) we need to consider the iousness of the question as asked by Mrs. McLawhorn er guest editorial: "When will the funeral be?"

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the free will baptist



AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 21, 1977

EDITORIAL

Cover Photos by Camerique



Tommy Manning
Editor

the free will baptist

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WHEN WILL THE FUNERAL BE?

by Verna Hines McLawhorn

Yes, that is what I'm asking. You say, "for whom?" It is not for whom, but "for **what**." I'm talking about the THE FREE WILL BAPTIST LEAGUE. Will there be a burial? I'm not sure, but there is a funeral of some kind for most things that die. It seems that unless church people get interested and try to revive the League, there will surely be a **demise**, even if there never is a **funeral**.

The League (so I was told) began many years ago at St. Mary's Free Will Baptist Church in New Bern, N. C. St. Mary's was called in affectionate terms: "The Cradle of the Free Will Baptist League." It was going really good for a time; then it started losing ground.

The League sponsors the "Christian Cadet Conference" at Cragmont for a week each summer, giving the young people a week of good Christian teaching, as well as fun. Because of a lack of money this year, they had some problems. It seems that not everyone who wanted to go could be accommodated.

The League also has a state project each year. For this year they chose to help with the building fund for Cragmont—a worthwhile project, to be sure.

The League is a training program for the leaders of the church of tomorrow (the future); and, just as importantly, strengthens those who are in positions of leadership today. No other department within the church gives a person the on-the-spot training he can get by participating in the League. Although the YFA and AFC groups give excellent training, they only meet once a month; the League meets every Sunday night.

League programs can be made so flexible that it is really up to the group leader what a group does; the Sunday school lessons, on the other hand, give basically the same Scripture, etc. for the entire Sunday school.

Would you believe that the total enrollment of League members for the entire state in 1976 was 1,317 from 35 churches. That's right, only 35 churches have a League, and there are 266 churches in the conferences in North Carolina. (This might not be a precise accounting, but it is the number reported on the State Sunday School Convention and Conferences reports.)

Just to give you an idea of how the churches reported on the Leagues, let me cite the figues:

Conference	No. Churches in Conference	League Members
Albemarle	16	138
Cape Fear	30	0
Central	46	197
Eastern	85	357
Pee Dee	15	379
Piedmont	24	90
Western	47	156
Rockfish	3	0
TOTALS	266	1,317

Are we going to bury the League, or are we going to try to revive it? Are there any readers of the "Baptist" who have ideas for reviving this **ailing** segment of our denomination? If so, we welcome them. Write your prescription and send it to us so we may print it in the interest of the League program and the denomination.

When we give up entirely on any phase of our denominational work, we take one step backwards. We only make progress when we forge ahead; so, Leaguers, let's do as our theme song says: Go! "Onward, Christian Leaguers."

CHRISTMAS: DON'T BLAME CHRIST

by the Rev. M. E. Cox
Durham, North Carolina

LTHOUGH it is some time away, people are already beginning talk about Christmas. We do want to be a ''kill-joy'' or ''scrooge'' I wonder if it isn't time that we took a stic look at ''Christmas''. First of all date of December 25. The Bible als the following: ''And in the sixth th. . . The Holy Ghost shall come thee. . .'' (Luke 26, 35). I am sure none of us doubt that the virgin Mary ceived in the sixth month. Mary was w. God sent forth His only begotten to the Jews. The calendar used ng this time was the Jewish ndar. The calendar as we have it y did not come into being until after birth of Christ. To find out what th the sixth month is, read Exodus and Exodus 13:4. The first month is month Abib. The month Abib is April r present calender. Dr. Scofield and rs state this in their references. That d make the sixth month be Sepber. Mary, conceiving in September, d have given birth in June. This is nly the Bible but also the logical time idering the place, the Star, the Wise , the Shepherds tending flocks de, and the historical time of ion. December 25 became ''Christ-'' in 354 AD by order of Bishop ius of Rome to coincide with lready established Pagan Festival, t of Saturn. (References: the **Bible**; **World Book Encyclopedia**) **Don't e Christ For Christmas mber 25.**

e Gift Giving The Greatest Gift man can ever receive is the gift God gave to the world (John 3:16). Christ gave His life on Calvary that sinful man could have redemption and eternal life. Gift giving should be a further demonstration of this but take a realistic look at modern gift giving. Everybody gets into the act, Christians and non-Christians and most of all the commercial world. In most cases, Christ has been completely forgotten. People give because of social obligation. They must give certain individuals great gifts to continue in their social circles. Then, the business obligation. If he does not give a large gift, he may lose business accounts. Families suffer much strife because of jealousy over gifts or someone being left out. I have known of families becoming so angry that they refuse to have fellowship for long periods of time. Then the financial crisis this all brings. There are those now preparing to borrow large sums of money for Christmas buying and giving. Families give liens on their furniture and personal properties and pay exorbent interest rates to finance companies. Many companies offer free turkeys or gifts to entice borrowers. Then for the entire year, re-paying brings hardships and strife in families. Some of these have gone so far as children not having proper food and clothing and in some cases, family problems have arisen from the tension of over-indebtness and divorces have occurred out of this kind of a situation. Even church offerings are at their lowest in December and January. **Don't Blame Christ For Christmas Stress and Strain.** He is not honored in the giving.

The Good Time Season Preparations are being made in September for the Christmas Party. Reservations must be made soon or you will not find the proper place for the ''shin-dig''. Everyone thinks that Christmas is a license for ''any-thing-goes'' time. ''Faithful'' church members must absent themselves the Sunday or night of the ''company party''. Those who do not drink intoxicating beverages during the whole year will be lured to have ''high-balls'' and participate in various ''hanky-panky'' during this time. I am reminded of something that happened to me a few years ago. It was humorous, frightening, and gave opportunity to witness for Christ. My wife was the manager of a store belonging to a corporation having many such stores. They had their Christmas banquet and of course all the managers and husbands or wives were to accompany them. The president of the corporation knowing of my ministry asked me to come as his special guest and have a Bible message and prayer. We pondered whether to attend or not knowing that there would be many non-Christiams there but considering the opportunity to witness for Christ in this elite group of lawyers, doctors, and various business executives, we accepted and attended. My wife and I dressed in our best church clothes and attended in a ''swank'' restaurant in a distant city. As we entered, we noticed all the ladies were dressed in evening attire except my wife in her dress. A bar was operating on one side while the band played on the other. We stood at the entrance not seeing our host, and not knowning whether to leave or not. I was approached by several ladies and invited to the bar. The cut of their gowns spoke for them. Many well-to-do gentlemen introduced themselves to us. Of course we refused and just stood fast until our host arrived and all went into the dining hall. As we sat with this corportion president, it seemed that all eyes were staring at us. Then the president called everyone to order and introduced us as the Rev. M.E. Cox with a few other flowery remarks. The point is, you should have seen the look upon the faces of those who had invited us to the bar. Red faces and dropped heads were the order of the day as I gave them

the Bible account of Christ. Not only do morals and holy living get thrown out but crime increases, more people killed through murder and automobile wrecks. Many steal and if you will watch your local store, many youth are lured to steal Christmas items because of the atmosphere brought about. It was so bad that England out-lawed Christmas in 1643. **Don't Blame Christ for Christmas Sin and Debauchery.**

The Season Of Lights Truly Jesus is the light of the world, but the display of lights during the Christmas season is not only energy wasting but God-dishonoring. People spread lights on all the house, the barns, the trees and around the walkways. In some neighborhoods it becomes a competitive thing. It has nothing to do with Christ the light of the world, but rather a zeal to out do all others. In an area where I pastored, people drove from miles to see a man's house that displayed over 5,000 lights. Then the satanic world gets into the act. There can be nothing Christ-honoring about beer joints and places of ill-repute displaying lights at Christmas time. You will also detect very few ''scenes'' about Christ or holy things especially in store windows. They go strictly for the Santa Claus and commercial aspect. **Don't Blame Christ For Christmas Waste.**

The Season of Custom Not Christ There are many others you could add to this list, Santa Claus, the tree, the cards and others. Customs have taken Christ from Christmas and sometimes even from churches. Yes, I believe that Christians should have a Christ-mas to proclaim a holy season of worship and praise to Him. To honor His name that is above every name. I would vote to give the world its ''feast of saturn'' with all its sinfulness but give us ''born again believers'' a time of spiritual refreshment. If June be the time, then fine, but true Christians cannot participate in much of the so called ''Christmas'' as we know it today.

So **Don't Blame Christ** for the heartbreak, the suffering, the stress, or the strain it brings financially. Christ must have a broken heart to see all that occurs in His name December 25. Would you join me in fervent prayer for a Christ-honoring season in our today's world.

THE CENTRAL EXPRESSION OF THE CHRISTIAN FAITH

The Lord's Supper has been from New Testament times the central expression of Christian faith. Before the gospels were written, before Paul and the others wrote their letter, and before the Church took its institutional form, bread and wine were being used by Christians in creative remembrance of Him in whom they believed God expressed Himself in a unique and decisive way and of Him who they believed was raised from the dead and was the living Lord of their lives.

The Lord's Supper came before the New Testament, and it was the sacramental experience of the earliest Christians which helped precipitate the New Testament. The New Testament is itself witness to that fact.

''This do in remembrance of Me'' (Luke 22:19). Those words were spoken by Jesus to His disciples that dark night in Jerusalem before His arrest and trial. For nearly two thousand years and in all parts of the world, Christians have been doing ''this'' in remembrance of Him. The obedience given to that simple command is unique in history.

But the sacrament of the Lord's Supper is not simply a memorial act as we generally think of such things. The English words ''remembrance'' and ''Memorial'' do not carry the full fright of meaning carried by the Aramic and Greek words they represent. Those words pertain to a king of remembering in which a reality from the past is somehow brought into the present. And when used with respect to the Lord's Supper, they declare that that act of worship is not, so to speak, merely a solemn wake in honor of a dead hero but rather a creative awareness of the living Lord.

It is this kind of remembering that makes the sacrament the central act of worship for Christians. And it is not merely a function of the Church or the fulfillment of a duty by the Church; it is the Church's distinctive way of being the Church and the way in which the Church creates and constantly recreates herself.

Through the years the Lord's Supper has suffered much extravagance, distortion, misunderstanding, and at times neglect in practice and in interpretation. But the Church in her main traditions has held that the sacrament is central, not merely peripheral or optional, in her life and worship. C Dodd put it this way: ''In this sacra the whole of what our religion mea expressed.''—J. A. Davidson

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CHURCH MEMBERS: STATISTICAL ANALYSIS

10 percent cannot be found anywh
20 percent never attend a service.
25 percent admit they never pray.
35 percent admit they never rea Bible.
40 percent never contribute to church or its mission ministry.
60 percent never read or study type of religious periodic lesson.
70 percent never attend an eve worship on Sunday.
75 percent never assume responsibility in their churc
85 percent never invite another pe to attend worship.
95 percent never win another pers Christ of the Church.
BUT. . . 100 percent expect to g Heaven!

—Charles L. A

Coming Events .

September 22—Eastern Di Woman's Auxiliary Convention Mary's Free Will Baptist Chu New Bern

September 28—Central Di Woman's Auxiliary Conven Friendship Free Will Baptist Chu Greene County

October 1—Pee Dee District Wom Auxiliary Convention, White Oak Will Baptist Church, Bladenboro

October 5—Western District Wom Auxiliary Convention, Little Free Will Baptist Church, Lucam

October 12—Cape Fear District Wom Auxiliary Convention, Hopewell Will Baptist Church, Route 1 , Si field

October 13—Albemarle District Wom Auxiliary Convention

October 22—Piedmont District Wom Auxiliary, Bethany, Free Will Ba Church, Wadesboro

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain: ". . . ary was espoused to Joseph, . . . atthew 1:16).

Answer: It means that she was aged to be married to Joseph, except t the covenant entered into then by becoming "espoused" was more ding than engagements to be married his our day are. Many people of today ome engaged to be married and never rry the person to whom they become aged. There is no doubt to me that is wrong.

ur society, there is no doubt to me, grown into an anti-Biblical, anti-Christ ude regarding marriage and sex. e God did in the judgment of Sodom Gomorrah, He will do to us of our iety if we continue to refuse to repent mend our ways in moral practices. ny warnings have come to us. Quite a stantial percent of our citizens have rd the gospel from time to time and e gained a repentance but were soon k into the old moral rut.

od says of such, "He, that being n reproved hardeneth his neck, shall denly be destroyed, and that without edy" (Proverbs 29:1). Jesus says of church whose society changed her al course from the Biblically itional course of activities to that of ungodly world, "Behold, I stand at door, and knock: if any man hear my e, and open the door, I will come in im, and will sup with him, and he me" (Revelation 3:20).

e warned, "I know thy works, that u art neither cold nor hot: I would u were cold or hot. So then because u art lukewarm, and neither cold nor I will spue thee out of my mouth. ause thou s; st, I am rich, and eased with gooos, and have need of ning; and knowest not that thou art tched, and miserable, and poor, and d, and naked" (Revelation 3:15-17).

he truly virgin bride of New tament times was used to symbolize blood cleansed Christian church but harlot of Revelation 17 is used to bolize the church fitted for and commensurate with the false church. The professed local Christian church is no better than its members, for it is the members that constitute the church, and even though God deals with each member of each church on the basis of his purity, He also deals with each local church as a special entity. When the time comes that a certain group whose members that call themselves a local church disregard their engagements, promises, and then their marriage vows; disregarding God's Biblical rules and precepts that demands of both the man and woman that name His name, moral purity and integrity they have removed themselves far from Him; then it follows as the night the day God removes Himself from them.

We sometimes sing in our church services that in part say ". . . be clean be pure" and that's what the whole message of the Bible exhorts us each to do. Now is the time for any, yea, all who have disregarded God's precepts to repent for only today is the day of salvation for no one but God knows what a day may bring.

Alexander Cruden in his "**Dictionary of Bible Terms**" gives the following enlightening words on the subject of Betrothal:

"ESPOUSED. Espousing, or betrothing, was a promise of marriage made by two persons each to other at such a distance of time afterwards. This was done either by a formal writing or contract in presence of witnesses; or without writing, by the man's giving a piece of silver to the bride before witnesses, and saying to her, 'Receive this piece of silver as a pledge that at such a time you shall become my spouse.' After the marriage was contracted, the young people had the liberty of seeing each other, which was not allowed them before."

Then on page 34 in Dr. Louis T. Talbot's book, "**Bible Questions Explained**" we find the following:

"Answer: The Revised Version translates the word 'betrothed.' The following footnote quoted from the 'Teachers' Testament,' published by Thomas Nelson and Sons, New York City, gives some helpful information: 'The betrothal of a Jewish maiden was more binding and significant than a similar ceremony with us. It implied that the bridegroom had paid to the father of the prospective bride a sum of money, by which payment the control of the father over his daughter had passed to the bridegroom. Betrothal ordinarily took place a year before marriage.' (Footnote on Luke 1:27)."

No person ever remained morally pure and clean in his social life ever had cause to regret it. Each one who has thrown his body away in a life of unclean thoughts and practices will have an eternity in judgment to regret it in "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8). See and compare "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1,2); "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

ATTENTION!! LICENTIATES OF CENTRAL CONFERENCE

All licensed ministers of the Central Conference are required to inform the secretary of the Board of Ordination before each convening conference, giving dates of issue and renewal of their license. Be advised that the license and renewal must be validated by the signature of the church clerk.

Ordaining Council of
the Central Conference
Willis Wilson, Secretary
Route 1, Box 18
Winterville, N.C. 28590

NEWS & NOTES

Homecoming and Revival at Gum Swamp

The annual homecoming at Gum Swamp Free Will Baptist Church, Route 6, Greenville (Belvoir Community), will be held Sunday, September 25, followed by a series of revival services beginning Monday night, September 26 through Friday night, September 30. Services will begin at 7:30 each evening preceded by an open prayer room at 7:15.

A nursery will be provided with adult attendants for the convenience of parents of babies and tiny tots.

You will be blessed by good old time gospel preaching by Evangelist O. B. Jones, pastor of Tarboro Free Will Baptist Church.

There will be special singing each night by the home church and visiting groups. The pastor, the Rev. Jerry Rowe, and members of the Gum Swamp church extend an invitation to everyone to attend both the homecoming and the revival.

New Pastor at Gum Swamp

The Rev. Jerry Rowe wishes to announce that his new address is Route 6, Box 147-A, Greenville, North Carolina 27834; phone, 758-4356. He has accepted the pastorate of the Gum Swamp Free Will Baptist Church and has moved into the parsonage provided by the church.

He wishes to express his appreciation to the different churches who contacted him in spite of a typographical error in his availability notice which appeared in the "Baptist." He did not run a correction in the "Baptist" due to his accepting the Gum Swamp church immediately.

Ronnie Vann Hobgood Licensed to Preach

Ronnie Vann Hobgood of Farmville received his license to preach the gospel July 25. The services were held at the Ayden Free Will Baptist Church on July 31.

He is a member of the Ayden Free Will Baptist Church and a second year student at Mount Olive College. He is now available for supply work or part-time service. Any church interested in his services may contact him by writing: 409 North Waverly Street, Farmville, North Carolina 27828; or phone, (919) 753-4853.

Sarecta Church Announces Homecoming

Sarecta Free Will Baptist Church of Kenansville, will have its homecoming service on September 18, 1977. The pastor, the Rev. N. B. Barrow, will deliver the morning message. Lunch will be served around 12:30.

Following lunch there will be a singspiration. All former members, ministers, and friends of the church are invited to attend these services on this special day.

Walk-a-Thon Given At Piney Grove Church



On August 27, 1977, Piney Grove Original Free Will Baptist Church, (Duplin County), had a walk-a-thon for Foreign Missions. Twenty-two young people and adults participated in the 10 mile walk. Following the walk, a weiner roast for the tired and hungry participants was given.

Wednesday evening, September 7, the Rev. Wayne King, missionary to the Philippines, gave a talk and slide presentation to the church on missions work in the Philippines. T Rev. King awarded certificates to walk-a-thon walkers. The chu presented the Rev. King $476.65 for Free Will Baptists Missions general fu which was collected from the walk thon and a special missions offering. T church honored him with a social af the program in the church fellows hall.

Homecoming and Singspiration Planned at Tarboro Church

The annual homecoming service of t Tarboro First Free Will Baptist Chur will be held Sunday, September 2 Services will begin with Sunday schoo 9:45 a.m., followed with the worsh service at 11 a.m. The pastor, the Re O. B. Jones, will bring the homecomi message. Lunch will be served in t church fellowship building at the no hour.

An afternoon singspiration will beg at 1:45 p.m. featuring special music visiting and local groups. The chur and its pastor extend to each of you warm invitation to attend these service

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Revival Services Planned At Ayden Church

The Ayden Free Will Baptist Chu will hold a revival from September 26 31 with services beginning at 7:30 e night.

Speaker for the revival will be the R Charles Renfrow, pastor of Fremont F Will Baptist Church in Fremont (Wa County). There will also be spe singing at each service.

The Rev. C. H. Overman, pastor, a members of the Ayden church inv everyone to join them.

Revival Services At Saints Delight

The Saints Delight Free Will Bap Church near Ormondsville, announc that revival services are now in progr and will continue through September 2 The Rev. Davie Brinson, pastor of First Free Will Baptist Church, Gre ville, is the guest evangelist, assisted the pastor, the Rev. Walter Polla Services begin each evening at 7:30.

The church requests your prayers the revival in the church and through the land.

v. Dennis Pollock to
nduct Spring Hill Revival

The Rev. Dennis Pollock, pastor of the ack Jack Grove Free Will Baptist urch of Goldsboro, will be the angelist for a week of revival services Spring Hill Free Will Baptist Church, ldsboro, September 26 through 30. rvices will begin each evening at 30.

The pastor, the Rev. Bill Dale, and embers invite everyone to attend and to member them in prayer.

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yden Church
nnounces Homecoming

The Ayden Free Will Baptist Church ll observe its annual homecoming on ptember 25, 1977. There will be gular services in the morning—Sunday hool at 10 a. m. and morning worship 11 a. m.—and lunch at noon.

The afternoon services will be held in e new fellowship hall. The purpose of is service will be to consecrate the new ilding.

All former members and pastors are ited to attend.

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ay's Chapel Church
Observe Homecoming

Homecoming at May's Chapel church ll be held Sunday, September 25. The rning worship will begin at 11 a. m. e Rev. Ronnie Peele, a former pastor, ll bring the morning message. Lunch ll be served at noon and special af- noon services will be held.

All former members and friends are ited to come worship and fellowship th them on this special day.

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mecoming and Revival
nned at Pleasant Hill Church

Homecoming at Pleasant Hill Free Will ptist Church, near Calico Cross Roads N. C. 43 between Vanceboro and eenville, will be Sunday, October 2. . Tommy Manning will be our guest eaker for the morning service. A pro- am is planned throughout the day, noring outstanding members in the rning service as well as a memorial rvice for our deceased members. nch will be served at 12:30 and then old-fashioned singspiration of local ging groups in the afternoon. All are ited.

Also the fall revival will begin October 3 through 8 with the Rev. David Brinson, pastor of the First Free Will Baptist Church of Greenville, preaching. Services will begin nightly at 8.

Everyone is invited to attend these services.

Homecoming and Revival
Announced at Pleasant Plain Church

Pleasant Plain Free Will Baptist Church has announced its revival to be scheduled for October 3-7. The Rev. Roland Cherry, pastor of Micro Free Will Baptist Church, will be the guest speaker. Services will be held nightly at 7:30.

Homecoming will be held on October 9, with Sunday school beginning at 10 a. m. The Rev. Walter Bass Sr. of Fremont, a former pastor, will be the guest speaker at the 11 a. m. services. Dinner will be served in the church fellowship hall. A memorial service will be held in the afternoon for those who have been called to meet the Lord.

The Rev. Raymond T. Sasser, pastor of the church, and the members, join in inviting all to attend these special services. The church is located at Route 2, Selma, on the old Smithfield Wilson highway.

Revival Now in Progress
At Mount Zion Church

Mount Zion Free Will Baptist Church, Route 2, Beulaville, announces its fall revival which began on Monday, September 19, and will continue through September 23. Services begin each evening at 7:45 with the Rev. Jack Mayo as guest speaker. Special music is being provided each evening.

Homecoming will follow on Sunday, September 25. All former members, ministers, and friends of the church are invited to attend the remaining services, by the church and its pastor, the Rev. S. A. Smith.

Revival and Homecoming Held
At Barnes Hill Church

Barnes Hill Free Will Baptist Church, Route 3, Nashville, is now holding its fall revival which began September 19, and will continue through September 24. The Rev. Curtis Jones, pastor of Palmer Memorial Free Will Baptist Church of Garner, will be the guest speaker. Services begin nightly at 7:45 with special music being featured each evening.

In addition, Barnes Hill will observe its annual homecoming on the following Sunday, September 25. A picnic lunch will be spread on the church grounds following the morning worship service.

The pastor, the Rev. Donald Coates, joins the members in inviting all to attend the remaining services and homecoming.

Rock of Zion Church
Announces Fall Revival

Rock of Zion Free Will Baptist Church in Grantsboro (Pamlico County), announces its fall revival scheduled for September 26, and will continue through September 30. The Rev. Bobby Bazen, pastor of Black Jack Free Will Baptist Church, will be the evangelist for the services beginning at 7:30 each evening. Special music and testimony will also be featured each night.

The minister, the Rev. Ray Williamson, invites all to attend. The following Sunday, October 2, will be homecoming with dinner on the grounds and an afternoon singspiration.

Homecoming Services
Planned at Daly's Chapel Church

Daily's Chapel Free Will Baptist Church, LaGrange, is having its annual homecoming on Sunday, September 25. The Rev. Foy Futrelle will bring the homecoming message.

Sunday school beginning at 10 a.m. and the worship service at 11 a. m. will be followed by dinner on the grounds. A song service will be held after dinner.

All former pastors, members, and friends are extended a warm welcome.

Revival at Calvary Church
Now in Progress

Calvary Free Will Baptist Church of Wilson announces its revival which began Sunday, September 18, and is continuing through September 23. Services begin each evening at 7:30 with prayer room open at 7:10.

The Rev. David Thick, pastor of King's Cross Road church, is the guest speaker. Special music and a nursery is being provided each evening.

Friday night after services there will be a social for everyone provided by the ladies of the church. The members and their pastor, the Rev. Dewey C. Boling, extend a warm welcome and a cordial invitation to all to attend the remaining services.

the Sunday School LESSON

St. Claire Bible Class

For October 2

JUDGING AND FORGIVING

Lesson Text: John 8:3-7
Memory Verse: Luke 6:37

I. INTRODUCTION

"Judge not." Jesus said it, and the saying is called to mind about as often as any word of Jesus. But is it always applied properly?

"We're not to judge," a person says, and makes that an excuse for saying nothing against open and flagrant wrongdoing. Is that what Jesus meant?

On the other hand, sometimes Jesus' Word is recalled only to be ignored. A person says, "Maybe I shouldn't judge, but—" then he goes on to give his judgment, and it may be a harsh and severe one. "Maybe I shouldn't judge, but I don't see how that old witch can call herself a Christian." "Maybe I shouldn't judge, but if that man isn't a crook I never saw a crook."

If one is going to pronounce judgment, why does he say, "Maybe I shouldn't judge"? Perhaps he means, "I'm not really judging. In this case the facts are so plain that this conclusion can't be avoided. The man is a crook. That's a fact, nor a judgment."

No doubt that way of thinking is sometimes false. Many harsh judgments rise from personal prejudice or hurt feelings rather than from the facts. It is true, however, that we do have to judge at times. This is plain both in our own experience and in the word of God.

Consider first our own experience. If we may not judge at all, how shall we choose an elder for our congregation, an accountant or truck driver for our business, a doctor for our sickness, a baby-sitter for our children? Judging is inevitable. It is a fact of daily living.

Then think of the Scriptures. Jesus said, "Judge not"; but He also said, "Judge righteous judgment" (John 7:24). At another time He said, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone" (Matthew 18:15). Obviously it is permissible to judge our brother a trespasser. This is clear also in Galatians 6:1: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in spirit of meekness." Restoration will not begin till we judge the man to be at fault. Paul rebuked the Corinthian Christians because they tolerated a shameless sinner among them. He told them to "deliver such an one unto Satan." Plainly he said, "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." What a lot of judging that required! Pertinently Paul asked, "Do not ye judge them that are within?" Clearly the proper answer is, "Yes indeed, we do judge those who are in the church!" Paul concluded that rebuke with the plain order, "Therefore put away from among yourselves that wicked person" (1 Corinthians 5).

According to the Bible, then, judging not only is permitted; it is required. The purpose of this lesson is not to keep us from judging; it is to help us see when to judge and how to judge and why to judge.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. Why did the scribes and Pharisees bring the woman taken in adultery to Jesus? They had no intention of helping the woman, nor did they have any intention of helping Jesus. In fact, their whole concern was trying to trap Jesus. When we hear someone criticizing another, we should always ask the question: What benefit is the criticizer going to get out of this? This will explain many criticizers.

B. This passage, which deals with the adulterous woman being brought to Jesus, is sometimes called a disput passage; but there is no reason to stri it from the Bible. The truth it teaches consistent with the rest of the Bible.

C. Psychologists tell us that wh one criticizes another he is apt to guilty of the same sin that he condem in another. If you have never notic this, we suggest that you watch for sometime. Not criticizing another do not mean that we accept or even condo their sin. It simply means that we lo with compassion upon all men.

D. It is never right to conden another openly and publicly in o speech. What good can come of it? Th kind of judging is always wrong. We a to go humbly to the person who is gui and seek to restore him.

—**The Bible Teacher (F.W.B**

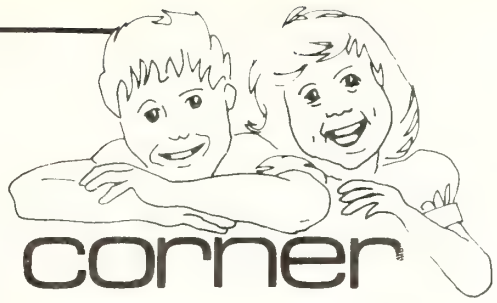
III. ADDITIONAL TRUTHS

A. Jesus would control the life controlling the heart. Keep the heart pu and the life will be pure. If water is pure the fountain, pure water may procured there; but if the fountain its is impure, where may pure water found?. . . As a man thinketh in h heart, so he is—not tomorrow, b **today**. He who hates is a murderer; who covets is a thief; and he w lustfully looks upon a woman is adulterer. As hard as this seems to be is the teaching of the Word of God.

B. Judgment must be exercised f the right motives, with the right attitu toward the one being judged, and f constructive purposes. In this instan the scribes and Pharisees had disguis motives—they were really trying to tr Jesus. Their attitude toward the woma lacked human compassion. It is obvio they despised her as well as her sin. A rather than seeking the benefit anyone, their purposes were tota destructive. There is not a hint redemptive spirit in their behavior.

C. The kind of forgiveness Jes teaches us to practice is a heali relationship we extend to the penite wrongdoers. Rather than glossing ov the evil done, this kind of forgivene encourages the person to do better in t future. Jesus' refusal to condemn t woman taken in adultery was liked to t admonition, "Go, and sin no more".

(Continued on Next Page)



story corner

WHO'S EVER HEARD OF A TALKING GRASSHOPPER?

by Nancy Matthews

Kurt was a grasshopper. But he sn't just any old grasshopper. He was ecial. He could do something no other sshopper in the world could do. He ld talk. Of course, he could talk sshopper talk, but he could talk ple talk, too.

And Kurt had a playmate—not another sshopper, but the little boy who lived wn the street. His name was Simon.

Simon was a good boy, but there were es when he felt he would burst if he not break a tiny rule. That's when rt would always come onto the scene.

There was something quite strange ut Kurt's voice—no one could hear but Simon.

One day in Sunday school, Mrs. emaker was teaching the lesson. erything was so quiet one could hear a at breathe.

Reaching into his pocket, Simon rieved a rubber band and a little ball of per.

Kurt hopped onto the windowsill. He gan making motions to get Simon's ention.

But Simon was not watching. His eyes re beaded in on the little pink ear onging to Debbie Ryan who was ening closely to Mrs. Shoemaker's son.

Simon pulled the band back holding paper ball tightly. When he turned it se, "Pinnnggg!", sang the rubber nd, "Plop!" went the paper ball, and hhh!" yelled Debbie grabbing her .

"You shouldn't have done that!" Kurt uted above the confusion.

"Did you see her expression?" Simon ed happily between chuckles.

"Now, you apologize to her," Kurt manded, "or you'll be in big trouble." he smile slid off Simon's face.

"Simon," Mrs. Shoemaker asked, "aren't you talking to a grasshopper?"

"Who would talk to a dumb grasshopper, Mrs. Shoemaker?" he asked.

"A grasshopper!" Debbie yelled. "A grasshopper bit me once. Get that grasshopper out of here!"

"Grasshoppers don't bite," Mrs. Shoemaker explained.

But Debbie did not hear her. She had run out of the room to find her mother.

One of the braver little boys drew back his hand. But when it came down on the windowsill, the grasshopper was gone.

"See what you did!" Kurt said from inside Simon's Sunday school coat pocket. "You almost got me killed."

"Shhh!" Simon hissed.

"What was that Simon?" Mrs. Shoemaker asked.

"Nothing," Simon answered, his face growing pink.

That afternoon, Simon and Kurt were sitting on the curb by the meadow at the end of the street.

"Simon," Kurt asked.

"Yes," the boy answered.

"Are you glad you're a Christian?"

"Sure I am," he said proudly.

"If you're so proud to be a Christian, why do you keep others from becoming a Christian?" the grasshopper asked.

Simon showed his surprise. "Not guilty!" he argued loudly. "That's something I'd never do!"

"I don't know about that!" Kurt explained. "This morning Debbie Ryan was ready to ask Jesus to come into her heart when **you** created the commotion."

"Really?" asked Simon.

"That's right."

Simon was very thoughtful.

"What do you suppose Jesus would think if Debbie never gets ready again?" Kurt asked, his eyes bugged out like forest green gum bubbles.

"Gee, Kurt, I hadn't thought about that," Simon answered. "I never thought behaving in Sunday school could mean so much. What can I do?"

"I'm only a grasshopper," Kurt answered. "You're a little boy. You should know the answer to that."

"First," said Simon, "I must ask Jesus to forgive me. Then we'll find Debbie and Mrs. Shoemaker."

Simon found Debbie and together they ran all the way to Mrs. Shoemaker's house with Kurt hopping along beside them, careful not to let Debbie see him.

Debbie asked Jesus to come into her heart that very afternoon.

"I am forever getting you out of trouble," Kurt said on the way home. "Why can't you be good all the time so my job will be easier?"

"What do you think you are, my guardian angel?" the boy asked, rather bullishly.

"Heavens no!" exclaimed Kurt. "I'm no angel. I'm just an ordinary grasshopper."

"Ordinary, nothing!" Simon argued. "There's nothing ordinary about a talking grasshopper!"

"Maybe," admitted Kurt.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

D. The most urgent need of every person is God's forgiveness. Jesus says that we shut ourselves off from God's mercy if we refuse to forgive other people for the wrongs they may do us. In doing so, we inflict on ourselves the ultimate injury—one that is far worse than any that another person could possibly inflict on us.

E. When we judge another with a view to bettering ourselves, we are doing wrong. Psychologists tell us that this is at the root of much of our judging of others. We think that showing that they are guilty will somehow make us look better in the eyes of others. The person who is talking about the faults of others may be unaware of his real motive, but often it is an attempt to make himself look and feel better. This is why, if we look closely, we can see the sin he condemns in the life of the criticizer as well.

—Selected

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "Ye did run well; who did hinder you that ye should not obey the truth" (Galatians 5:7).

CHRISTIANS IN REPOSE

Galatia is a Roman Province in Central Asia Minor. This was one of Paul's missionary points. In the first part of our text Paul is complimenting them. In the latter part he is reminding them that they have disobeyed the truth and is asking them who it was that had bewitched them. He said, "Ye did run well." He was reminding them that at one time they were all fired up spiritually and that their excitement led them to work in a prosperous and fruitful manner. There was a time when the Galatian Christians were full of anxiety and determination; they were willing to be offered in sacrifice; they were the creators of good will. They were awake!

Modern Christians seem to respond in spiritual excitement and commitment when they first become a child of God. They attend the meetings of the church, take part in the various ministries of the church, and they are easy to preach to, or teach and guide into spiritual things. But, like the Galatians, modern Christians slow down and go into a state of repose. This happened when the Christian is praying less. He does not pray fervently, he stops calling the names of special objects of prayer, and prayer meetings are neglected more and more. He is reading fewer passages in the Bible and when he reads he does not stop and ask the Holy Spirit to guide him into the right understanding and interpretation of what he is reading. He has very little time to spend in self-examination; he has no real conviction of sin; and he does not spend enough time in spiritual supplication and in the motivating compassion for lost souls.

Christians in a state of repose may not have gone into active participation in iniquity. Those who simply pray, read the Bible, and go to church are gaining nothing. If these three acts do not inspire action and service, there will be no fruit. A tree or vine that ceases to produce is gaining nothing and is losing everything. The master condemned a fig tree to death because it bore no fruit. The fruit of a Christian is another Christian. How much fruit have you borne? The keeper of the vineyard prunes back the vigorous growth and foilage of the grape vines so as to encourage fruit-bearing. If the fruit does not appear in a reasonable amount of time, he puts an axe to it and removes it, and destroys it.

Paul asks in the second part of our text, "Who did hinder you that ye should not obey the truth?" This tells us that the Galatians had entered a state of repose and were resting from serving God: that someone had hindered them from obeying the truth in serving the Lord. With a feeling of guilt upon their conscience, they had lost their spiritual excitement and anxiety. They were now in a state of spiritual repose.

Spiritual declension is promoted and urged by an evil spirit. The evil spirit may work through various channels. Satan is allowed the power to test God's people. God allowed him to take Job and reduce all his earthly belongings, including his children, to nothing. But tribulations and the pain of the diseased body did not break Job from his spiritual faith and connection. His "tie" with God remained intact! Praise God! In the end, Job was richer, had a better family, regained his health; he had a host of friends far greater than he ever had before.

Christians in repose may take warning lest they actually go into an active participation in iniquity. Those who simply do the three things, pray, read the Bible, and go to church, sometimes feel that they are missing out in the things of the world. The excitement of sin, the dare-devil mischieviousness associated with it, and the satanic thrill of rebellion may engulf them. If the devil can persuade a Christian to break away and commit one iniquity, he has a good chance of having him hooked. The first time a Christian stops to have a look at sin, or if he reaches out to take part in a bit of lust after something worldly; and if he actually participates in an ungodly act, these evil approaches may well bring him down into outright declension.

Christians, take warning, if life blank in spiritual things, there will be fruit. You may not be committing op sin, but you do not have the grace God. It is the grace of God that keeps t Christian moving in the right directio You are gaining nothing, going where, and you are day by day losi everything. We have everything in Chri and He sets us free. He liberates us fro the entanglements of sin, and removes the yoke of bondage.

Do not allow Satan to bewitch you in departing from the truth!

TRIBUTE TO A PASTOR

For the past ten and one-half year our church, Croatan Free Will Bapt Church at Croatan, has been mo blessed by having the Rev. Clifton Styr of Davis as our pastor. Under guidance our church has grown a prospered and we have been able build a nice fellowship hall for the use our church and community.

Even though he lived a distance of miles from our church, he never miss any meetings or functions of the churc Even though this distance must ha been a hardship on him at times, came to us every time he was called, d or night.

He was more to us than just a past he was our friend and confident and knew that we could go to him at any ti no matter what our needs or proble might be.

We miss him greatly and we thank h for his love and devotion to us and pr that the Lord will continue to bless a use him.

Respectfully submitted,
The congregation of
Croatan Free Will Baptist Chur

DISCIPLINE

Discipline is demanded of the athl to win a game. Discipline is required the captain running his ship. Discipli is needed for the pianist to practice the concert. Only in the matter of p sonal conduct is the need for discipli questioned. But if parents belie standards are necessary, then discipli certainly is needed to attain them.

—Mrs. Wright W. Broo

SCENES OF THE PIEDMONT CONFERENCE

Held at the House Of Prayer Free Will Baptist Church, Kernersville

AUGUST 26, 27



wn here are M. E. Cox, moderator; Fred Johnson, assistant derator; and Walter Carter, chairman of the Ordaining ncil.



Special music was rendered by the O'Neal Sisters and Joey: Joey Lane, Rosie Wall, Linda Danley, and Debbie O'Neal.



House of Prayer Free Will Baptist Church, Kernersville, th Carolina, where the Convention was held.



Some of those attending the conference.

Photos by Walter Reynolds

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AYDEN, NORTH CAROLINA WEDNESDAY, SEPTEMBER 28, 1977

SEP 28



There is happiness in service; yes, happiness. While some persons look forward to a heavenly home—and properly so—they sometimes discount the immeasurable joy of "being in Christ."

EDITORIAL

Cover Photo by Harold M. Lambert

A REASON FOR LIVING

While many people claim they are ready to die, very few *welcome* death—except perhaps the terminally ill, the pain-racked, or certain elderly persons who feel that life has little, if anything, left to offer them. Living, even at its very worst, is usually better than dying. The actual instance of death is not particularly pleasant—except possibly when it is a real release from certain unbearables.

Too often we approach life without considering our reasons for doing so. We take life as a matter of course, and dismiss, as it were, our purpose for "being here." Love notwithstanding, there are other incentives for taking life seriously.

There is at least one person in the world who cares for us and is concerned about what happens to us. This person may be a relative, a friend, or a "mere" acquaintance. However alone one may feel, he is seldom totally alone, though, sad to say, he may never be made aware of this fact—unless someone tells him.

Each new sunrise should be appreciated, if only for its beauty; for each dawn promises *something* for each of us, and the reward is often directly proportional to what we put into that day.

Thus it is with life. Half-lived it affords approximately fifty percent of what it could provide if lived properly. And while no one obtains his full measure in the earthly realm, he should know that his heavenly rewards are contingent upon his earthly works. (Mind you, lest anyone misunderstand, a person is not saved by good works; he is *saved* by faith in Christ as personal Saviour; *works* only demonstrate his devotion to the cause of his Lord.)

There is happiness in service; yes, *happiness*. While some persons look forward to a heavenly home—and properly so—they sometimes discount the immeasurable joy of "being in Christ." That is, they live for the future at the expense of depriving themselves of the present bliss that is theirs.

As the song goes, "Happiness is knowing the Saviour," and, as importantly, happiness is living by His Word, being led by His Spirit, and reaping the harvest of souls for His kingdom. Happy is the man who advises another of the error of his ways and directs him toward Heaven.

If a life is worth *living*, it is worth *giving*—giving completely to God's leadership. We can never outgive Him; neither can most of us contain ourselves when we are particularly blessed by Him. While we do not advocate undue displays of emotion, we nonetheless feel that some people quench the Spirit when they should allow it freedom. Some of the best-cried tears are those of thanksgiving for soul-thrilling experiences.

In Him we live and move and have our being. Even in time of severe adversity, He makes it all worthwhile. This alone gives us cause for persisting.

As sure as a man is born, he can expect to die, but the Scriptures say that he will certainly live in the hereafter (somewhere). Because death is imminent, life *must* be lived to its fullest. If one lacks a reason, or *thinks* he has none, he needs enlightening.

All persons should live each day as it comes. One should not look back too intently. Mistakes and sorrows, though not forgotten, should not be dwelled upon. Turn your eyes to the future and what it can provide.

Then, the next time you have the opportunity, look at a child's face. You should find there reason enough for living—and living right!

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'SKETCHES' OF RELIGION IN AMERICA

By
The Rev. Edmundo G. Gonzalez

Second Letter from Elder Jesse Heath to John Buzzell, senior editor of the **Morning Star**

ARLY in the year 1827, the Rev. Jesse Heath, of Carolina, learned, by some means, there was a Freewill Baptist paper shed in Maine, and John Buzzell, of nfield, was an editor, to whom he ered it April 23, and the spondence thus commended, and shed in the **Morning Star**, was nued occasionally for years.1

er Jesse Heath answered John ell's letter of April 23, from Cox's e, North Carolina in May 29, 1827. is the content of the letter and ell's remarks:

ar Brother—Your communtion dated the 23rd of April was ly received by the last mail. rejoice to learn that your conxion is so large, and that it is easing to you to open a rrespondence with us. As to nciple, there is not the least ference, and I hope there will be ne in Practice. We baptise non t such as confess their sins, lieve in Jesus Christ, and nsider baptism by immersion as duty deeply impressed. We think at no person can feel baptism eply impressed on their minds as duty, and still be in an unepared state to comply with it.

We have not been in the habit of acticing Open Communion, cause no application has been ade for liberty to eat and drink th us; but if any in good standing ere to ask that liberty, they would t be denied. At our meetings we en invite others to the stage, and nen invited we labor amongst em—We practice the imposition hands on all newly baptized embers, according to the ample of St. Peter, John and ul. We also practice washing of feet, believing it to be a gospel ordinance, but there is no compulsion if any are not disposed to wash with us, we do not compel them. We sometimes commune and wash feet in the day and sometimes at night. We have a book of discipline which contains a few articles of faith and rules of discipline—the constitution of our annual conference—the ordination of a minister—the constitution of a church—and the form of matrimony. The principle use that we make of this book, is in the government of the annual conference—the ordination of our ministers—the constitution of our churches, and in the solemnization of matrimony.

Our annual conference is composed of two delegates from every church, and all the preachers both ordained and licensed, and the general treasurer. The conference meets annually, and returns are made from all the churches so that once a year we know the state of the whole connexion. Our minutes are taken and printed and distributed among our members. And now brother I have given you all the necessary information respecting our discipline, belief, etc., and I hope that there is nothing that will be offensive, if there should be let us remove it.

Twenty years ago, when I first came to the ministry, there was but three ministers and five small churches, but bless the Lord, latterly we have been highly favored, and the work at this moment is gloriously reviving amongst us. But I must tell you something of our situation in the ministry; we are all men of families, of little property and not a single scholar amongst us, so that the work is of God and not of us.

You requested me to give you the names of a few of our most useful ministers, and the probable number of our baptised members. The names of the most useful ministers are as follows: Frederick Fonville, Isaac Pipkin, Henry Smith, Levi Braxton, Nathaniel Lockheart, Reading Moore, Jesse Aifin, Jeremiah Heath, Jeremiah Rowe, James Moore and Robert Bond; and the probable number of our church members, is eight hundred. The calculation is made from the returns of 1825. On account of it being very sickly in the section of our county last fall, all the churches were not represented at the last conference.

I must conclude. May the Great Head of the church bless you, and all in connection with you; may we be happily united in time, and saved in eternity, through Jesus Christ, is the prayer of your unworthy servant.

Respectfully yours in Gospel bonds,
JESSE HEATH

Rev. John Buzzell's remarks concerning the letter of Elder Jesse Heath. The remarks are found in the same **Morning Star** with Heath's letter.

It will be perceived by this day's paper, that a correspondence is opened betwixt Elder Jesse Heath of Cox's Bridge, North Carolina, and the senior editor. The letter which is published is the second. By this, we learn that there are many churches, ministers, and brethren in N. C. in sentiment similar to us. It appears, however, that with respect to discipline there is a little difference. This does not cause us to marvel. The exact age of that connection is not given us by Elder Heath. He observes that when he first came to the ministry, (twenty years ago) there were only three ministers and five small churches. From this circumstance we draw the conclusion, that their connection is several years younger than ours. Had our connection been in a situation to have

(Continued on Page 6)



SUNDAY, OCTOBER 2
Scripture Reading—Psalm 47:4

HEIRS OF GOD

"Seek ye first the kingdom of God"—Matthew 6:33

A king once said to a particular favorite, "Ask what thou wilt, and I will give it to thee."

The courtier thought: "If I ask to be made a general, I shall readily obtain it. If, for half the kingdom, he will give it to me. I will ask for something to which all these things shall be added." So he said to the king, "Give me thy daughter to wife." This made him heir to all the wealth and honors of the kingdom.

So, choosing Christ makes us heirs to all the wealth and glory of the Father's kingdom.

PRAYER THOUGHT

We should seek ye first the kingdom of God. We will then become heirs for Him. We must obey His commandments and accept Him as our Saviour.

MONDAY, OCTOBER 3
Scripture Reading—John 13:15

WHY SHE DID HER BEST

A young woman from my Bible class, only converted a short time, was called in to the president's office, where she is employed. He told her the firm was so pleased with the skillfulness of her work that they wished to let her know of their appreciation; he said that he was interested in knowing why anyone would put so much of themselves into the work as she did. She saw the opportunity to witness for her Lord, so she quickly said: "Sir, a few months ago I accepted the Lord Jesus Christ as my Saviour and Lord. I want everything about me to tell for Him."

PRAYER THOUGHT

You should want to do your best for Jesus. You shall inherit riches in the kingdom by doing your best for Jesus, because He will be pleased and happy if you serve Him everyday.

TUESDAY, OCTOBER 4
Scripture Reading—2Thessalonians 3:9

KNOWING AND WALKING

You must not only know the way yourself, you must walk in it. Example is greater than precept. A gentleman was seeking the directions in a strange city, and the person of whom he inquired was vague and unsatisfactory. Another, coming up and seeing the stranger's preplexity, asked him where he wished to go. On being told, he replied, "Just come along with me, I am going that way myself." When parent and teacher can say to the child, "Come along with me, I am going that way myself," they talk in a language any child can understand.

PRAYER THOUGHT

Jesus is the Way. We should walk in His way of life. If you are lost, seek Jesus for the right direction to follow. He can always help you in times and places you are not certain about.

WEDNESDAY, OCTOBER 5
Scripture Reading—Joshua 22:22

SHE DID WANT HER NAME KNOWN

George Pentecost used to tell of a timid little girl who came to the leader of a meeting and said, "Will you pray for me at the meeting, please, but do not mention my name." When every head was bowed and there was perfect silence he prayed for her and said, "O Lord, there is a little girl here who does not want her name known, but Thou dost know her; save her precious soul." There was stillness for a moment and then way back in the congregation a little girl arose and a little pleading voice said, "Please, it's me, Jesus, it's me." She did not want to have a doubt. She wanted to be saved and she was ashamed to say, "Jesus, it's me."

PRAYER THOUGHT

Did Jesus answer your prayer? Did you want to remain unknown or do you today wish to be known? Surely, you will wish to be known. Jesus is waiting for you to come into his kingdom. He will be overjoyed.

THURSDAY, OCTOBER 6
Scripture Reading—Matthew 8:

"I'LL GO, BUT—"

"I'll go where you want me to go, Lord,
Real service is what I desire.
I'll say what you want me to say, Lord—
But don't ask me to sing in choir.
I'll say what you want me to say, Lord,
I like to see things to pass.
But don't ask me to teach girls boys, dear Lord—
I'd rather just stay in my class.
I'll do what you want me to do, Lord,
I yearn for the kingdom to thrive.
I'll give you my nickels and dir dear Lord—
But please don't ask me to tithe.
I'll go where you want to go, Lord,
I'll say what you want me to say
I'm busy just now with myself, Lord—
I'll help you some other day."

PRAYER THOUGHT

Do you put the Lord off anc day? You should never be too bus God. He is never too busy for you watches over you everyday. Can do something to please Him?

FRIDAY, OCTOBER 7
Scripture Reading—Proverbs 1

FRIENDS OF HIS

A Christian lady visited a young who was blind. The lady taught h read the Bible in raised letters.

"I went into her room one morn and before I had time to reach hand and let her know that som was present, I found her speaki Christ about the verse which she just spelled out, 'Ye are My frien ye do whatsoever I command Lifting her sightless eyes to the I she said, 'Oh, I like to hear You that! You only told me before You were my Friend, the sin Friend—I did not know that we friends of Yours.' "

Isn't it wonderful to know that do those things which He has to to do, He calls us His friends?

PRAYER THOUGHT

Jesus is a Friend to all His follo and to all people. He is a Friend will not forget you. He sees all yo

at more can you ask for by having riend like Jesus.

SATURDAY, OCTOBER 8
ripture Reading—Luke 11:42

'HE WHOM THOU LOVEST!"
r. P. O. Bliss, the evangelist ger and composer, said that he te the sacred song, "Oh! How I e Jesus," when he was a young n. Growing older, however, he lized more deeply how in- nificant is our love toward God npared to His love for us. Hence, in later years, he wrote that ap- ling hymn, which children so love ing,—and which is good for grown- , too:

n so glad that our Father in heaven
ls of His love in the Book He has given;
nderful things in the Bible I see,
s is the dearest, that Jesus loves me.

PRAYER THOUGHT
here are some beautiful words to gs which you sing. Do you listen to music or do you know the words are singing? The next time you r a song how about listening to the rds.

evotions used by permission, *ght's Master Book of New strations,* Eerdmans Press.

IN MEMORY OF RS. LUCY WARREN JACKSON

"I will praise Thee; for I am fearfully wonderfully made. . ." In infinite dom God made each of us distinctly erent from anyone else; yet most of upon discovering we are unique, k to be like everyone else. Lucy ren Jackson was never troubled with affliction. Her unique charac- stics, her sense of humor, and her ghtful way of expressing herself were y to all who knew her.

arly in life she claimed Jesus Christ Saviour and Lord and He gave her an ssant thirst for a knowledge of His d. Thus her life became a living imony of God's power and grace. en she taught children they listened eagerness; when she taught adults was able to point them to God's wer to life's problems. "Let's see what the Lord says about that," she'd say reaching for her worn, much-used Bible.

Lucy was skilled in nursing the sick and this with her knowledge of God's Word enabled her to give both physical and spiritual relief to those who were ill.

On June 11, 1977, Lucy stepped around her stalled car into the path of an oncoming vehicle and was killed instantly. One moment she was here and the next moment she was with her Lord. To those who read this she would say, "Be ye also ready; for ye know not the day nor the hour . . ."

Even in death, Lucy extended the cause of Christ by remembering the church in her will. This poem, found among her belongings, expresses her appreciation for the blessings she found in the Lord's house.

Shady Grove

There's a little, white church in the country
By the side of a busy highway,
That I've loved since I crawled as an infant
Down its aisles on blest sabbath days.
There I hastened in happy childhood
In girlhood with many, dear friends
Sang songs of praise in fellowship sweet,
Was taught of God's love for men.

But the dearest spot is the altar
Where I found sweet peace for my soul,
When I knelt there by sin overtaken
And Jesus made me every whit whole.
And never a time have I knelt there
But I left it on higher ground,
Joy, comfort, peace, restoration
All the joys of salvation found.

Respectfully submitted,
Lizzie W. Dawson

DESTINY

The evangelistic harvest is always urgent. The destiny of men and of nations is always being decided. Every generation is strategic. We are not responsible for the past generation, and we cannot bear the full responsibility for the next one; but we do have our generation. God will hold us responsible as to how we fulfill our responsibilities to this age and take advantage of our opportunities.

—Billy Graham

MOUNT OLIVE

MRS. RILEY TO SPEAK

Mrs. Dianne Riley, associate director of admissions at Mount Olive College, will speak at the LaGrange Free Will Baptist Church Sunday, October 2, at the 10 a. m. Sunday school service and the 11 a. m. worship service.

The Rev. Carlton Lucas is pastor.

DR. RAPER AT HOMECOMING

Dr. W. Burkette Raper, president of Mount Olive College, will speak at the 11 a. m. homecoming service at Beulaville Free Will Baptist Church to be held Sunday, October 2.

The Rev. Chris Singleton is pastor.

REPRESENTATIVES VISIT HIGH SCHOOLS

Russell W. Duncan, director of admissions at Mount Olive College, and Mrs. Dianne B. Riley, associate director, will be visiting in the following high schools next month as part of the Post Secondary Opportunity program.

All Free Will Baptist students attending these high schools are invited to visit and bring their friends.

Monday, October 3

9:00—10:30 West and South Rowan High Schools, Catawba College
9:30—11:00 Jordan Matthews and Central High School, Central High, Chatham County
10:00—11:30 Salisbury High School at Catawba College Community Center
11:00—12:30 North and East Rowan High Schools, Catawba College Community Center
1:00— 2:30 Sanford Central High School, Sanford
1:30— 3:00 Davidson County Community College, Lexington
7:00— 9:00 Greensboro City—Guilford County Schools—Greensboro Coliseum Complex
7:00— 9:00 Scotland County, Laurinburg City Schools at Scotland High, Laurinburg

Tuesday, October 4

9:00—10:30 Lumberton Senior High School, Lumberton

(Continued on Page 16)

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "O foolish Galatians, who hath bewitched you, that you should not obey the truth, . . ." (Galatians 3:1).

SOME CHRISTIANS ARE BEWITCHED

The minister preaches Christ, crucified, risen, ascended, and returning Lord. He teaches that faith comes by hearing, and hearing by the Word of God. So the Word of God inspires the beginning of the Spirit by the hearing in faith. God has honored His Word in that He chooses to save souls through the foolishness of preaching. Every sinner (saved or lost) needs to hear the Word of the Lord as in the proclamation. All Christians are sinners saved by Grace; but some are bewitched into disobeying the truth.

We are warned by Paul in Galatians 5:1 to "Stand fast in the liberty wherewith Christ hath made us free, . . ." The problem seems to be that some Christians fail to make Christ Lord of their lives. A lord is one who owns his subjects. In our human society it means that the subjects are slaves to his lord. They can own nothing, they are not allowed to work for others, or, if they, whatever compensation is paid to the slave goes to his lord. Even the slaves' children belong unto his lord and he may sell them or give them away as he wishes.

When we make Christ Lord of all, we accept His lordship without exception. We sell all our earthly holdings, break all commitments to the world: the pride of life, the lust of the flesh, and the love of the world. We move out of man's human provinces and into the promised land, a land flowing with milk and honey; praise God. There we establish ourselves by doing the prescribed labor and service of God Almighty. When we lay claim to our position, we are in the land of Canaan as it were the spiritual dominion of our God. The fruits of the land are in abundance and we feast on the riches of God love and Grace. God supplies us with all our needs. This is the state of the true steward. Stewards recognize that they are not owners but belong to the King of kings, and Lord of lords and this satisfies completely. Christians are the recipients of the Lord's bounty. He owns us and all that we have or seem to have. We are paupers when we try to accumulate our own riches.

There is, however, an evil spirit. The spirit of the devil whose business it is to bewitch all Christians and entice them not to obey the truth. Bewitched people are the ones who try to tell you that divorced people can marry again and not have to live in sin. The Bible truth is that God has not changed His ideas, and He has the right to declare that the divorced person who remarries is either living in sin, or is causing some one else to commit adultry by living in sin, both of which is a sin and an abomination in the sight of God.

Bewitched people are the ones who do not pay their tithes and make offerings unto the Lord. They give many different kinds of excuses: some claim they will not have enough to live on if they give a tithe of what they make. These are ones who do not believe in Christ as Lord of their lives, and that Christ is not responsible for His own. It is true that when Christ is our Lord indeed He is able to bless us beyond that we are able to receive. God is able to make your nine dollars go further than you can make the original ten dollars go to save your life.

Bewitched people are also the ones who will not give the proper amount of time or effort in serving the Lord. I have heard people make their declarations in open assembly, a worship service, a Sunday school assembly, and in business meetings in which they boldly asserted that they do not have the time to do the Lord's work. It is as though they are saying, "Look, God, I'd like to do your work, but I've got other things to do. I have to make money so I can support my family and give them the things I want them to have. And besides, I don't have time to do your work because I have to go to my club meeting, attend family reunions, go to the beach for a good time, and I certainly have to take my family away on vacation at least once a year. If that is not enough, I have to have a new car, a color TV and wall to wall coverings on the floors of my home. I have to have my steak dinners, go to cookouts with my neighbors, and t
are all the expenses attached
sending my children to school and
to college."

Christians are the only people
believe that God does not give them r
work than He gives them time in whi
do that work. God can even delay
rising of the sun long enough for
work to be done. There are two
casions in the Bible telling us how
actually did this. Read your Bible
pray!

FEATURE

(Continued from Page 3)

sent some ministers to North Car
thirty years ago, the connexion of w
Eld. Heath is a prominent member,
our own, would, doubtless, have
one in every respect. In answer to E
Buzzell's first letter, which give
general account of our doctrinal vie
Elder Heath says, "there is no differe
in sentiment." Speaking of discipl
he hopes there is nothing offensive.
there would be," says he, "let us tr
remove it." Elder Heath discover
humble, conciliating spirit. May
possess a good degree of the same; t
will our correspondence be beneficia
the churches, and for the edification
union of the whole body. This
cumstance argues conclusively
propriety of sending laborers into
parts of the Lord's vineyard, as muc
in us lies.

We presume it was through
medium of the Star that Eld. He
learned the name and residence of El
Buzzell.

[1] I.D. Stewart, **The History of the Free Will Bap
For Half A Century**, 1980-1830, Vol. 1, D
Freewill Baptist Printing Establishment, 1862, p.

[2] **Morning Star**, Vol. 11, No. 8, Thursday June
1827, second page page, columns 1,2,4.

You teach
LITTLE
by what you
SAY,
but you teach
MOST
by what you ARE.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

uestion: Please explain, "I knew a in Christ above fourteen years ago, ether in the body, I cannot tell; or ther out of the body, I cannot tell knoweth;(such an one caught up to third heaven" (2 Corinthians 12:2).

nswer: The Hebrews spoke of ven: "The LORD is high above all ions, and his glory above the heavens" alm 113:4); "But who is able to d him an house, seeing the heaven heaven of heavens cannot contain ? who am I then, that I should build an house, save only to burn sacrifice ore him?" (2 Chronicles 2:6); and of heavens, "Behold, the heaven and heaven of heavens is the LORD'S thy , the earth also, with all that therein (Deuteronomy 10:14); also of the d heaven and even of the seventh ven and the Bible speaks of the ven of heavens. "But will God indeed ll on the earth? behold, the heaven the heaven of heavens cannot tain thee; how much less this house I have builded? (1 Kings 8:27).

"In the New Testament for English aking Readers" by Henry Alford, e 1149, we have the following nment on 2 Corinthians 12:2: "What he third heaven? The Jews knew no h limit of number, but commonly ognized seven heavens: and if their angement is to be followed, the third ven will be very low in the celestial les, being only the material clouds. safest explanation is not to follow fixed division but judging by the dent intention of the expression to derstand a high degree of celestial ltation." Alford further thinks that the adise spoken of here is the same ce Jesus spoke of being in that day en He was on the Cross.

C. I. Scofield lists three heavens as ows on page 1113 in the **Scofield erence Bible**: "The Scriptures tinguish three heavens: **first**, the er heavens, or the region of the uds, **secondly**, the second or netary heavens; and, **thirdly**, the ven of heavens, the abode of God."

Albert Barnes in his book 2 Corinthians and Galatians in the **Barnes's Notes on the New Testament** series has the following to say on page 248:

"**To the third heaven**. The Jews sometimes speak of seven heavens, and Mahomet has borrowed this idea from the Jews. But the Bible speaks of but three heavens, and among the Jews in the apostolic ages also the heavens were divided into three. (1). The aerial, including the clouds and the atomosphere, the heavens above us, **until** we come to the stars. (2) The starry heavens, the heavens in which the sun, moon and stars appear to be situated. (3) The heavens **beyond** the stars. That heaven was supposed to be the residence of God, of angels, and of holy spirits. It was this upper heaven the dwelling-place of God, to which Paul was taken, and whose wonders he was permitted to behold—this region where God dwelt; where Christ was seated at the right hand of the Father, and where the spirits of the just were assembled. The fanciful opinions of the Jews about seven heavens may be seen detailed in Schoettgen or in Wetstein, by whom the principal passages from the Jewish writtings relating to the subject have been collected."

George H. Sandison has the following to say in his book **1000 Difficult Bible Questions Answered:**

"The passage 'caught up to the third heaven' in 2 Corinthians 12:2 has been variously interpreted. Some say that the birds live in the first heaven, the clouds are in the second, and the third is the home of the soul. Others claim that childhood is the first heaven, the church the second, and the third is the home of the soul. According to the ancient writers, there were several degrees of spiritual elevation, these being revealed in visions. The 'first heaven' (the first of these degrees) was that of the clouds and the air, the 'second' that of the stars and sky, and the 'third' was above both of these, where God's glory continually shines (see Ephesians 4:10). Paul was familiar with the learning of his age, and was a 'master' in literary expression. He sat as a pupil 'at the feet of Gamaliel,' who was celebrated in the Talmudist writings as one of the seven teachers to whom the title 'rabbin' was given. In 2 Corinthians 12 (which contains the passage in question) Paul speaks of his vision when he was 'caught up to the third heaven.' In the Jewish teachings of the time, the first heaven was that of the clouds or the air; the second that of the stars and the sky, and the third the spiritual heaven, the seat of divine glory. The word 'heavens' is used in the Bible in varying senses, which must be gathered from the context, the most familiar being the visible heavens, as distinguished from the earth and as a part of the whole creation (see Genesis 1:1). Paul's 'third heaven' was thus higher thatn the aerial of stellar world, and cognizable not by the eye, but by the mind alone. The word 'world' is generally used in Scripture in the purely material sense to refer to the habitable earth and its people. The passages in Hebrews 4:3; 9:26; 9:5; 11:7; 11:38; etc., have this material significance. In John 14:2, however, many interpreters recognize an implied recognition of other words, the whole universe being a 'house of many mansions.'"

There is that said in the Bible which is sufficient to influence us to desire to be what we shall be and do there to leave there is preference to being in hell but much concerning heaven and a great deal of mystery for the Christian that anticipates residing there as his eternal home, God's Word tells us "For now we see through a glass, darkly but then face to face: now I know in part; but then shall I known even as also I am known" (1 Corinthians 13:12);' compare this with "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Chronicles 2:9).

Life is short

Death is sure

Sin the cause

Christ the cure.

"A Christian Home for Boys and Girls"

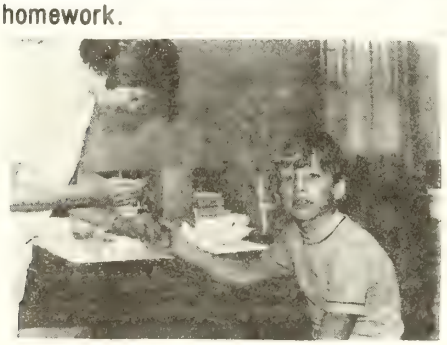
free will baptist children's home

MIDDLESEX, NORTH CAROLINA
J. STEWART HUMPHREY, Executive Director

WATERMELON TIME OVER AT CHILDREN'S HOME



Watermelon time winds to a close and finger stickin' time is here. As school opening time comes the watermelon parties, hot dog roasts and summer fun gives way to preschool physicals and homework.



All the children and staff receive a physical once a year to insure that everyone is in good health. Ricky looks as if he is brave, and a brave man he was. Some of us aren't so brave, but it must be done. Dr. Thomas of Zebulon and the Nash County Health Department provide these services for us without charge.

DOWN ON THE FARM

Sometime ago we made an appeal for funds to purchase breeding stock. We are happy to report that these funds have come in plentifully. We have been able to acquire the stock we need. This new stock will insure a steady beef supply for several years to come. We wish to thank everyone who had a part in this project.

JUNIOR CHOIR ON TOUR

by Donna Glisson

On August 17, the Junior Choir and two adults left the Free Will Baptist Children's Home campus for a visit with five of our churches. We left the Home anticipating great blessings from the Lord as we visited with our brothers and sisters in Christ.

Our first stop was in Marion at Coxe's Creek Free Will Baptist Church. We held the prayer service at the church, and then went our separate ways for the night into the homes of church members. All of us had a great time visiting with these kind people and regretted having to leave so soon on Thursday morning. Once again we were on the road heading towards adventure in West Virginia.

Traveling through the North Carolina mountains we saw many gorgeous sites revealing the grandeur and omnipotence of our Creator. Many of the scenes were breathtaking. One of the most hair-raising events for the choir was the trip up the steep winding road at Grandfather's Mountain. All held their breath as we climbed the narrow road and rounded the hairpin curves. Finally we reached the parking lot and all were glad to get out and walk across land that was level. One member remarked that he finally made it to being tall. He had grown to be a mile high while standing on the mountain. Each one of us were awed at the beauty of the mountain. We continued our trip by cutting across the edge of Tennessee and finally we were in West Virginia.

Our first service in West Virginia was at the Coal Valley Free Will Baptist Church in Clothier on Friday night. Prior to the service the generous members provided a delicious meal for us. Following the service we went our separate ways again to spend the night with church members. While spending the night at a home I learned that some people thought our version of "Amaz Grace" (sung to the tune of "I'd Lik Teach the World to Sing") must be Tar Heel way of singing it. So from t on we announced that it was only Children's Home version.

The next morning as we w preparing to leave, our two boys told about fulfilling their plan for the t They had killed a rattle snake. So, can tell we didn't have a dull momen all on the entire trip. All of us hatec part from these newfound friends.

Our next stop was Cazy Free Baptist Church in Cazy. We met families for the night prior to the ser and went to prepare for it. We ha great time visiting with the people this church. One of our girls is sponsc by this church, so we left her to visit w them while we traveled on to ano church in Laurel City.

We attended Sunday school at La City Free Will Baptist Church and enjo a delicious meal before our 2 p. service. We had met many of th members previously on Thursday ni when we spent the night with th During the service we were privilege hear many of their home church singe however, time marched on and again had to leave.

On the way to the Bim Free Will Bap Church in Bim, West Virginia, we had one bad accident. We incurred a flat on the van. All of the kids and my were glad that my father, Richi Glisson, had come along with us. As was changing the tire, we expressed gratitude. The service in Bim was last one in West Virginia. While forming we had mixed emotions. were looking forward to coming ho but yet we didn't want to leave all of new friends. We had been treated roy in all the homes in which we had visite

Monday morning was the depart time and we said our good-byes with knowledge that God had blessed us w a wonderful trip and many loving, r friends.

As we headed for home all of us w excited about getting back to No Carolina to tell about our trip. stopped for one last excursion and tou an exhibition coal mine in Beckley, W Virginia. Here we saw the differ advances in mining since the early d of mining. Going through the m revealed the coolness and the cl

arters that miners must work in. All of learned alot on the tour.

As the miles sped by different ones an to inquire if we were in North olina yet. This was a prominent stion for many hours. Soon the ment came when I pointed out the n which welcomes travelers to North olina. At the sight of the sign shouts "hooray" screamed through the van ressing the delight of the kids to be ost home. Finally we saw home once in and were thankful that God granted a safe and fantastic trip. We had been with kindness, generosity and ndant love from all those we visited; as the old adage adequately ex-sses—there's no place like home!

oming Events . . .

tember 28—Central District Woman's Auxiliary Convention, Friendship Free Will Baptist Church, Greene County

ber 1—Pee Dee District Woman's Auxiliary Convention, White Oak Free Will Baptist Church, Bladenboro

ber 5—Western District Woman's Auxiliary Convention, Little Rock Free Will Baptist Church, Lucama

ber 5—Albemarle Conference, Sidney Free Will Baptist Church, Belhaven

ber 8—Cape Fear Sunday School Convention, Riverside Free Will Baptist Church, near Princeton

ber 12—Cape Fear District Woman's Auxiliary Convention, Hopewell Free Will Baptist Church, Route 1, Smithfield

ber 13—Albemarle District Woman's Auxiliary Convention, Hickory Chapel Free Will Baptist Church, Ahoskie

ber 13—Western Conference, Everett's Chapel Free Will Baptist Church, Clayton

ber 15—Pee Dee Association Conference, Pine Level Free Will Baptist Church, Nakina

ber 19, 20—Eastern Conference

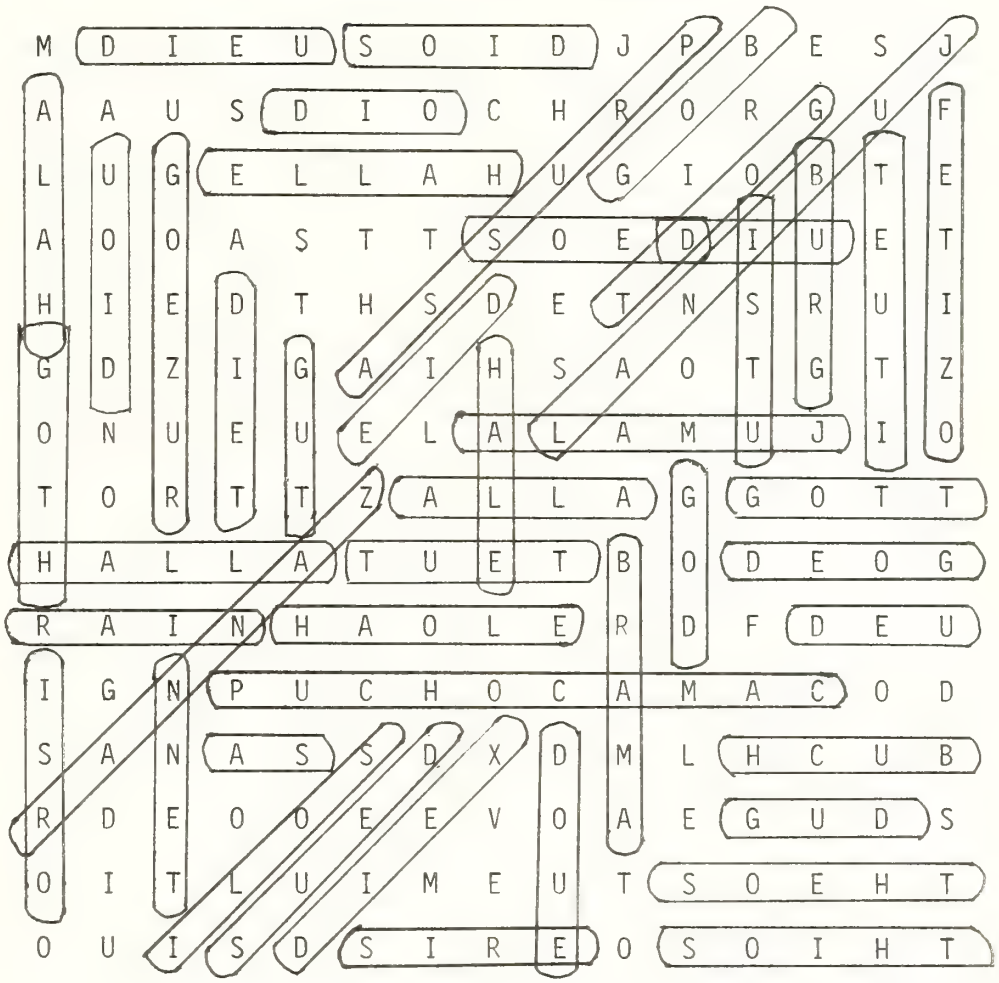
ber 22—Piedmont District Woman's Auxiliary, Bethany, Wadesboro

ber 29—Piedmont Union Meeting

THE NAME OF GOD IN 48 LANGUAGES

by
Nancy Matthews

ANSWERS TO PUZZLE



ELOAH	DIEX	GOD	ILOS
ELAH	DIU	GOTH	DEUS
ELLAH	DIEU	GUD	GOED
ALAH	DIOS	GUT	GODT
ALLA	DEOS	BUCH	BRAMA
ALLAH	DIET	BOG	MAGATAL
ORSI	DIOU	BURG	SIRE
TEUTI	DOUE	JUBINAL	PRUSSA
TEUT	DIO	JUMALA	GOEZUR
TENN	DIE	AS	ZANNAR
THEOS	DEU	ISTU	PUCHOCAMAC
THIOS	GOTT	RAIN	FETIZO

The remaining letters spell "JESUS CHRIST, THE SON OF GOD, LOVES ME TOO."

NEWS & NOTES

Harvest Sale at Winterville Church

The Christian Fellowship Sunday School Class of the Winterville Free Will Baptist Church is sponsoring a harvest sale on October 1 at the Winterville Fire Station. There will be many handmade crafts, also a bake sale beginning 11 a. m. There will also be a car wash at 10 a. m. At 6 p. m. there will be an hour of gospel singing followed by an auction sale at 7 p. m.

The proceeds from this sale will go to the building fund of the church. Everyone is invited to come and support this program. Hot dogs and drinks will be on sale all day.

Otter's Creek Announces Upcoming Revival

Revival services will be held at Otter's Creek Free Will Baptist Church of Route 1, Macclesfield, October 2 through 8.

Services will begin each evening at 7:45 with the guest speaker, the Rev. Rudy Owens of Wilson. He will be assisted by the pastor, the Rev. Johnny Taylor. Everyone is invited. Special singing will be featured each evening.

Homecoming-Harvest Day at Robert's Grove Church

Homecoming-Harvest Day will be held at Robert's Grove Original Free Will Baptist Church, Route 1, Dunn, Sunday, October 2. The speaker for the 11 a. m. service will be Mr. Claude Moore, professor of history at Mount Olive College, Mount Olive.

Lunch will be spread at the noon hour for the enjoyment of all.

There will be a memorial service in the afternoon and special music. Those rendering the music will be the choir of Robert's Grove, Susan Faircloth of the church, Miracle Trio of Daniels Chapel church of Wilson, and Mr. George Harrison of Mount Olive College. Everyone is invited to attend.

Robert's Grove Observes Foreign Missions Day

Sunday, September 18 was observed as "Foreign Missions Day" at Robert's Grove Original Free Will Baptist Church, Route 1, Dunn. Rev. Wayne and Deborah King, missionaries to the Philippines, were honored guests for the day. Mr. King was speaker at the 11 a. m. service, and he used Luke 9:57-62 for his Scripture. He spoke on "Discipleship," and used the excuses the three men in the Scripture gave Jesus to show how we so many times promise to follow Jesus, but only on our terms.

The entire worship service offering ($275) of which $100 was given by the woman's auxiliary, was donated to them to be used for their benefit in carrying on their work for Christ.

After the service was over, the congregation met in the fellowship hall and spread lunch, where everyone could get better acquainted with the Kings.

When lunch was over, Mrs. Thelma Jackson, president of the woman's auxiliary, presented to Mr. and Mrs. King approximately 40 pieces of Tupperware, gifts from members of the auxiliary, to take back with them to the Philippines for food preservation.

The day was a great success, and may God's richest blessings go with the Kings as they make their way back to the mission field.

AFC Busy At Pleasant Grove

The AFC of Pleasant Grove Free Will Baptist Church, Route 2, Pikeville, has been very busy during this year. They had two yard sales with half the proceeds going to the Children's Home and half to missions. The church sponsors a pastor in Mexico and paid his salary of $125 for one month. There was a $25 donation to Home Missions. They bought a cushion for one pew, costing $55.

The AFC has visited two rest homes and sung to the people in the homes and witnessed to them. A member of church who is now deceased was sick and needed some financial hel they gave him a love offering.

Plans for the remainder of the yea to give an offering to the Childr Home at Thanksgiving.

The AFC has also sent clothes to Children's Home during the year. leaders of this active group are Dor Aycock, Jessie Mothershead, and mona Kirby.

Homecoming Services at Pleasant Grove Church

Pleasant Grove will observe homecoming service on Sunday, Oct 2. Sunday school will begin at 10 a with morning worship service at 1 former pastor of the church, the Clifton Rice, will be guest minister fo 11 a. m. service. The church wil observing its one hundred twen birthday. At the noon hour lunch wi spread on the church grounds. In afternoon there will be a mem service followed by special singing the talent at the church. The pastor, Rev. James Lupton, and the ch membership invite all former memb pastors, and friends to attend.

Oriental Church Announces Revival and Homecoming

The Oriental Original Free Will Ba Church, Oriental, announces re services for the week of October 3— 7:30 p. m., with the Rev. Buddy Sas pastor of Mount Zion Free Will Ba Church, near Vandemere, as evangelist. The public is extende cordial invitation to attend these vices.

On Sunday, October 9, the Orie church will observe its an homecoming. The Rev. Ralph Sum pastor of the church, will bring homecoming message, at 11 a. Lunch will be served in the fellow area of the church immediately follo the morning worship service. Everyo invited to attend and enjoy a servic worship and fellowship together.

Revival Services At May's Chapel

Fall revival services will be hel May's Chapel Free Will Baptist Chu Route 3, Dudley, October 3 through

) p. m. The Rev. Clifton Rice of ston will be the guest evangelist.
veryone is cordially invited to attend e services.

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ival and Homecoming
wen's Chapel

he Owen's Chapel Free Will Baptist rch, Route 3, Elm City, announces val services for the week of October 2 ugh 8 beginning each evening at 5. The visiting evangelist will be the W. O. Lassiter of Four Oaks. He will ssisted in the services by the pastor, Rev. Swade Benson. There will be cial singing each evening and the lic is invited to attend.

unday, October 9, Owen's Chapel rch will observe their its annual ecoming. A picnic lunch will be ed on the church grounds. The or and the church extend a warm come to former pastors, members, friends of the church to attend and in a day of worship and Christian wship.

---

te Oak Church
ounces Revival

/hite Oak Free Will Baptist Church, enboro, will hold a fall revival from ber 3 through 8. The Rev. Billy dee will be the guest evangelist. He be assisted by the Rev. Ransom bee, pastor of the church. Services begin each evening at 7:30 and will de special singing.

r. McAbee and members of the rch invite everyone to attend.

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ecoming at
Hill Church

ose Hill Free Will Baptist Church, te 1, Winterville, plans to hold its ual homecoming on Sunday, October unday school will be at 10 a. m. and morning worship service will begin at a. m. There will also be a dinner on grounds at noon. Everyone is invited ttend this service of fellowship. The N. Dan Beaman is pastor of the rch.

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nan's League of
tral Conference Meets

he Layman's League Fellowship of Central Conference held its quarterly ting Monday night, September 12, at the Friendship Free Will Baptist Church (county road 1301 near Farmville) at 8 p. m. The Friendship choir brought an inspiring message in song. The Rev. Stewart Humphrey brought a very important message on the need to love and forgive our children.

There was a very enjoyable hour of fellowship attended by 49 members with nine churches represented. During the meeting a collection of $50.28 was taken and sent to the Children's Home for use toward their water project. Upon closing with prayer, there was an adjournment to the fellowship hall for refreshments.

The next meeting of the fellowship will be in December and Bethany church will be the host. All laymen are urged to attend and make a large delegation whether they have an active league.

Revival to Be Held at
Hull Road Church



Revival services will be held at the Hull Road Free Will Baptist Church of Route 2, Snow Hill, the week of October 3—7. The Rev. Fred Rivenbark of Durham will be the guest evangelist. Services will begin at 7:30 each night. The pastor, the Rev. Leon Grubbs, will assist in the services. The church membership extends a cordial invitation to all to come and worship in these services.

Fall Revival at
Union Chapel Church

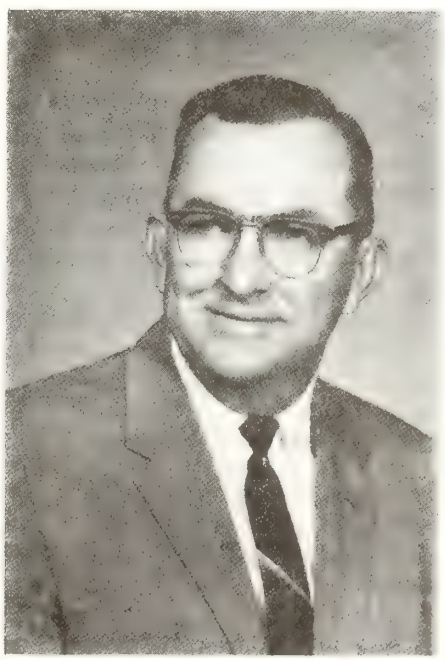
Revival services are being held at the Union Chapel Free Will Baptist Church, Plymouth, through September 30 at 8 p. m. The evangelist is the Rev. Charlie Overton, pastor of Mount Zion church, Roper.

The pastor, the Rev. Stanley Buck, and the church invite everyone to attend the reminder of these services.

Revival and Homecoming at
First Church, Durham



First Free Will Baptist Church, Durham, is having revival services through September 30. The Rev. Jeff Scarborough, pastor of the church, is bringing dynamic sermons each night at 7:30. Special music is provided each night by area churches. Everyone is invited to attend these services.



Homecoming will be held on Sunday, October 2, at the First church, Durham, celebrating 55 years of dedicated services to the Lord. The Rev. Floyd Cherry, a former pastor of the church, now president of the Bible Institute, will bring the morning worship service. Guest singers will be present for this glorious time.

All charter members, former members, and friends are cordially invited. Dinner will be served following the morning service.

Regular services are scheduled that evening at 7:30 with the pastor bringing the message.

Warsaw Church
Announces Revival

The Rev. Loyd Gore, pastor of the Wilmington Free Will Baptist Church, will be the guest speaker at the First Free Will Baptist at Warsaw October 3 through 7. Services will begin at 7:45 each evening. Special music will be included. Everyone is invited.

Cape Fear Sunday School
Convention to Meet

The 99th Cape Fear Sunday School Convention will meet at the Riverside Free Will Baptist Church, Route 1, Princeton, on October 8. Registration will begin at 9:30. All Sunday school members and teachers are urged to attend. Lunch will be served by the host church.

Saint Paul Church
To Observe Homecoming

Saint Paul Free Will Baptist Church, Elizabeth City, will celebrate its annual homecoming service on October 2. Sunday school begins at 9:45 a. m., followed by the morning message, with the Rev. Melvin T. Moore, pastor, as speaker. Lunch will be served on the grounds at the noon hour.

A singspiration will be held following the afternoon lunch. All former pastors, members, and friends are invited to attend.

Homecoming and Revival Services
Planned at Tee's Chapel Church

Homecoming will be held at Tee's Chapel Free Will Baptist Church, Route 2, Smithfield, on Sunday, October 2. Services will begin at 10 a. m. with Sunday school. The morning worship service will be at 11 a. m., with the Rev. Robert E. Woodard of Greenville, South Carolina, formerly of Princeton, as the speaker. Dinner will be served on the grounds at noon. The afternoon will feature singing by the Bass Family Singers of Kenly, and others are invited to come and join in the song service. All former pastors, members, and friends are invited to come and enjoy the day.

Revival services will begin on Monday, October 3, at 7:30 p. m. The Rev. Dewey C. Bowling of Clayton will be the visiting speaker. Special singing will be featured throughout the revival, ending Friday night.

The pastor, the Rev. Billy Nowell, and members invite all to attend the services.

Western District WA
To Hold Convention

The Western District Woman's Auxiliary Convention will convene at Little Rock Free Will Baptist Church in Lucama on Wednesday, October 5. The convention theme is "Faithful in Service." The Scripture is taken from 1 Chronicles 29:5, ". . . And who then is willing to consecrate his service this day unto the LORD?"

Morning Session

9:15—Registration
9:45—Hymn, "He Lives"
—Devotion, Mrs. Rosalene Bass
—Welcome, Mrs. Esther Mae Barnes
—President's Remarks, Mrs. Virginia Joyner
10:15—Hymn, "Onward Christian Soldiers"
—Presidential March
10:30—Service of Love, Mrs. Nadine Crocker
—Offering
11:00—Hymn, "Bring Them In"
—Called To Go, Mrs. Florence Taylor
—Influencing Youth, Mrs. Charlotte Griffin
—Special Music, Youth
12:00—Lunch

Afternoon Session

1:00—Hymn, "More About Jesus"
—My Bible, Mrs. Thyria Glover
—Business Session
—Faithful Followers, Mrs. Mottie Belle Cherry
—Special Music, Mrs. Alma [illegible]
—Memorial Service, Mrs. Blalock
—Benediction

Pee Dee WA
To Hold Convention

The Pee Dee Woman's Aux[illegible] Convention will convene at the White[illegible] Free Will Baptist Church, Bladent[illegible] beginning at 9:30 on Saturday morn[illegible] October 1. The theme will be "Let [illegible] Light So Shine." The Scripture wi[illegible] taken from Matthew 5:16. The sc[illegible] uled program is as follows:

9:30—Devotions, Mrs. Edna McAd[illegible]
—Welcome, Mrs. Vivian Hest[illegible]
—Response, Mrs. Nancy Har[illegible]
—President's Message, Huldah Kinlaw
—Special Music
—Business Session
—Chairman Reports
—Committee Reports
—Hymn
—Message, the Rev. S[illegible] Hargrove
12:30—Lunch

Albemarle District WA
To Hold Convention

The Albemarle District Wom[illegible] Auxiliary Convention will convene[illegible] Hickory Chapel Free Will Baptist Chu[illegible] Ahoskie, Thursday, October 13. [illegible] theme for the convention will be "G[illegible] Promises," and the Scripture is ta[illegible] from 2 Chronicles 7:14, "If my pec[illegible] which are called by my name, s[illegible] humble themselves, and pray, and s[illegible] my face, and turn from their wic[illegible] ways; then will I hear from heaven, [illegible] will forgive their sin, and will heal t[illegible] land." The program is as follows:

Morning Session

9:45—Registration
10:00—Hymn, "Praise Him! Pra[illegible] Him!"
—Devotions, Miss Sa[illegible] Willoughby
10:15—Welcome, Mrs. Robert May
—Response, Mrs. Robana Fow[illegible]
—President's Remarks, Mrs. L[illegible] Daw
—Recognition of Ministers [illegible] Visitors
—Appointment of Committees
10:30—Reading of Minutes, Secretar[illegible]

—Roll Call of Auxiliaries
40—Mission News, Rev. Joseph Ingram
—Offering for Home and Foreign Missions
55—Hymn, "Standing on the Promises"
00—Children's Home Report
—Offering for Children's Home
20—Special Music, Host Auxiliary
30—Message, the Rev. Marvin Waters
00—Lunch

Afternoon Session

0—Hymn, " 'Tis so Sweet to Trust in Jesus"
5—Memorial Service, Mrs. Wayne Overton
—Prayer
—Mount Olive College Report, Mrs. Dianne Riley
0—Other Denominational Reports
0—Committee Reports
—Treasurer's Report
—Announcement of Next Convention
—Miscellaneous Business
—Benediction

---

tern Conference Board
rdination Meets

he Board of Ordination of the Western ference will meet Thursday, Sepber 29, at 8:30 p. m. at Selma Free Baptist Church, Selma. All persons ing business with the Board of ination are asked to attend this ting. The board will not be meeting ng this session of the Western ference.

---

ecoming and Revival
irst Church, Goldsboro

irst Free Will Baptist Church of sboro will observe homecoming day, day, October 2. The Rev. James A. s, a former pastor, will deliver the ecoming message. A picnic lunch be served on the grounds at noon. ng the afternoon, a brief memorial ice will be observed, followed by a ram of gospel music presented by church's chancel choir.

ll members, former members, ors, and friends of the church are ially invited to attend.

evival services will be held October 4 with the Rev. Harry Grubbs, pastor Sherron Acres Free Will Baptist rch, Durham, as the evangelist. The pastor, the Rev. Earl H. Glenn, will assist in the services.

Everyone is invited to attend these services.

Peoples Chapel to Hold Homecoming and Revival

Peoples Chapel Free Will Baptist Church, Route 2, Elm City, will have its annual homecoming on Sunday, October 2. Services will begin with Sunday school at 10 a. m. A former pastor, the Rev. Swade Benson, will preach the homecoming message at 11. A picnic lunch will be served on the church grounds. In case of rain lunch will be in the Ferrell Building. During the afternoon, there will be a memorial service, as well as, special singing. Everyone is invited to attend, especially former members, pastors, and friends.

Revival services will begin on Monday night, October 3, at 7:45, and continue through Saturday night, October 8. The prayer room opens at 7:30. The evangelist will be the Rev. Barry Gardner. The pastor of the church is the Rev. Delmas Brown. Everyone is invited to attend this series of services.

Walk-a-Thon Given At Piney Grove Church



On August 27, Piney Gove Original Free Will Baptist Church, (Duplin County), had a walk-a-thon for Free Will Baptist Foreign Missions. Twenty-two young people and adults participated in the 10 mile walk. Following the walk a weiner roast for the tired, yet hungry participants was given.

Wednesday evening, September 7, the Rev. Wayne King, missionary to the Philippines, gave a talk and slide presentation to the church on the missions work in the Philippines. Mr. King awarded certificates to the walk-a-thon walkers. The church presented Mr. King $476.65 for the Free Will Baptist Missions general fund which was collected from the walk-a-thon and a special missions offering. The church honored Mr. King with a social after the program in the church fellowship hall.

Homecoming and Revival Announced For Beulaville Church

Beulaville Free Will Baptist Church is having its annual homecoming October 2. Dr. Burkette Raper will be speaking at the morning worship service at 11. The New Creations will be special singers. Lunch will follow in the fellowship hall.

Revival services will start October 3 through Friday, October 7, at 7:30 each evening. The Rev. Joe Ingram will be the guest speaker.

The members of the church and its pastor, the Rev. Chris Singleton, extend a cordial invitation for the public to attend.

Saint Mary's Church Announces Revival

Saint Mary's Free Will Baptist Church, Route 3, Kenly, will hold revival services beginning Monday, October 3, and will continue through Friday, October 7. The Rev. Rex Edwards, a student of Carolina Bible Institute, Pine Level, and presently the supply pastor at Edgewood. (in the Macclesfield area), will be the guest speaker. The pastor of the church, the Rev. Lesley Hawley, will be assisting him in these services.

A cordial invitation is extended to the public to join with them in helping to carry out the Great Commission.

Western Conference Meets at Everett Chapel

The ninety-first annual session of the Western Conference of Original Free Will Baptists will convene at Everett Chapel Free Will Baptist Church, 307 Everett Avenue, Clayton, on October 13. The program is as follows:

Morning Session

9:30—Devotions, the Rev. Charles I. Renfrow
9:40—Welcome, the Rev. Billy Yawn
—Response, Johnnie G. Howell
—Roll Call of Ministers, Clerk
—Roll Call of Churches, Clerk
—Recognition of Visitors,
—Moderator's Remarks, the Rev. James V. Joyner

—BusinessSession
—Appointment of Temporary Committees
—Partial Report of the Credentials Committee
10:45—Inspirational Report, Bishop L. N. Forbes
11:00—Report of Children's Home, the Rev. Stewart J. Humphrey
—Report of Retirement Homes Inc., the Rev. Stewart J. Humphrey
11:15—Song Service
—Offering
—Special Music, Host Church
11:30—Conference Message, the Rev. Jeff Scarborough
12:00—Lunch
1:00—Devotions, the Rev. R. W. Allman
1:10—Report of Foreign Missions, the Rev. Joseph Ingram
—Report of Home Missions, the Rev. Ray Wells
—Report of Mt. Olive College
—Report of State Convention, the Rev. Robert May
—Report of Free Will Baptist Press Foundation
—Report of Board of Ordination
—Report of Camp Vandemere
—Report of Superannuation Board
—Report of Cragmont Assembly
—Report of Executive Board
—Report of Church Finance Association
—Report of Ministerial Character Board
—Report of Temporary Committees
—Final Report of Credentials Committee
—Report of Treasurer
—Final Business Session
—Closing Devotions, the Rev. John Williams

Song Leader, the Rev. Royster Martin
Pianist, the Rev. Clyde Cox

The motion to ratify "Ordination procedures and requirements; A standard preamble, that was tabled at the last session will be considered for action at this session.

Sandy Plain Church Announces Revival

The Rev. Joe Johnson, of Kenly, will hold revival services at the Sandy Plain Free Will Baptist Church, Route 2, Pink Hill, October 3 through 8 at 7:30 each evening. There will be special singing. Everyone is invited to attend.

Revival to Be Held At Pleasant Hill Church



The Pleasant Hill Free Will Baptist Church located on Highway 43 just outside of Greenville will begin its fall revival on Monday night, October 3 at 8:00 p. m. It will continue the entire week through Friday night, October 7. The guest pastor for these services will be the Rev. Davie Brinson, pastor of the First Free Will Baptist Church of Greenville. There will be gospel preaching and good gospel singing each and every night. The pastor, the Rev. W. H. Willis, and the congregation wish to extend a warm welcome to everyone to come and be a part of this special meeting.

Christian Chapel to Hold Revival and Homecoming

The Rev. Gary Bailey of Elm Grove Free Will Baptist Church, Ayden, will hold revival services at the Christian Chapel Free Will Baptist Church, Route 1, Pink Hill, October 3 through 8. Services will be held each evening at 7:30. Homecoming will be observed Sunday, October 2, marking 105 years of service. The Rev. Norman Ard, pastor, invites everyone to attend.

Spring Branch Church To Observe Homecoming

Spring Branch Free Will Baptist Church will observe its homecoming on October 2. Speaker for the morning service will be the Rev. Stuart Humphrey, superintendent of the Children's Home. Dinner will be served following the service. A song service will be he the afternoon. The Rev. Royce Reyn is pastor of the church.

First Church, Greenville, Announces Revival



The First Free Will Baptist Church Greenville will have its fall rev beginning Monday night, October 3, continue through Thursday eveni October 6. The evangelist for th services is the Rev. Earl Glenn, pasto the First Free Will Baptist Church Goldsboro. These services will be nightly at 7:30 p. m. There will special singing each night by differ choirs.

The pastor, the Rev. Davie Brins and the church membership extend warm welcome to everyone to come a help make this year's revival a s success.

Thirty-Third Session of Albemarle Conference Meets

The Thirty-Third Annual Session of Albemarle Conference of Original F Will Baptists of North Carolina convene with the Sidney Free Will Bap Church, Belhaven, on Wednesd October 5. The program is as follows:

Morning Session

9:30—Devotions, the Rev. Mar Waters
9:40—Welcome, David Burbage
—Response, the Rev. Fran Garner
9:45—Conference Called to Order,

(Continued on Page 16)

the Sunday School LESSON

St. Claire Bible Class

For October 9

HEARING AND DOING

sson Text: Luke 6:43-49; 8:19-21
mory Verse: James 1:22

NTRODUCTION

''Everybody ought to know who Jesus '' So says a catchy chorus, adding t Jesus is the ''lily of the valley, the ght and morning star.'' The chorus oes these figures of speech from ng of Solomon 2:1 and Revelation 16. The Scriptures have other taphors to help us understand who us is. He is the ''Lamb of God,'' the read of life,'' the ''door of the ep,'' the ''good shepherd,'' the ay, the truth, and the life'' (John 9; 6:35; 10:7, 14; 14:6).

here are other names, not figures of ech, that help to tell us who Jesus is. very name ''Jesus'' may be interpreted as ''Jehovah's salvation,'' and recognize that meaning when we call our Saviour. ''Emmanuel'' is ther name that tells who Jesus is. It ans ''God with us.'' ''Christ'' means ointed'' or ''chosen.'' It signifies t Jesus is the one appointed by God to ver and rule His people. Then there is magnificent prophecy that describes us as ''Wonderful, Counsellor, The hty God, The everlasting Father, The ce of Peace'' (Matthew 1:21, 23; 16; Luke 23:35; Revelation 11:15; ah 9:6).

ne of the names we give to Jesus is rd.'' We use that name often, and etimes much too lightly, not thinking ll of what it means. A lord, whether an or divine, is one who has hority, one who is to be obeyed. In the Testament the word sometimes ans an owner. ''The Lord of the eyard'' in Mark 12:9 is the man who s the vineyard. In Matthew 25:19 the rvants'' are slaves, and ''the lord of se servants'' is the man who owns m.

When we call Jesus our Lord, we are ing ourselves His slaves. When the Lord speaks, the slaves listen—and that is not all. They obey. That is the thought behind the title of this lesson: ''Hearing and Doing.''

Last week we were thinking of ''Judging and Forgiving.'' From the sixth chapter of Luke we read that it is best to be merciful in judging and quick in forgiving, because we can expect to be judged as we judge others. Then we read that it is wise to judge ourselves first, carefully finding our faults and getting rid of them. When we have done that, we can see clearly to discover the faults of others.

This week's lesson begins where that lesson ended, at Luke 6:43. First, we see one thing that helps us to judge correctly, whether we are judging ourselves or others.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. The first test of a Christian is the fruit test. What is the fruit of a Christian? The Bible speaks of ''good works,'' but just what do we mean by these ''good works.'' Some people seem to think we mean going to church and reading the Bible. These are very important things, but are they the real test of a Christian?

It seems that the first and most important fruit of a Christian is to produce another Christian by your testimony and influence. Of course, we know that God must save the individual, but you can be used by God to bring about the change in another man's life. How do you rate on this test?

B. Another test of a Christian is the obedience test. This simply means that if we are children of God, we will obey His commands. This seems simple enough, yet many people complicate this and say, ''I do not really understand what God wants me to do.'' They may not understand what the will of God is for a whole lifetime, but they know something that God wants them to do today. If we will do what God wants us to do today, He will show us tomorrow what He wants us to do tomorrow.

C. A third test of a Christian is the foundation test. We cannot always tell by the outward conduct whether one is a Christian or not. It is possible to imitate the Christian life, for awhile. Then the time of the flood comes. Those with a good foundation, stand; those with a poor foundation, crumble. When the foundation is tested the Christian life cannot be imitated, only the good foundation will stand.

D. Now comes the family test. Jesus taught that all born-again Christians are members of the family of God; therefore, there is a special relationship between them. If we are Christian, we love the brethren and try to live up to our responsibility to the brethren. How do you rate here?

E. The whole teaching of this lesson is that Christianity is not passive—not just a matter of hearing. It is active—a matter of doing. Just how active are you as a child of God?

—The Bible Teacher (F.W.B.)

III. ADDITIONAL TRUTHS

A. The person who only hears the Word but does not act upon it deceives himself. Assuming that simply hearing is enough, he puts the Word out of his mind and does nothing about it. The person who is blessed, says James, is the one who takes action to put God's Word into practice in the details of his life. Genuine religion is described as that which is implemented in practical ways.

B. What we do and what we are represents part of the same fact. Both are extremely important and are inseparable. What we are will surely manifest itself in our actions, just as the nature of a tree will manifest itself in the fruit of the tree.

C. When we call Jesus Lord we are saying that He has authority to command and be obeyed: that He is the owner and master to whom we are obedient slaves. If we call Jesus Lord, we bind ourselves to do exactly as He wills.

D. Our acceptance of Jesus Christ as Lord is not verified by our words, but by our deeds. Obedience to the details of His instructions is the test by which we stand or fall as His servants.

—Selected

Oscar Webster
—Adoption of Program as Order of Business
—Enrollment of Churches
—Enrollment of Ministers and Delegates
—Enrollment of Delegates from Other Church Bodies
—Recognition of Visiting Ministers
10:15—Moderator's Address, the Rev. Robert May
—Appointment of Temporary Committees
—Resolution
—Temperance
—Nominating
—Morning Offering
—Report of Standing Boards
—Executive Board
—Board of Trustees
—Board of Education
—Board of Missions
—Board of Ordination
11:20—Announcements
11:25—Special Music
—Message, the Rev. Charles Parrish
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Stanley Buck
1:10—Memorial Service, the Rev. Charlie Overton
1:20—Report of State Convention, Miss Alice Webster
—Report of Mount Olive College
—Report of Free Will Baptist Press Foundation
—Report of Free Will Baptist Children's Home
—Report of Retirement Home
—Report of Superannuation
—Report of Cragmont
—Report of Church Finance
—Report of Foreign Missions
—Report of Home Missions
Church Extension
2:10—Business Period
2:20—Report of Temporary Committees
—Report of Treasurer
—Appointments of Delegates to Various Church Bodies
—Installation of New Officers
—Reading of the Minutes
—Announcement of Next Conference
—Benediction and Adjournment

MOUNT OLIVE

(Continued from Page 5)

9:30—11:00 Eastern Randolph High School, Ramseur
11:30— 1:00 Bladen County Schools, Bladen Technical Institute
3:00— 5:00 Greensboro City/Guilford County Schools at Greensboro Coliseum
7:00— 9:00 Greensboro City/Guilford County Schools at Greensboro Coliseum
7:00— 9:00 Robeson County Schools, Pembroke State University Complex

Wednesday, October 5

9:00—10:30 T. Wingate Andrews High, High Point
8:30— 9:30 Hallsboro High School, Hallsboro
10:00—12:00 Columbus County Schools at Southeastern Community College
1:00— 2:30 Asheboro City Schools, Asheboro Senior High
7:00— 9:00 New Hanover County Schools, Cape Fear Academy at Hoggard High, Wilmington

Thursday, October 6

9:00—10:00 Hoggard High School, Wilmington
8:30—10:00 Trinity High School, Trinity
10:45—12:15 Randleman High School, Randleman
11:00—12:00 New Hanover High School, Wilmington
1:00— 2:30 Southwestern Randolph High, Asheboro
2:30— 3:30 E. A. Laney High School, Castle Hayne
7:00— 9:00 North Brunswick High School, Leland

Friday, October 7

9:30—11:00 High Point Central High School, High Point
9:30—11:00 Pender County Scho
Pender High, Burgaw

October 10-14

PSO—Forsyth County Schools
Monday, October 10 College Fo
Day—Beaufort County Seniors
Friday, October 14 College For
Day—Greene, Lenior, Tarb
Fayetteville, Cumberland Co
Seniors

October 17-21

PSO—Western North Carolina Count

TRAVELING ALONG WITH SMYRNA FREE WILL BAPTIST CHURCH

On Saturday morning, September the Rev. Charles Richardson, pastor, 28 members of Smyrna Free Will Bap Church, Blounts Creek, traveled to Children's Home at Middlesex, No Carolina, for a visit. This trip was be made possible by a neighboring chur New Haven Free Will Baptist Chur They even sent a driver, Deacon T. Jon with a bus.

Everyone was in complete harm with God as they sang and praised name. God's presence is always wit group when an undertaking is done His name. This is one of the bles assurances of the Christian life.

Many of those taking the trip w from a youth group. It is especia important to be very proud of the because of their many talents.

When the group reached Children's Home, everyone was exci and really enjoyed the day. Everyo returned with a better understanding the Childrn's Home and its needs. T Free Will Baptist Children's Home is Christian Home for the homeless and h been for 57 years.

The Rev. Charles Richardson a wife, Shirley, have been at Smyrna two and one-half months. They are rea working for the Lord, the church, a community.

F85 FW

the free will baptist

According to my maternal grandmother
and her cherished Bible,

AYDEN, NORTH CAROLINA
WEDNESDAY, OCTOBER 5, 1977

**"A GOOD NAME IS RATHER TO BE CHOSEN
THAN GREAT RICHES, AND**



LOVING FAVOUR RATHER THAN SILVER AND GOLD."

EDITORIAL

Cover Photo by Ed Carlin

SOMETHING IN A NAME

According to my maternal grandmother and her cherished Bible, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." She lived ninety-four years, and I would venture that the majority of those years were lived with this thought: a good name is of paramount importance. (At least this is what she demonstrated to me during the twenty-some years that I knew her.)

I can't remember my grandmother expressing self-righteous piety when she quoted Proverbs 22:1; she made it clear that a good name was one's most important possession. Further, she looked with disfavor at any thing, practice, or function that would tarnish one's name.

My grandmother was not a narrow-minded person, but she did have strong convictions about many things. She thought it beneath her dignity and Christian principles to engage in questionable activities, and she impressed this idea upon her children, grandchildren, and great-grandchildren. (Of course, all have not inherited her bent toward the philosophy involved).

It cannot be emphasized too much that one's name is probably his greatest asset. In this sense, "name" means reputation and character (the latter being the more important of the two). One's conduct, his manner of living, ascribe to him the "good name" that my grandmother believed to be of such consequence. Others share her view in this regard.

How one approaches the question of moral living—whether he lives by high standards or disregards expected mores—is an individual choice. No one should be coerced into living a prescribed life, for the same prescription would not be appropriate for all. There is one "medicine," however, that cures all the ills of mankind: the Balm of Gilead. Many disregard the healing balm and discount the value of having a good name.

Shakespeare asks, in **Romeo and Juliet**, "What's in a name?" and then answers, "That which is called a rose by any name would smell as sweet." The implication is that a name (the given name, of course) doesn't make or break a man (or woman),—and it doesn't. **But**, the name one makes for himself **can** and **does** make a world of difference. Would it not be wonderful if, at our passing, those who knew us could say "This was a **man** (or **woman**)," thus affirming that we were of good report? I say yes!

My grandmother earned her good name by virtuous living. While not perfect (if anyone dare claim perfection), she was, for me, the epitome of honesty. There was no hypocrisy in her living, which made her dying less lamentable.

I trust that I, and all my relatives, will honor her memory by living so as never to bring shame upon the name she bore. There **is** something in a name, and pride is a part of it. Without pride, self-respect, and the principles Christ taught, there is little if any incentive to care about the name one claims.

Still, as was my grandmother, I am convinced that there is nothing better than a good name. In fact, there is nothing more **desirable**.

A name is only a name, but I want mine to receive a favorable report. How about you?

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"I BELIEVE IN MIRACLES"

by the Rev. L. E. Ballard

woman who was rather prominent in Charismatic movements of a few rs ago, but who has since departed life, often began her writings and s by declaring, "I believe in acles." But she generally added, ut I have never seen a miracle." To writer, this seemed to indicate some ertainty upon her part concerning the ter of miracles.

by "miracle" we mean some ernatural or unnatural event, such as erson who is considered by qualified lical authorities as being hopelessly permanently crippled suddenly g able to throw away his crutches making a stately exit from some rch or tabernacle; or a person in the stages of terminal cancer suddenly ing that cancer completely gone; or a son hopelessly in debt receiving from e unknown source a rain of cash-like wflakes from heaven—I must say I too have never seen a miracle. But I ainly do not claim that such things e never happened.

nd I believe that far more of the gs that come to us in life are of a aclous nature that we admit, or haps understand as such.

o me the history of Christ's Church a whole has been miraculous. king at that history in a calm non-tional way, what do we have? A ple man of Nazareth, who was reared a carpenter, probably working in a enter's shop until he was around y years of age, suddenly goes out begins to teach some simple ns—first to his neighbors, then going ner abroad, but never very far—to re these simple truths with others. It ue that healings and other marvelous gs accompanied his teachings, ch can only be accounted for by cepting the claims he made concerning relationship to God the Father; but pite this evidence, there were more ple who did not believe in Him and cept Him as there were who did.

After only a few months of his ministry of love and goodness, the people of His country turned against Him and succeeded in getting Him put to death. On the grounds of the testimony of a number of people who claimed to have seen him alive again, the doctrine of the Resurrection became a paramount part of the faith of Christianity. The same ones who gave witness to his resurrection also gave testimony to his having seen him ascend into the heavens, after giving his followers a charge to preach the gospel throughout the world. He promised as well that he would come again.

Now, viewed strictly from the logical and unemotional testimony of history, this is the background of the church. Any series of similar events, brought about today by a small group of common and outwardly unimportant people (anywhere on earth), designed to establish a new order of life for humanity would hardly be noticed at all.

But what do we see today as an outcome of what seemed simple events of around two thousand years ago? We see hundreds of thousands of churches springing up throughout the world, marvelous temples and tabernacles being erected where people can assemble to worship God the Father and this simple man of Nazareth, our Lord and Saviour Jesus Christ.

We see great institutions, such as Christian colleges and universities, hospitals, homes for orphan children and the needy aged, dotting the maps of every civilized country on earth. Surely the Church is a great miracle from God. Mere human strength and ingenuity could never have accomplished it.

I began this article by declaring that I believed in miracles, and then proceeded to catalogue some kinds of miracles I have never personally seen. But as I look back over my own life, I see many things that I considered as miraculous. Some of my friends may think that I have made many decisions regarding my ministry, but the truth is that I have made but few truly independent decisions. My father advised me when I entered the ministry: "Son, never be afraid to enter any door the Lord opens for you." I have pastored a good many of our churches, but in only two cases over the years did I "seek" a church through announcements of my availability—and in neither of these cases did I get a church as a result of such seeking. I have simply entered the first door opened to me.

As I recall it, only twice have I had to decide between two churches. I have worked in practically every denominational institution of Free Will Baptists, and in one way or another in connection with nearly every denominational program; but I did not seek a single position I have held—they sought me. I have stated in former articles that I have never pastored more than three or four churches or groups of churches over the years from which I received living support. Like most of our ministers of my time, I have had to engage in something other than preaching in order to support my family; but at least seventy-five percent of that work has been of a religious nature in my own denomination or in other Christian fields of service. All this, along with many other things in connection with my life, I consider miraculous. Yes, I believe in miracles, and, while I have seen but little of the kind some people boast of, I have experienced many of the kind for which only faith in God can account.

I want to add one impersonal observation here. I review the history of the Original Free Will Baptists since the year 1911, when we were left with only two small and almost penniless institutions, and only one church building estimated to be worth more than fifteen thousand dollars, and with not more than four ministers with any kind of college degrees, no home or foreign mission program, or provision for our aged ministers. I think now about our million dollar institutions, and our hundreds of fine church buildings, ranging in value into the hundreds of thousands of dollars, along with our world-wide program of missions, and how they can best be described by the word "miraculous." Because I believe in the Free Will Baptist church, I have to believe in miracles!



SUNDAY, OCTOBER 9
Scripture Reading—Isaiah 32:17

MINISTER'S SERMON TOPIC TOO SHORT

The Rev. R. I. Williams telephoned his sermon topic to the *Norfolk Ledger Dispatch.*

"The Lord is my Shepherd," he said.

"Is that all?" he was asked.

He replied, "That's enough."

And the church page carried Mr. Williams' sermon topic as "The Lord is my Shepherd—that's enough."

The minister rather liked the idea. He used the expanded version as his sermon title that Sunday at Fairmont Park Methodist Church.

PRAYER THOUGHT

Is Jesus your Shepherd? He loves all His sheep and looks after them. They are precious in His sight. Remember the story of the ninety and nine! My, how important was that one lost!

MONDAY, OCTOBER 10
Scripture Reading—Ephesians 4:5

LOSING FAITH IN GOD!

A small boy, new to the Sunday school was greatly pleased with his picture card and its text, "Have faith in God." On the homeward way, however the precious possession slipped from his fingers and fluttered from the open streetcar window. Immediately a cry of distress arose:

"I have lost my 'Faith in God! Stop the car!' " The good-natured conductor signaled, and the card was recovered amid the smiles of the passengers. One of them said something about the "blessed innocence of childhood," but a more thoughtful voice answered: "There would be many happier and truer lives if only we older ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us."

PRAYER THOUGHT

We should have the faith in God that shines forth to everyone we meet. There should be that great assurance for the love of God as our Saviour and Guide throughout life especially when our pathway is lonely and low.

TUESDAY, OCTOBER 11
Scripture Reading—Colossians 3:16

POWER OF THE WORD

It was in a meeting where they were giving personal testimony. One man arose, holding a New Testament in his hand. "My story," said he, "is unlike other men. I was a pickpocket, and one day I saw a man with a definite bulge in his hip pocket. 'A fat purse,' thought I, and soon it was in my pocket. But when I arrived home, behold, it was a Book. In disgust I threw it aside, but afterward, out of curiosity, I opened it and began to read. Before many days had passed I discovered Christ as my Saviour and Lord."

Listening to this testimony, one of the volunteer copolrteurs of the Bible Society became interested. After the service he asked to see the New Testament. It was the one he had carried with him for years, the one he had considered lost. Is not this evidence of the power of the Word to change and to transform man's life? What has the Word done for you?

PRAYER THOUGHT

Is the Bible in your home laying on the shelf with dust on it? Or is it hid in the back pocket? Would not it be nice to dust off its cover and open its inside? What a joy you will find!

WEDNESDAY, OCTOBER 12
Scripture Reading—1 Timothy 3:5

"THERE OUGHT TO BE SUCH A GOD!"

A Japanese woman whose heart was yearning for someone on whom to lean said, "I went to the temple and drew lots to see if I could not get some comfort. I opened the little package which fell to me and inside it said, 'There is no help for you. Lean on your own shadow and go on.'

"I was more desperate than ever. I looked at the great sun by day and the moon by night and felt there should be someone somewhere who would c for one so needy as I."

As the missionary told her of Heavenly Father she burst out wi joyful shout, while tears of re rolled down her face. "I thought th ought to be such a God," she cri "Oh, I have found Him at last!"

PRAYER THOUGHT

Isn't it good to know God careth you? Aren't you glad you have fo Him? Or if you have not, why not Him? He can do wonders for yo many ways.

THURSDAY, OCTOBER 13
Scripture Reading—Matthew 18:

A CHILD'S PRAYERS

Morning

I thank thee, Lord, for sleep and re
For all the things that I love best;
Now guide me through another da
And bless my work and bless my pl
Lord, make me strong for noble en
Protect and bless my loving friend
Of all mankind good Christians ma
All this I ask for Jesus' sake. Amen

Evening

Lord, send me sleep that I may liv
The wrong I've done this day forgi
Bless every deed and thought
word,
I've rightly done, or said, or heard
Bless relatives and friends alway;
Teach all the world to watch
pray;
My thanks for all my blessings tak
And hear my prayer for Jesus' sak
Amen.

PRAYER THOUGHT

Jesus loves the children of world, because of the meekness thoughtfulness of a little child. Wo not it be great if all of you were a little child and loved and talk Jesus?

FRIDAY, OCTOBER 14
Scripture Reading—Matthew 28:

A PRAYER LIST

There was once a little cripple w lay upon her deathbed. She had gi herself to God and was distres because she could could not labor Him actively among the lost. pastor visited her, and hearing complaint, told her that from her s bed she could pray earnestly. He w away and thought of the subject more. Soon a feeling of religious terest sprung in the village and

urches were crowded nightly. The le cripple heard of the progress of revival and inquired anxiously for names of the saved. A few weeks er she died and among a roll of ers that was found under her pillow one bearing the names of fifty-six sons, every one of whom had been verted in the revival. By each ne was a little cross, by which the r crippled saint had checked off names of the converts as they had n reported to her.

PRAYER THOUGHT

low many converts have you won the Lord? The Lord will bless ryone of them, because He left His ciples and followers with a great mmission of going into all the rld.

SATURDAY, OCTOBER 15

cripture Reading—Matthew 5:5

WHY SHE CAME

Ve have in the church of which I am nember a woman who is very old, y deaf, and whose eyes are bad, she is always at church, even ugh she does not hear a word. On urday she is given a church letin and she looks up and reads hymns and Scripture lesson. One she remarked that all she gets out the service is that received from bulletin, and I told her what a fine ng it is that she comes. She replied, ell, you know, the Psalmist said, e Lord is in his holy temple,' and I ne here to meet the Lord." Of how ny who attend church that be said, onder.

PRAYER THOUGHT

low many of you are as the woman uld still be able to stand up and go ness for the Lord? Or would you l it so easy to stay at home and let ers do the going for God?

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THE POWER OF THE SPIRIT IN PREACHING

What makes an ordinary man extraordinarily effective as a preacher? Obviously not unusual intellect, striking personality, or remarkable ability! It may simply be the power of the Spirit. W. E. Sangster called it "the plus of the Spirit."

The Holy Spirit is a mystery. Of course, we know a few things about him. He is the third person of the trinity, he is the spirit of Jesus, and he is the spirit of God. We could continue with many characterizations, but it is enough to say that the expression "the Holy Spirit" designates God as he works within believing individuals and in the church. Obviously that does not tell everything about him that we know, to say nothing of what we do not know.

As for preaching, we believe that the Holy Spirit does the following things for the preacher.

The Spirit teaches the truth to the preacher. The Spirit enables the preacher to see meaning in the events and in the teaching recorded in the Bible. This does not make the preacher infallible, but he cannot go far wrong if he listens to the leading of the Spirit.

The Spirit gives the preacher courage. He is almost swept out of himself, as if by "a mighty rushing wind." The truth that he comes to know by the Spirit he has courage to announce, in face of opposition and even painful consequences.

The Spirit convicts listeners. It is not our business to accomplish conversions. We have certain work to do, but only God can cause the listener really to believe the truth that will make him free. This should comfort us. For if God only can give the masterstrokes, we can afford to be humble and trusting, assured that he will do "exceeding abundantly above all that we ask or think."

Confidence in Preaching

One secret of success in preaching is confidence in the adequacy of the Gospel, and the Power of the Holy Spirit to change people's lives.

A preacher complained to the popular nineteenth-century preacher, Charles H. Spurgeon, about the lack of conversions in his church. Spurgeon said, "Surely you don't expect conversions every Sunday in your Church?" "Well, no, of course not!" "Then that is why you don't have them." Perhaps the great preacher oversimplified the problem, but there is truth in what he said.

Believing to the point of enthusiasm that "the Gospel is the power of God unto Salvation" and ordering one's life accordingly will lead to activities that will confront the unconvert with that Gospel. The rest is up to God, and he will not permit his word to return to him empty.

We do not have to see the work of God for it to be real. We do not have to enumerate conversions to be sure that they have happened or will happen. God has his own calendar and timetable, and he does not make us privy to all that he knows and does.

Before God answered the prayers and expectations of the apostle Paul in the midst of storms on the Mediterranean Sea, Paul said, "I believe God." This is the spirit in which the "impossible" task of preaching for conversion must be undertaken and carried out. So done, failure is possible by God's standards.—James W. Cox, Southern Baptist Theological Seminary, Louisville, Kentucky

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Coming Events . . .

October 5—Western District Woman's Auxiliary Convention, Little Rock Free Will Baptist Church, Lucama

October 5—Albemarle Conference, Sidney Free Will Baptist Church, Belhaven

October 8—Cape Fear Sunday School Convention, Riverside Free Will Baptist Church, near Princeton

October 12—Cape Fear District Woman's Auxiliary Convention, Hopewell Free Will Baptist Church, Route 1, Smithfield

October 13—Albemarle District Woman's Auxiliary Convention, Hickory Chapel Free Will Baptist Church, Ahoskie

October 13—Western Conference, Everett's Chapel Free Will Baptist Church, Clayton

October 15—Pee Dee Association Conference, Pine Level Free Will Baptist Church, Nakina

October 19, 20—Eastern Conference

October 22—Piedmont District Woman's Auxiliary, Bethany, Wadesboro

October 29—Piedmont Union Meeting

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: I have heard that no one, either Jews or Gentiles, are required to do anything in order to be saved; that Christ did it all when He was crucified. And yet, I read admonitions in the Bible telling us to be baptized and to partake of the Lord's Supper. This confuses me?

Answers: The Bible teaches: ''He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him'' (John 3:36); ''That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed'' (Romans 10:9-11); ''And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house'' (Acts 16:31).

One of the most famous expressions found in beginners' books on theology and doctrine is ''we are saved by faith plus nothing.'' ''And you hath he quickened, who were dead in trespasses and sins; . . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them'' (Ephesians 2:1,8,9,10), note that in Verse 10 we are called ''His workmanship.'' Not before but after we are saved we have become ''His workmanship''.

We are the vehicles through whom He does His work on earth after we are saved and never before. Before we are saved we have the mind of the world or are carnal minded. After we are saved, we are called upon to exhibit our Lord through a new mind; Christ's mind. ''Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus'' (Philippines 2:2-5).

Before we are saved the Bible describes us as: ''And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness maliciousness; full of envy, murder, debate deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boastful, inventors of evil things, disobedient to parents. Without understanding, covenant breakers without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.'' (Romans 1:28-32). This of course is describing the mind and heart condition of men who drfited away from God after the covenant God made with Noah and his descendants.

When God called Abraham from among this kind all of us Gentiles were left having acquired such a retribute mind except those that were proselytes. Today we that are Gentiles like the Jews must come to God through Christ and be saved or regenerated as Jesus called it ''Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God'' (John 3:3). This was a Jew of whom Jesus required the new birth of to see and enter the kingdom of God. A member of the Sanhedrin in good standing with the Jewish economy. Zaccheus was not in such high standing but was a Jewish outcast, a tax collector serving Rome. But note what Jesus says to him when he responded in faith: ''And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham. For the Son of man is come to seek and to save that which was lost'' (Luke 19:9,10).

Jesus did not deny that He had cho to be guest in the house of a sinner, declared that on his confession of sin was saved. That's how I and all sa have had to come. That's how all of that are unsaved must come or you be eternally lost. John writes, ''If we that we have no sin, we deceive o selves, and the truth is not in us. If confess our sins, he is faithful and jus forgive us our sins, and to cleanse from all unrighteousness'' (1 J 1:8,9); and from Paul's pen we get th words ''For all have sinned, and co short of the glory of God''(Romans 3:2 Paul the mouth piece for Jesus told jailor at Phillipi to believe on Christ be saved.

Then again Paul writes, ''So then f cometh by hearing, and hearing by word of God (Romans 10:17) comp ''And if by grace, then is it no mor works: otherwise grace is no m grace. But if it be of works, then it i more grace: otherwise work is no m work'' (Romans 11:6).

After a man has been regener under the power of the word of God h admonished to work out his salvation; something that before he saved he could not work out for he not have it to work in or v ''Wherefore, my beloved, as ye h always obeyed, not as in my prese only, but now much more in my abse work out your own salvation with and trembling'' (Philippines 2:12).

Then you mention Mark 16:16 w says: ''He that believeth and baptized shall be saved: but he believeth not shall be damned.'' It is firm belief that the baptism of the Spirit of necessity precedes w baptism and that one saved who ob the word follows his experience of b saved through the baptism and that saved who obeys the word follows experience of being saved through baptism of the Holy Ghost by b baptized into water. So in this case a Christian works follow and do precede the new birth experie ''Know ye not, that so many of u were baptized into Jesus Christ v baptized into his death? Therefore we buried with him by baptism into de that like as Christ was raised up from dead by the glory of the Father, eve we also should walk in newness of For if we have been planted togeth

likeness of his death, we shall be
in the likeness of his resurrection:
wing this, that our old man is
cified with him, that the body of sin
ht be destroyed, that henceforth we
uld not serve him. . . . Neither yield
your members as instruments of
ighteousness unto sin: but yield
rselves unto God, as those that are
e from the dead, and your members
instruments of righteousness unto
. For sin shall not have dominion over
: for ye are not under the law, but
er grace.'' (Romans 6:3-6, 13, 14).
'For by one Spirit are we all baptized
one body, whether we be Jews or
tiles, whether we be bond or free;
have been all made to drink into one
it'' (1 Corinthians 12:13).
ouis T. Talbot in answering a similar
stion says the following:
'When Paul wrote these words, (''Not
hearers of the law are just before
, but the DOERS of the law shall be
ified''—(Romans 2:13) under the
dance of the Holy Spirit, he was
ing to people who believed just as
do. That is why he said this. They
e trusting in the law; they glorified in
fact that it was given to them; and yet
very law in which they glorified
demned every one of them, because
did not—they could not—keep it.
I was only reminding them that, if
intended to be saved by keeping the
, then they had to **keep** it, not merely
r it. Later he says, in the third
pter: 'Now we know that what things
ver the law saith, it saith to them who
under the law: that every mouth may
stopped, and the world may become
ty before God. Therefore by the deeds
he law there shall no flesh be justified
his sight: for by the law is the
wledge of sin'' (Romans 3:19, 20).
'My friend, do you honestly believe
you are a 'doer of the law'? Of
rse, you will emphasize the fourth
mandment about keeping the
enth day. But let me ask you, do you
p it? I can show you that, in listening
r the radio this morning, you are
aking the Sabbath; for you are using
tricity; and the fourth commandment
s that we shall do no work of any
; nor shall we permit our sons or
ghters or servants to do any work.
men who control the electric power
verily your 'servants' in this respect;
you let them work for you; yet you
k you are keeping the Sabbath.''

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director—Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director—Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

FREMONT AUXILIARY HAS GREAT SUCCESS WITH PENNY PLAN

The Fremont Ladies Auxiliary are to be commended for their good success in raising pennies for Home Missions and Church Extension. They raised $503.50. Our hats are off to them for a job well done.

NEW MINISTER COMES OUT OF VICTORY FREE WILL BAPTIST MISSION



The Victory Mission, at Hope Mills, has produced a young minister to help in spreading the gospel. He is licensed by the Cape Fear Conference and is available for supply work. His name and phone number is Bobby Murray, phone: 425-7873, Cumberland, N. C.

HERITAGE MISSION'S BUILDING PLANS ARE IN THE WORKS

The Heritage Mission, Charlotte, has made definite plans to begin a building on their site east of Charlotte just as soon as the loan procedures are completed. The Charlotte work has been bogged down to some degree for the lack of a convenient meeting place. Mr. and Mrs. Clayton Everett have graciously given their home for a meeting place which has been a blessing indeed. The Black Jack church near Greenville has served as their mother church and has done a great deal to support and encourage the Charlotte work, and we are indeed grateful.

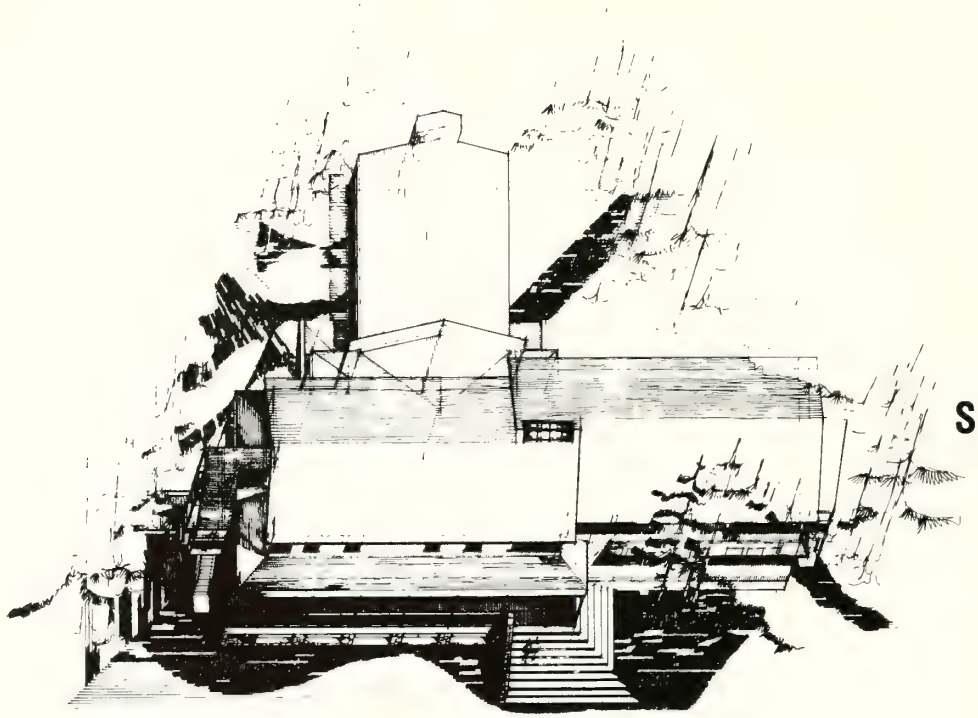


Pictured looking over the building plans are Clayton Everett, Brooks Mills, Dean Kennedy, and the pastor, the Rev. Wayne Watson.

LELAND MISSION REPORTS

The pastor, the Rev. Roger Heath, reports that good things are beginning to happen at the Leland Mission. He reports that the Christian service and fellowship is more abounding than ever before. Their attendance has reached the 33 mark just recently along with a new convert. Their most recent special activities have been their homecoming and revival. Their guest speaker was the Rev. Billy Hardee.

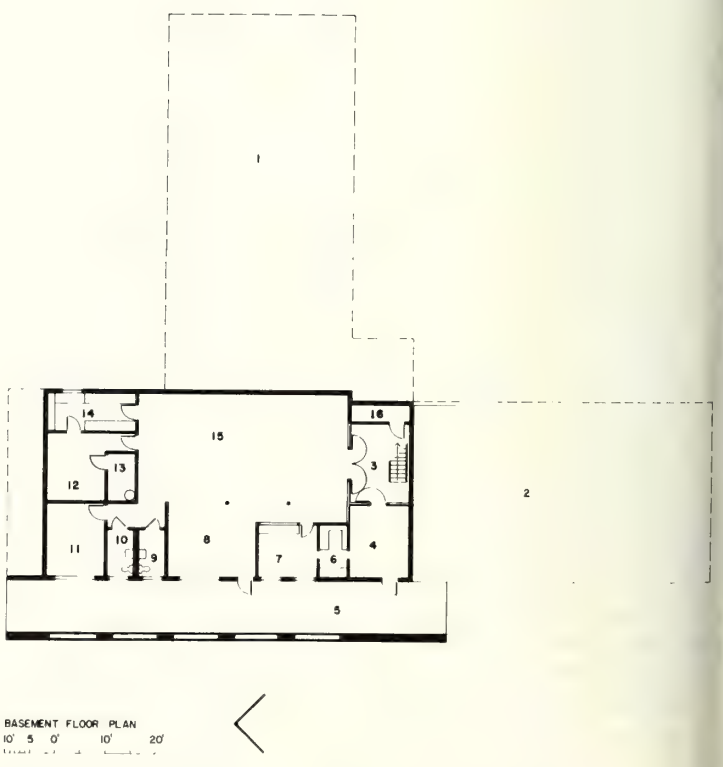
HAVE YOU RENEWED YOUR SUBSCRIPTION?



March 1, 1978

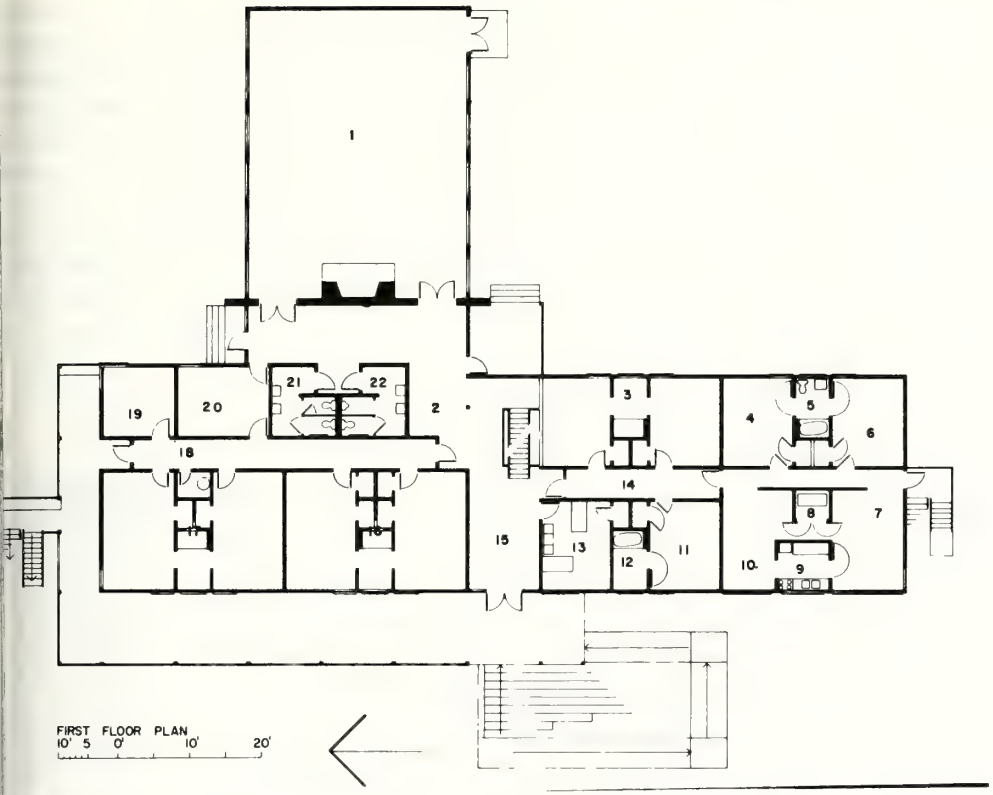
Scheduled Construction D

NEW BUILDING FOR CRAGMONT ASSEMBLY



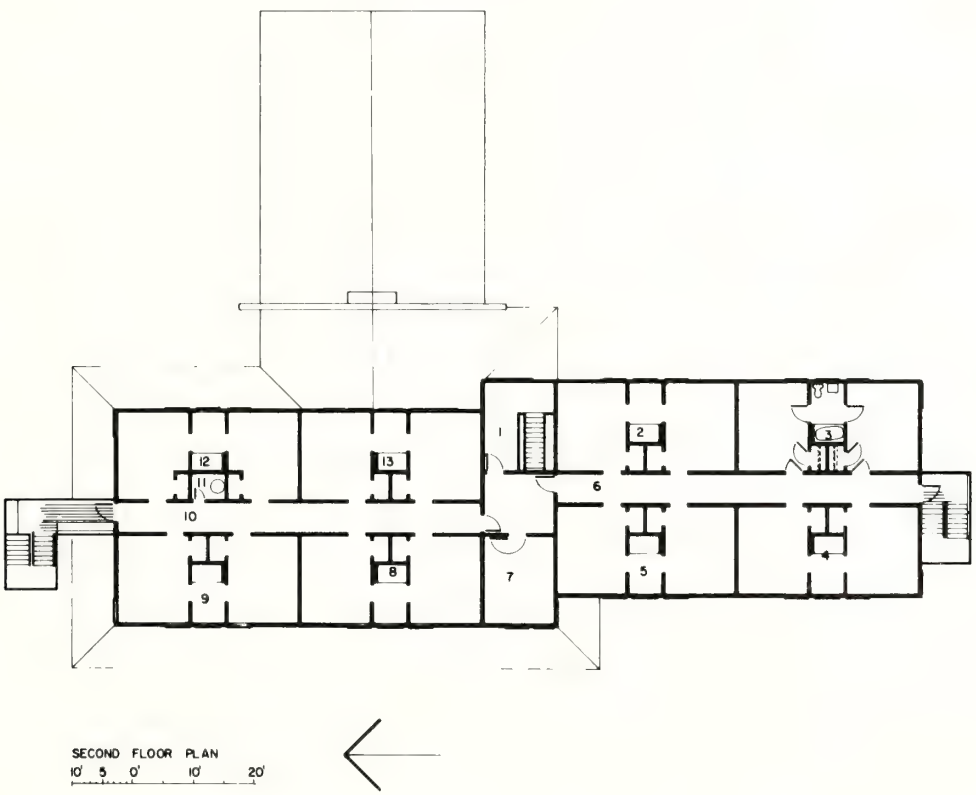
BASEMENT FLOOR PLAN
10' 5 0' 10' 20'

BASEMENT FLOOR PLAN: 1-Assembly Hall; 2-Crawl space; 3-Lobby Lounge; 4-Booksto
5-Patio; 6-Storage; 7-Canteen; 8-Lounge area; 9-Men's Restroom; 10-Women's Restroom;
Staff Lounge; 12-Laundry; 13-Utility; 14-Clean Linen; 15-Recreation.



FIRST FLOOR PLAN: 1-Chapel-Assembly; 2-Lobby; 3-Suite of staff rooms; 4-Apartment-oom; 5-Apartment Bathroom; 6-Apartment Bedroom; 7-Living Room; 8-Washer/Dryer; 9-en; 10-Dining Room; 11-Sick Room; 12-Bathroom; 13-Office; 14-Corridor; 15-Entrance; 16-of rooms with 2 closets and 1 toilet; 17-Suite of rooms with 2 closets and 1 toilet; 18-dor; 19-Storage or Study; 20-Storage; 21-Women's Restroom; 22-Men's Restroom.

Designed by
John E. Reid, Architect



SECOND FLOOR PLAN: 1-Stair lobby; 2-Suite of rooms; 3-Suite of rooms; 4-Suite of rooms; 5-Suite of rooms; 6-Corridor; 7-Study; 8-Suite of rooms; 9-Suite of rooms; 10-Corridor; 11-Laundry Chute; 12-Suite of rooms; 13-Suite of rooms.

NEWS & NOTES

Events at
Rose of Sharon

During the year 1977, the Rose of Sharon Free Will Baptist Church members have seen a dream begin to materialize.

The church is located at Route 1, Robersonville, and is one and one-half miles Southeast of Bear Grass. It was established in 1896 and has grown slowly but steadily during the years. It has served its community well over these years. At one time there were services only once a month and then in the forties moved up to two services a month—these falling on second and fourth Sundays.

The Sunday school is 43 years old and is a very successful auxiliary of Rose of Sharon. There has been a fellowship building and Sunday school rooms built in the last 10 years.



There has been much talk and speculation about beginning full-time services and building a parsonage for some time. Several years ago a building fund was started. Land was donated in one case and two lots that adjoined the property were brought.

Three years ago as C. F. Bowen was finishing his ministry at the church, he appointed a building committee and challenged the church to begin. Raymond T. Sasser was called to serve and he brought with him a determination that was contagious. He established the practice of special homecoming offerings for a building fund. The friends and members continued to give whenever they could during the past two years and soon a plan was drawn up and presented to the church for approval.

Shortly thereafter, the church, which is presently being served by Bruce Barrow, began breaking ground and laying the foundation. The building will soon be ready for bricking and finishing. There is much still to be done in order to get this paid for, but the members are going ahead in faith, confident that every need will be met.

Revival is in progress through October 8 this year and regular homecoming services will be held October 9. All past members, pastors, and friends are invited to attend. There will be a special time during the day in which anyone who wishes may present offerings in memory of deceased loved ones or honor those who have meant much in your life.

If you cannot attend the special homecoming and would like to be remembered during the day, please contact the pastor, Bruce Barrow, Snow Hill; or Mrs. Maehue Bailey, church clerk, Route 4, Williamston, N. C. They will be glad to include your name and the person you are honoring in the special service.

Homecoming at
Mount Tabor Church

The annual homecoming service of the Mount Tabor Free Will Baptist Church, Creswell, will be October 9. Services will begin with Sunday school at 10 a. m. following with the worship at 11 a. m. The Rev. William Littleton of Cabin Free Will Baptist Church near Beulaville will bring the homecoming message. Lunch will be served on the church grounds.

There will also be a singspiration in the afternoon. All former members and pastors are invited to attend.

Dr. Burkette Raper
To Speak at Yelverton Grove

Dr. W. Burkette Raper, president of Mount Olive College, will deliver the homecoming message at Yelverton Grove Free Will Baptist Church, Route Smithfield, Sunday, October 9 at 11 a. Lunch will be served in the church fell ship building at the noon hour.

An afternoon singspiration will be at 1:30 p. m. featuring special music visiting and local groups.

The church and its pastor, C. Coats, extend to all former pastc singing groups and friends a wa invitation to attend this service.

Everett Chapel
Has Homecoming and Revival



The Everett Chapel Free Will Bap Church, Clayton, observed its seven fifth anniversary homecoming Sunday, September 25. The morn service featured music by the yo choir. A tribute to former pastors v given in which their memory was served by a period of silent meditati The morning address was given by Billy Yawn, pastor.

The congregation was dismissed the grounds at 11:40 a. m. where impressive dedication ceremony v enjoyed. A double ribbon of red a white was cut simultaneously as Yawn recited John 3:16. Elmo (D Jones, trustee, and Sarah Sm building committee member, snipped ribbons after being presented sciss by Ethel Wood, building commit member. Trustee, William Jones le procession, first over the thresh consisting of Linda Blackmon, Da Earp, and Connie Jones e representing a particular chu segment who had significant roles bringing the building to fruition. beautifully engraved cornerstone v unveiled by Ralph Godwin on behal the entire membership. The black-i white stone bore the inscription: "To glory of God, Everett Chapel Chu 1976-1977." McLaurin Funeral Hor Clayton, had the stone crafted as donation to Everett Chapel church.

llowing a tour of the new spiritual enter, the congregation and visitors served a fellowship dinner. Other lights included an all-evening song ice featuring quartets, trios, choirs, solos.

vival services began Monday, ber 3, with the Rev. Fred Riven-, associate minister of Sherron s Free Will Baptist Church, Durham, vangelist. Services begin at 7:30 evening. He will be assisted by awn, pastor.

---

orial Church, Chocowinity
s Revival and Homecoming

e Rev. Graham Lane will be guest ker for fall revival services at orial Free Will Baptist Church at owinity beginning October 10, and ng October 14. Services will begin night at 8 p. m. There will be ial singing featured each evening.

mecoming will be observed day, October 16, at the 11 a. m. ice. There will be a picnic lunch wing the service.

e pastor, the Rev. Roy Cauley, and ongregation extend a warm welcome veryone to attend all of these ser-s.

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ecoming and Revival
itish Chapel Church

vival services are now in progress e British Chapel Free Will Baptist ch of Route 6, Kinston. Services are ly at 7:30 p. m., October 3-7, with ht Gay, pastor of the Living Waters Will Baptist Church of Pikeville as uest evangelist.

is reported that this young man n't preach a watered down salvation ew social type gospel, but preaches t and Him crucified, because this is nly thing that will revive the hearts e saved, and it's the only thing that ave the lost.

ight's preaching can be summed y the words of the Apostle Paul in ians 1:11, 12: "But I certify you, ren, that the gospel which was hed of me is not after man. For I er received it of man, neither was I t it, but by the revelation of s."

e pastor and members of British el extend to all a cordial invitation to and let God stir your hearts through the preaching of His Word by this young man, and through the special singing that will be rendered nightly.

Following this week of revival on October 9, the church will be observing homecoming, and all members, and friends of the church are invited to attend. The pastor, Bruce Jones, will deliver the morning message.

Revival Now in Progress
At Saint Mary's Church



Revival services are now in progress at Saint Mary's Free Will Baptist Church near Kenly. The Rev. Rex Edwards, a student at the Carolina Bible Institute at Pine Level, is serving as guest evangelist. The Rev. Leslie Hawley, pastor, is assisting in the services. The members urge everyone to visit with them during the remaining nights of the services.

Aspen Grove Church
Announces Revival

Aspen Grove Free Will Baptist Church near Fountain will hold their revival services beginning on October 10, and will continue through October 15. Services will begin each evening at 7:30. Guest evangelist for the revival will be the Rev. L. B. Manning. The pastor is the Rev. Hubert Burress.

Free Union Church to
Have Revival and Harvest Day

Free Union Free Will Baptist Church, Route 2, Spring Hope, announces its fall revival beginning October 10 through 15. Services begin each evening in the prayer room at 7:15 and regular services at 7:30. The Rev. Roy Clifton of Mount Zion Free Will Baptist Church in Nash County will be the guest evangelist. Special music is planned for these services. The church and its pastor, the Rev. Lester L. Duncan, extend an open invitation to everyone to attend these services.

On Sunday, October 16, the church will observe its annual harvest day service with everyone bringing a picnic lunch.

Homecoming and Revival
At Winterville Church

The public is invited to attend homecoming on October 9 at the Winterville Free Will Baptist Church, Winterville. During the morning worship a short memorial service will be held in memory of the deceased members since last year's homecoming. Following the morning worship lunch will be served on the church grounds.

A gospel sing featuring the Master's from Rocky Mount will begin at 1:30 p. m. at the church. There will be no night service.

Beginning Monday night, October 10, there will be the fall revival with the Rev. C. L. Patrick, as the evangelist. Services will be Monday through Friday night, October 14. Services will begin each night at 7:30. At 7:15 the prayer room will open.



The Master's, a singing group from Rocky Mount will be featured at the afternoon singspiration at the Winterville Free Will Baptist Church, October 9.

The Rev. Bobby Futrell, pastor, and the congregation invite all to worship and fellowship.

Revival In Progress
Beaverdam Church

Revival is in progress at the

(Continued on Page 16)

the Sunday School LESSON

St. Claire Bible Class

For October 16

LOVE OVERCOMES BARRIERS

Lesson Text: Luke 10:25-37
Memory Verse: 1 John 4:20

I. INTRODUCTION

"Love overcomes barriers." So says the title of this lesson, and this is true. It does not say love overcomes **all** barriers, for that would not be true. Some barriers are not overcome because there is not enough love.

The world is full of barriers: barriers between man and man, and barriers between man and God. This is nothing new. Separation of man from man dates back to the hatred of Cain, and separation of man from God dates back to the sin of Adam. The New Testament reveals some of the barriers that were evident in the time of Christ.

In the background of this week's text is a barrier of national and racial differences, a wall of hatred between Jews and Samaritans. It was erected swiftly after the Babylonian captivity because the Samaritans not only were of mixed Hebrew and foreign blood, but also mixed paganism with the Hebrew religion.

Quite plain in the Gospels is the social and economic barrier between the wealthy, educated, ruling class and the common people who were poor and neglected.

Then there were **ideological** barriers, to use a term that is popular nowadays. These were barriers that arose because people held different ideas. The zealots of Galilee were eager for violent rebellion. They wanted to shake off the rule of Rome. This set of their mind imposed a barrier between them and Jesus because He would be a king without being a bloody conqueror. Jews of the ruling class had adapted to Roman rule, but they had a fixed idea that the Messiah and king would be one of them. This idea became a barrier between them and Jesus. Their minds were closed to the truth He presented.

The most tragic barrier of all time is sin. It rises to separate us from God, but even that massive wall can be overcome by love. God so loved us that He sent His Son to redeem us. Christ loved us and gave himself for us. When we rise to meet Him with an answering love, the wall of sin melts away in His gracious forgivenesss.

Being then united with Christ, we reach out with love to overcome the barriers between us and our fellowmen. Thoughts from this lesson may help us do that.

Last week we looked briefly at what Jesus was doing at about the middle of His three-year ministry. He was teaching and healing in Galilee, and people were crowding about Him so insistently that He could hardly find time to eat (Mark 3:20). At the same time, He was opposed by the Pharisees, who were teachers and rulers in the Jewish towns.

The people became even more excited when Jesus sent His twelve apostles in teams of two to teach and heal as He had been doing (Luke 9:1-6). A climax came when the twelve came together again and Jesus multiplied a little food to provide a meal for five thousand men (Luke 9:10-17). Some of the people then wanted to make Him their king even against His will (John 6:15). This would have meant bloody rebellion against Rome. Jesus frustrated the plan by sending His apostles away in one direction while He went away in another. The next day it became apparent that Jesus would have no part in armed rebellion, and many people lost interest in Him.(John 6:66).

Soon afterward Jesus began to teach plainly that He was to suffer and die, and that His followers also must expect sacrifice and poverty rather than wealth and power (Luke 9:22-24, 57-62). Still the people were attracted by His teaching and His miracles and crowds gathered wherever He went.

This week's lesson brings us to a time about a year after that of last w lesson, and only half a year before was to die. Jesus left Galilee and w Jerusalem for the feast of Tabern (Luke 9:51; John 7:2,14). After the He continued to teach in Judea, anc sent seventy of His followers to teac heal (Luke 10:1-12) as the twelve done in Galilee a few months ea Excitement built up rapidly among people, and so did the enmity o ruling Pharisees and Sadducee Judea.—**Standard Lesson Comment**

II. HINTS THAT HELP

A. A lawyer came to Jesus w question about inheriting eternal This was a foolish question for a la to ask, because he should have k that one cannot do anything "inherit." It seems evident that this a captious question, designed to Jesus in a trap. He was no more a do this than many others who ca Jesus with such questions. Like man, our own questions often trap u

B. The man asked the ques "Who is my neighbor?" Jesus di answer his question, but asked h question. The question Jesus asked this: "Are you a neighbor?" In words, do you love people enoug respond to their needs when you them along the pathway of life? This good question for each of us.

C. The first man to come by an the poor man in the ditch after he been robbed and beaten half to d was the priest. He passed by on other side. It seems likely that he wa concerned with the ritual of the sacri to bother with needs of this kind. D as individuals and as a church become too concerned with the ritu our doctrine to stoop to help othe need?

D. The second man to pass by w Levite. He was a member of the tribe was charged with the responsibili taking care of the sanctuary. possible that he was too concerned a the material needs of his religion to s to help someone in need. Do you k church people whose main con seems to be the material things of church: the budget, the building, etc

E. Jesus wanted this man and u understand that if we have the lov

in our hearts it will show by our
g concerned about the needs of
rs. How much do we really care
t people, about individuals? Do we
enough to stop and stoop to help
in their times of need?

—**The Bible Teacher** (**F.W.B.**)

ADDITIONAL TRUTHS

A new principal came to a school
hich much trouble had arisen over a
itude of strict rules that the former
cipal had tried to enforce. The
ents were quite impressed by the
principal's one rule, posted con-
uously at the school's entrance. It
isted of only two words: DO RIGHT.
all, if we all observe that one rule all
barriers that cause so much trouble
d dissolve.

The words, ''I love the Lord,''
''I hate him,'' may come out of the
e mouth, but they mean very little as
s the effectiveness of our Christian
ess is concerned. John's words are
: **he is a liar** who claims to love God
yet hates his neighbor. If he cannot
the one whom he has seen, how can
ve the One he has never seen?

Racial and religious bigotry have
more to reproach the spirit of
st's love in the world than anything
we know. We are to be neighbors to
ho need help. Christian love must
no narrow barriers of race or sect.

—**The Advanced Quarterly** (**F.W.B.**)

ITEMS AVAILABLE AT TRINITY CHURCH

n December 1, the Trinity Free Will
ist Church, Clayton, will have
able for any church the following
s: 16 solid oak wood pews, 12 feet
; 4 solid oak wood pews, 9 feet long;
ommunion table; 2 communion
s; 1 pulpit stand; and 2 pulpit
s.

l of these items are in very good
ition. Anyone interested may contact
bers of the building committee,
rice Coats, 553-6888; J. W.
ols, 553-7862; or Titus Wall, 553-
3. The reason for these items being
able is that the church is building a
sanctuary.

ONE VIEW ON HOW TO SAVE THE LEAGUE

by Mrs. Avary Brisson
Oak Grove Free Will Baptist Church
Bladenboro, North Carolina

You asked for a prescription to help the League—well, I have one. It comes from Jesus' Holy Word as stated in our last couple of Sundays' lessons.

1. ''Redeemed People Transform Society''
2. ''Hope In the Midst of Despair
3. ''Love In the Midst of Crisis''

But the foremost important one:

4. ''Judging and Forgiving''

All of these combined gives you one thing—one tonic that will never fail, and it's known as the **love of Jesus** in our heart. Until people stop judging other people, stop trying to hurt people with words, stop finding criticism—and when these thing are done to you—**start** forgiving. Then and only then will you see the League begin to grow.

My father and mother worked hard for the League in our church. It took hours of dedication in the form of time, but more important in the form of prayer. Through one lady's persistent dedication and love for the young people at our church that she kept telling my mother and father—**don't** give up—**trust** the Lord. Through her love and her love for Jesus, we now have a League and even though it isn't as big as our Sunday school, it's still striving onward. The lady I mentioned passed away years ago, and her name was Mrs. Ada Wilson. It's for her and the Jesus she loved with all her soul that I write this letter. I remember the Sundays as a little girl that my father and mother visited her. It was during those times that a bed-ridden saint of God reached out when no one knew, and the Lord began to do His work for our church.

But God isn't going to force His love or salvation on anyone; people have got to come to Him. And until people begin to realize that God expects them to **prove** their love for Him, and they begin to do so; then, will you see His work grow. The Lord proved His love for us the day His will was carried out and His precious Son hung on the cruel Cross for us. There He watched as His Son was crucified and began our road to salvation—the road for every living soul who will reach out and accept.

If you say you're a child of God's—then **prove it**. Parents love those children, love them enough to care about their souls. Even if they aren't your children—the children everywhere belong to the Lord—so they still are your responsibility. Love them enough to take them to League.

Don't bury your head when someone criticizes or hurts you—if you know you're doing it for the glory of God—then **stand up** and **fight**. The devil is there trying to tear down every good deed that's done in our Father's name. Until people begin to accept the responsibility and realize what the devil's doing, nothing can be done. It's through the love of Jesus that hours are spent in agony praying for the hope, trusting the Lord to answer that prayer and then getting up and putting **legs** on the prayer through dedicated work—then you will see the League will grow or **any** work that has to be done for the Lord.

People reach out through love and compassion, being always a witness for Jesus and an inspiration to anyone who stops to listen.

OBSERVE SUPERANNUATION MONTH IN YOUR CHURCH

October was designated by the State Convention as ''Superannuation Month'' in our Free Will Baptist Churches. How can you support your Superannuation Program?

1. Receive a special offering during October, or
2. Send a special gift from your treasurer, or
3. Urge special individual gifts, and
4. Remember the program with your prayers and gifts throughout the year.

SEND YOUR GIFTS TO:

NORTH CAROLINA BOARD OF SUPERANNUATION
P.O. Box 474
AYDEN, NORTH CAROLINA 28513

Mount Olive College

NEW CREATIONS BEGIN YEAR



The New Creations, Mount Olive College's traveling gospel group, begin their year with the following students: front, left to right: Lynn Richardson from Faith church in Craven County, Jeff Daughtry from Yelverton's Grove church in Johnston County, Patricia Best from Pleasant Plain church near Selma, Debbie Housand from Beaverdam church and Susan Rice from Spring Hope. Back row from left, Karen Bowen from May's Chapel church near Goldsboro, Kay Radford from Rains Cross Roads church in Johnston County, Craig Wells from Mount Zion church in Onslow County, Dee Anna Hays from Garland, Donnie Rose from Pinetops, and Phillip Boykin from Marsh Swamp church in Wilson. Not pictured is Pat Wood from Grimsley church in Ayden.

Churches may contact Frank Harrison, Mount Olive College, 658-2502 or 658-9363 (home) to schedule the New Creations to visit their services.

SCHEDULE OF 1977 CHURCH-COLLEGE DINNERS

Lenoir County—Saturday, October 8, 7:30 p. m., Kings Restaurant, Bobby Harrell and Carlton Lucas, co-chairmen.

Pamlico County—Saturday, October 15, 7:30 p. m., Camp Vandemere, Tom Caroon, chairman.

Wayne County—Tuesday, October 18, 7 p. m., Mount Olive College Auditorium, Ben Rollins, chairman.

Duplin County—Saturday, Octo 22, 6:30 p. m., East Duplin High Sch Chris Singleton, chairman.

Craven County—Monday, October 7 p. m., Sudan Temple, Miss Mau DeBruhl, chairman.

Jones County—Tuesday, October 7:30 p. m., Kings Restaurant, And Hill, chairman.

Onslow-New Hanover Countie Friday, October 28, 7:15 p. Folkstone church, Leonard Hob chairman.

Beaufort County—Saturday, Octo 29, 7 p. m., Chocowinity High Sch cafeteria, Oscar Webster, chairman.

Nash County—Wednesday, Novem 2, 7 p. m., Middlesex Elementary Sch Barry Gardner, chairman.

Edgecombe-Halifax Counties—Th day, November 3, 7:30 p. m., Ed wood church, Rufus Harrell, chairm

Greene County—Saturday, Noven 5, 7 p. m., West Greene School, Geo Harrison, chairman.

Johnston-Wake Counties—Mond November 7, 7 p. m., Smithfield-Se High School, V. T. Craddock, chairma

Pitt County—Tuesday, Novembe 7 p. m., D. H. Conley High Sch J. C. Boyd, chairman.

Washington, Martin, Tyr Pasquotank and Chowan Co ties—Thursday, November 10, 7:30 p Washington County Union Sch David Cahoon, chairman.

Carteret County—Saturday, Noven 12, 6:30 p. m., East Carl High School cafeteria, David Ward Ray Willis, co-chairman.

Wilson County—Tuesday, Noven 15, 7 p. m., American Legion Buildi Wilson, James B. Hunt Sr., chairma

Sampson, Harnett, and Cumber Counties—Thursday, November 17 p. m., Midway High School, C. F Godwin, chairman.

PERSONAL FINANCE MANAGEMENT COURSE OFFERED

A non-credit Personal Fin Mangaement Course will be offered 7 until 9:30 p. m. on Monday ni beginning October 10 at Mount College.

W. Nathan Reynolds, a retired president of First Union National B will teach the seven-week course. H

ently assistant to the president of nt Olive College.

e course is available for $10 per on and will cover subjects from et planning for homes and cars to oyment rights, legal services, and e planning.

terested persons may preregister by g or writing Mrs. Norma Moore, nt Olive College, Mount Olive, North lina or 658-2502. Late registration e taken on the first night of class.

MRS. RILEY TO SPEAK

s. Dianne B. Riley, associate tor of admissions at Mount Olive ge, will speak at Smyrna Free Will st Church in Beaufort County on lay, October 9, at the 11 a. m. hip service.

e Rev. Charles Richardson is r.

EXCELLENT WAY TO DOUBLE YOUR GIFT

LE GIFT—Benjamin C. Norris Jr., left, a er of Elm Grove Free Will Baptist Church, near , receives the congratulations of Harold g, director of development at Mount Olive e, for his recent matching gift to the College. lorris, an employee of the Burroughs Wellcome any,made a gift of $250 to the college and it was ed by his employer. "We sincerely appreciate oughtfulness of Mr. Norris in making this most ous gift. Due to his interest the College will now e an additional gift of $250 from the Burroughs ome Company," said Herring.



u can double your gift to Mount College by having it matched by company.

d it's very easy to do.

your company does participate, ask appropriate person at your company sonnel manager, sales manager, to provide you with the necessary s to apply for a matching gift. Once check is received and the form ned to the company, they will send a

(Continued on Page 16)

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Eaton Corp.
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Equitable Life Insurance Co. of Iowa
Exxon Corp.
Exxon Co., USA

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Fireman's Fund American Insurance Co.
The Maytag Co.
The Firestone Tire & Rubber Co.
Ford Motor Co. Fund
H. B. Fuller Co.

G.T.E. Sylvania
General Electric Co.
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General Mills, Inc.
General Telephone & Electronics Corp.
The General Tire & Rubber Co.
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The Gillette Co.
B. F. Goodrich Co.
W. T. Grant Co.
The Guardian Life Insurance Co.
Gulf & Western Industries, Inc.
Gulf Oil Corp.

John Hancock Mutual Life Insurance Co.
Hanes Corp.
Hart, Schaffner & Marx
Hayes-Albion Corp.
H. J. Heinz Co.
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Jefferson-Pilot Corp.
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The Mutual Life Insurance Co. of New York
Mutual of Omaha—United of Omaha

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Provident Life & Accident Insurance Co.
National Steel Corp.
Nationwide Mutual Insurance Co.
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Standard Oil Co. (New Jersey)
The Stanley Works
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Sun Life Assurance Co. of Canada
Sun Oil Co.
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Syntex Corp.

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Time, Inc.
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The Travelers Insurance Co.

Union Camp Corp.
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Uniroyal, Inc.
United Aircraft Corp.
United Fruit Co.
United Life & Accident Insurance Co.
United Parcel Service
The Upjohn Co.

Vulcan Materials Co.

Wallace-Murray Corp.
Warnaco
Warner-Lambert Co.
Westinghouse Electric Corp.
Weyerhaeuser Co.
John Wiley & Sons, Inc.
Williams & Co.
Winn-Dixie Stores, Inc.

Xerox Corp.

NEWS NOTES

(Continued from Page 11)

Beaverdam Free Will Baptist Church, Route 1, Chadbourn, and will continue through October 8. Services are beginning each evening at 7:30. The evangelist is the Rev. William Hill of Charlotte. The Rev. W. Jackie Godwin is pastor of the Beaverdam church. The church membership extends a cordial invitation to all to come and worship in these services.

Revival and Homecoming
At Shiloh Church

The Shiloh Free Will Baptist Church near Pinetown announces its fall revival for October 10—14 beginning each night at 7:30. The visiting evangelist will be the Rev. Leon Grubbs of Snow Hill.

Assisting in the services will be the pastor, the Rev. Marvin Waters. Special singing will be nightly.

On October 16, the Shiloh church will observe homecoming. Dinner will be served. All former pastors, members, and friends are invited to attend.

Floods Chapel Church
Has Homecoming and Revival

The Floods Chapel Free Will Baptist Church, Route 1, Spring Hope, will have homecoming services Sunday, October 9. The Rev. Charles Morgan, a former pastor, will bring the morning message.

Beginning Monday night, October 10, at 7:30 p. m. through Saturday night, October 15, revival services will be held with the Rev. Jim Vickery of Rocky Mount as guest speaker. The Rev. Barry Gardner, pastor, and all members of the church, cordially invite all to attend these special services.

Homecoming Day
At White Oak Church

White Oak Free Will Baptist Church near Bladenboro was organized in 1912 with the help from the first pastor, the Rev. M. S. Todd, and Mr. R. W. Baker. The first meetings were held in an old schoolhouse located on the cotton mill village until the land and materials could be acquired to build a church. The first church was built soon after the body was organized, being situated directly behind the present church, which was built in 1946.

The church will observe its annual homecoming on Sunday, October 17. The Rev. Carroll Hansley will bring the morning message. Dinner will be served on the grounds after which a sing is scheduled featuring the Pioneers of Raeford. All friends, former pastors, and members are cordially invited to attend.

Revival Services
At Snow Hill Church



Revival at the Snow Hill Free Will Baptist Church, Route 2, Mount Olive, will begin October 10 through 15, at 7:30 nightly. The Rev. Fred Rivenbark is the evangelist for the week. Rev. Rivenbark is the assistant pastor of the Sherron Acres Free Will Baptist Church in Durham. He is a native of Mount Olive and has been in the ministry for the Lord 42 years. He has pastored churches in North Carolina and Virginia. He presently is one of the Board of Trustees of Mount Olive College and a member of the Board of Directors of the Free Will Baptist Press Foundation. He is also a member of the Western Conference. Many people have come to know the Lord Jesus Chri Saviour under this man, that God used. There have been 30 min ordained from the churches he pastored. He is a man everyone l and all that hear him are blessed membership and pastor, the Rev. A. Owens, invite everyone to God's blessings in this revival. Ther be special singing each night, unde direction of Mrs. Mary Gold Bell.

Revival Scheduled
At Shady Grove Church

Revival services will begin at S Grove Free Will Baptist Church, on 13, 1 mile east of Spivey's Corner, 5, Dunn, on October 9, and will con through October 14. Services will each evening at 8 p. m. with the R Stewart Humphrey as the guest spe a graduate of Mount Olive Colleg Methodist College at Fayetteville. S music will be featured each evening

The pastor, the Rev. Cedric P and members of the church invite attend.

MOUNT OLIVE

(Continued from Page 15)

matching gift to the College, doubling your dollars.

The companies listed on pag participate in the matching gift pro If you or a member of your churc employed by one of these compa then please take advantage o matching gift program.

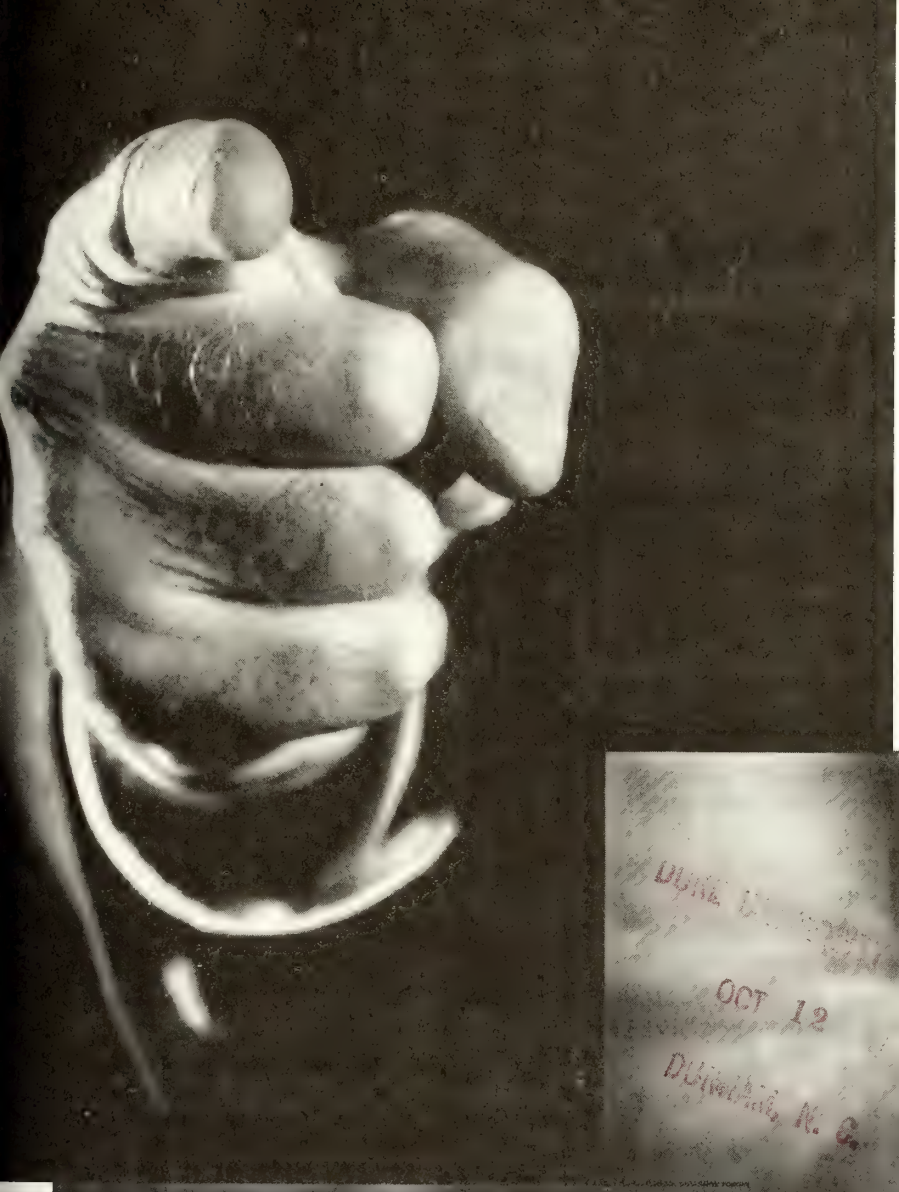
ATTENTION! AUXILIARY MEMBERS OF THE ALBEMARLE DISTRICT

There will be a study course o auxiliary manual, at Free Union Fre Baptist Church, Pinetown, Monday October 10, at 8 p. m.

Each member of the auxiliary Albemarle District is invited and a else, who would like.

Alice W
Study Course Cha

xBS
F857

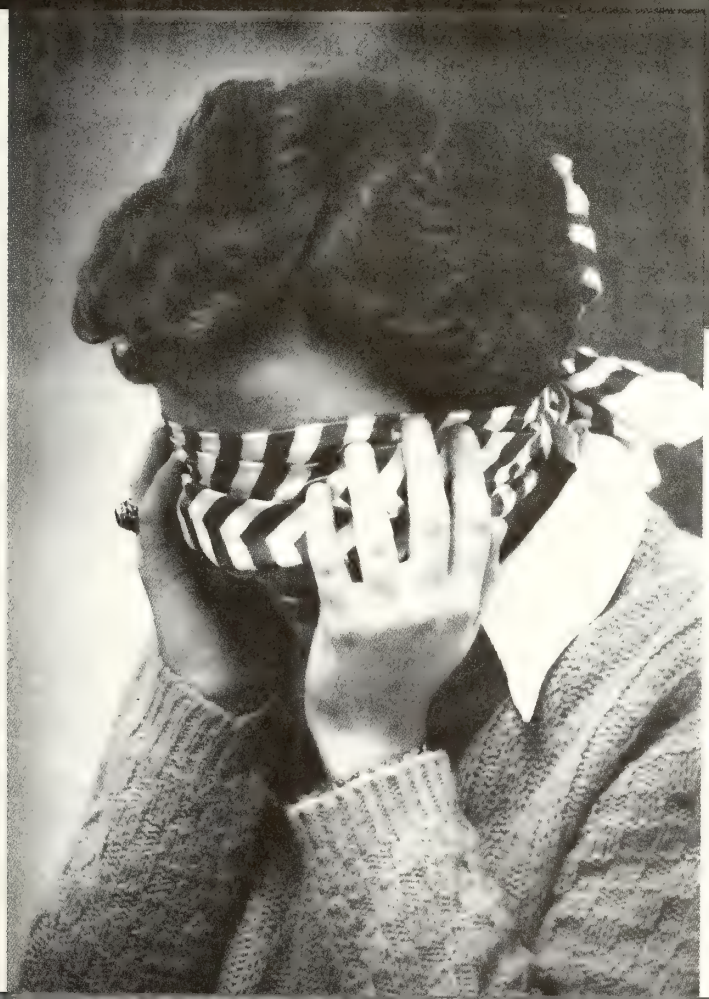


the free will baptist

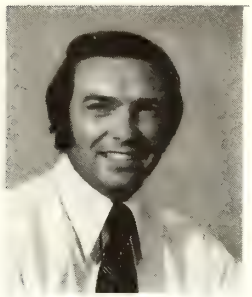
AYDEN, NORTH CAROLINA
WEDNESDAY, OCTOBER 12, 1977



OCT 12



Where was the man who had engaged in adultery with the woman? . . . Did the man escape? Was the woman an easier prey for this self-righteous band of men?



Tommy Manning
Editor

Editorial . . .

WHAT HAPPENED TO THE ADULTEROUS MAN?

Somehow I had never considered the question. It came to my mind Sunday, October 2, as the adult Sunday school lesson was being taught by a lady who had obviously thoroughly researched her material. She stood confidently before the class, and in firm but humble tones spoke to the members about judging and forgiving. The lesson was based on the story of the adulterous woman whom the scribes and Pharisees brought before Jesus.

(I was a visitor at the church, invited to deliver the annual homecoming message during the worship service following the Sunday school hour. It was one of those rare treats when I could participate in worship with a church other than my own, where I am the organist.)

The teacher projected the idea of judgment and how the scribes and Pharisees sought to entrap Jesus with their cunning. They said, "Now Moses in the law commanded us, that such should be stoned (referring to the woman taken in adultery): but what sayest thou?" If Jesus told them to release the woman, they could accuse Him of setting Himself against the Law of Moses, which, in Leviticus 20:10 and Deuteronomy 22:22, required that adulterers (both men and women) be put to death. If He told them to stone her, He would seem to contradict His claim that He came to "seek and save those who were lost—and to release sinners from bondage."

It appears from the Scripture (John 8:7) that a preponderance of the accusers persisted in trying to force an answer from Jesus (He had stooped down and was writing on the ground as though He had not heard them.) Shortly though, He stood (and, I like to imagine, scanned the crowd at eye level), and said: "He that is without sin among you, let him first cast a stone at her."

Some scholars have speculated that those close by saw records of their **own** sins written on the ground and therefore withdrew, one by one, from the oldest to the youngest. Verse nine seems to support this possibility, for it states that they were "convicted by their own conscience."

Jesus certainly did not condone the sinful act, but He did have compassion on the woman. When He asked about her accusers and whether any was left to condemn her, she answered: "No man, Lord." Then He said to her, as only He could: "Neither do I condemn thee: go and **sin no more**."

My concern is this: "Where was the man who had engaged in adultery with the woman?" One account states that she was caught "in the very act," implying that the man was seen. Did the man escape? Was the woman an easier prey for this self-righteous band of men? Did they choose to use her as a shameful example because such high value was placed on virtuous womanhood?

In my opinion, there should be no double standard (though it is still in evidence, even today). A sin is a sin, regardless of who commits it. And though many persons are able to view some men's questionable acts less disdainfully than those of women, the Bible clarifies the issue when it uncategorically states: "Thou shalt not. . ." (without reference to gender).

I doubt that anyone really knows what happened to the man. The important thing, I suppose, is that Christ would have forgiven him just as quickly.

Our Lord is a forgiving One. For that blessing (and all undeserved favors) we can be thankful.

I dare say that many of us would have been (and have been) on the accusing end. Oh, that we could learn and as readily demonstrate the spirit of forgiveness!

Cover Photos by Camerique and Harold Lambert

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OTHER PEOPLE DO MATTER

by Woodrow Hill

VERY person is dependent upon the rest of society is existence and welfare because of arable and delicate links which bind l together. We are indebted even to ous generations since they made ibutions to our present knowledge ife styles. Furthermore, we are not get the continuity making our very ence possible is related to the life which coursed through their veins. s been truthfully said that "we are mnibuses in which our ancestors " but even beyond all that lies the dence of God through which our s are met. "Back of the loaf is the y flour," wrote Maltbie D. Babcock, back of the flour the mill, and back e mill is the wheat and the sower, he sun and the Father's will."

ie of the great dangers in life is luding that people other than self and those close to you, in- ng those who anonymously serve do not matter. It is easy to write off as insignificant since they are lways visible, and to be oblivious to problems, pains, and sufferings h they encounter. After all, why ld one inflict discomfort upon elf by becoming unduly sensitive to ungers and heartaches of those not close to him? Doesn't he have enough problems of his own?

Suppose Jesus had pursued this calloused philosophy? The very quality in his life which grips our hearts and endears him to us is that obvious concern and awareness which he demonstrated toward the problems and needs of others. He was always "Moved with compassion" when he saw the multitudes, and he demonstrated visible concern for their welfare (Matthew 9:36).

One should always be sensitive to the problems of others, for he is a part of the same family, the same community, and the same all-embracing reality of human experience which binds people together in the mass of humanity which populates the globe. We either assume some responsibility for them or we isolate ourselves in such a manner that we stand alone in our needs. The Bible teaches that "none of us liveth to himself, and no man dieth to himself" (Romans 14:7). We could not live isolated lives today even if we wanted to, for the complexity of modern civilization makes us dependent upon others for everything we eat, wear, or utilize in life. It would tax one's mind to think of any single commodity coming into his possession totally independent of the labors of others!

This makes it important that our attitudes toward them be healthy and longsuffering, for we either swim or sink together. One of the saddest verses in the Bible is in that prayer of David where he cried out, "No man cared for my soul" (Psalm 142:4). He learned, however, that even though he was forsaken of others, God still cared. No person should have to face that kind of isolation from his fellows, for both the Bible and human experience warn that "we are labourers together with God" and with one another, and that we contradict our own personal welfare when we do not consider that others combine their energies with ours in meeting our mutual needs.

All sensible and sane people agree that we should not destroy ourselves or others. Yet some of these same people feel that private attitudes which are damaging and destructive to their fellows can be entertained and practiced without upsetting mutual relationships intended by our Creator. They themselves are the greatest losers, for one cannot destroy others without inflicting greater damage upon himself.—**The Biblical Recorder**



SUNDAY, OCTOBER 16
Scripture Reading—Colossians 3:16

"HIS WORD TELLS ME, AND MY HEART TELLS ME!"

A dear little girl came to me in one of my meetings and said, "I want to be a Christian." Taking her aside, I read from God's Word this verse, among others, "But as many as received Him, to them gave He power to become the sons of God" (John 1:12a). Having read this verse, I asked the little girl, "Do you believe this verse?" She said, "I believe it!" Then I asked her, "Will you receive Jesus as your Saviour?" Said she, "I will receive Jesus as my Saviour!" Then I asked her, "Are you saved?" "Yes, I am one of God's children! I know it because of two things: This (pointing to her Bible) tells me I am, and this (pointing to her heart) tells me I am, too!"

PRAYER THOUGHT

You should read your Bible which is God's Holy Word everyday. It will light up your pathway in following Jesus. There are many verses to read which tell you of a pattern of life.

MONDAY, OCTOBER 17
Scripture Reading—Matthew 4:4

BREAD FROM A STONE

One morning Mary said to her grandmother, whose only companion she was, "Granny, what shall we do this morning? We have nothing for breakfast." "We will light the fire and put on the kettle and set the table, and tell our Heavenly Father. Even if He turns stones into bread we will have our breakfast," answered her grandmother. Soon came a knock at the door. It was a little old man. "Have you got such a thing as an old grindstone you could sell me?" he said. Granny had, and he bought it for ten shillings. Let us kneel down again," said Granny, "and give thanks then you can run to the shop and buy some food for breakfast, Mary." So the Lord did turn a stone into bread.

PRAYER THOUGHT

You should thank Jesus for the food you eat before every meal because it is food that provides a nourishment for your bodies. Do you eat your meals as you should?

TUESDAY, OCTOBER 18
Scripture Reading—Matthew 19:14

AM I TOO LITTLE?

In a meeting, the minister invited the little children to come to Jesus. "But I am too little," said one of the children afterwards.

"Too little for what, my dear?" he kindly asked. Timidly the little girl answered, "Am I too little to come to Jesus?"

Moved by the child's question, the servant of Christ took her up in his arms, saying, "No, my dear, not too little; it was to very little ones that Jesus said, 'Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven.'"

The dear child wiped her tears and went to her mother, telling her she had come to Jesus, and that she was saved. How glad was the mother to hear her child confess her simple faith in the Lord.

The next day she brought another little girl to the meeting, saying, "She wants to be saved, too." You, too, dear children, are welcome to the Saviour. He longs to have you come. He will make you happy in His love. Then you can tell others of Him, too, as this little girl did.

PRAYER THOUGHT

Jesus loves the little children from all over the world. You are never too little to accept Jesus as your Saviour. He loves you when you tell others about Him.

WEDNESDAY, OCTOBER 19
Scripture Reading—1 John 4:9

"I WON'T MARRY A CORPSE!"

A fellow, trying to tell his sweetheart how much he loved her, exclaimed, "Why, I would DIE for you!" Promptly replied the sensible girl, "It's off! I don't want to marry a corpse!"

The Lord Jesus does not often ask us to DIE for Him. He asks that we LIVE for Him, "And He died for all, that they which live should not . . . live unto themselves, but unto Him which died for them" (2 Corinthians 5:15). There isn't a greater lack amor God's children than simple faith fulness; unwearied continuance well doing; a day-by-day living f Him and others!

PRAYER THOUGHT

Jesus likes to see a person workin for Him—winning souls for Him. Yo are living through Him, if you hav Him as your Saviour and Blesse Redeemer. It is nice to be on fire f Him.

THURSDAY, OCTOBER 20
Scripture Reading—Colossians 1:1

IT'S YOU!

"Sez I to myself as I grumbled a growled,
'I'm sick of my church,' and then h I scowled.
'The members unfriendly, the se mons too long;
In fact, it seems that everything wrong.
I don't like the singing; the church— disgrace,
For signs of neglect are all over t place.
I'll quit going there, and won't give dime:
I can make better use of my mon and time.'
Then my conscience sez to me, sez h 'The trouble with you is, you're blin to see
That your church reflects yo whatever it be.
Now come, pray, and serve chee fully;
Stop all your faultfinding and boost up strong;
You'll find you'll be happy and prou to belong.
Be friendly, be willing, and sing a you work,
For churches are not built b members who shirk."

PRAYER THOUGHT

Are you a member of a church wh sets back and lets other people do a the work for the Lord? Or are you member who works for the Lord b praying, and doing your best for God If you sing, join in and praise th Lord!

FRIDAY, OCTOBER 21
Scripture Reading—Matthew 5:6

WALKING WITH GOD

There are two men who are said have walked with God, Enoch ar Noah. Many people think that Enoc

ad a very delightful time of it, sitting
n clouds and singing hymns all day!
ut we are told by Jude that he had a
ery severe time in testifying against
ngodliness; and, therefore, I do not
ink that even Enoch had altogether
delightful experience. But whatever
ou may think about Enoch,
member that Noah was a practical
an of affairs, and for 120 years,
obably, he preached the gospel of
ghteousness without getting a single
nvert; and all the while he was
alking with God. That is the life that
intended for us, the life of perpetual
llowship.

PRAYER THOUGHT

*Isn't it wonderful to walk with God?
e walk with Him by doing good
eeds for others here on the earth,
en without a doubt we will walk with
im in Heaven if we have Him as our
aviour.*

SATURDAY, OCTOBER 22
Scripture Reading—Matthew 5:5

"THAT WAS FINE!"

I once met a mother walking with a
tle crippled boy, whose frail limbs
ere covered with steel braces up to
s thighs. He was hobbling along in a
tiable way, but his mother was
couraging him at every step.
"That's good! that's fine! Why,
u're doing splendidly!" she would
y, and then the poor little one would
y so hard to do still better than he
d done, not to show off, but just to
ease his mother. Presently he said,
Mamma, watch me; I'm going to
n."
"Very well, darling, let me see you
n," said the mother in a most en-
uraging tone. Some mothers would
ve said, "You'd better not try it or
u'll break your neck!"
I watched almost as eagerly as his
other to see how he would do. He
ok two or three steps that did pretty
ell, and then he caught one foot
ainst the brace on his other leg, and
uld have fallen headlong over the
rb, but his mother caught him, and
t him back on his feet.
Then she stroked his hair, kissed his
le cheek and said, "That was fine!
at was splendid! You can do better
xt time!"
Just so our heavenly Father often
es with us when we stumble in our
bbling efforts to please Him. The
tle boy's performance was perfect
the eyes of his mother, for she knew
ly too well the weakness of his
frame. In similar way can the weakest of us fully please God.

PRAYER THOUGHT

Jesus can give the best encouragement that any of us can have. We should pray to Him everyday for strength and help for us to do His will in our lives.

Devotions used by permission *Knight's Master Book of New Illustrations*, Eerdmans Press.

IN MEMORY OF



Mrs. Merle Godwin was called to her heavenly home on September 16, 1977. She was a faithful member of the Pine Level Free Will Baptist Church since age 13. Her influence has been greatly felt through unselfish devotion and participation in every activity of the church. She served faithfully on many church committees, such as pastoral committee, building and parsonage committee, budget committee, fund drives for the Children's Home, Cragmont, and the College. Her church activities also included work with the Free Will Baptist league and pianist for vacation Bible school. She taught Sunday school for many years.

She spent hours cleaning the church and church grounds, entertained many pastors, evangelists, missionaries, children from the Children's Home, and other visitors concerning church work.

Mrs. Merle was an active member of the woman's auxiliary since 1930. She served as treasurer for 13 years, secretary for two years, and president for many years. She received "The Woman of the Year" award as sponsored by the North Carolina State Woman's Auxiliary Convention.

While trying to influence others to become interested in auxiliary work, she helped organize "The Young Woman's Christian Circle" in 1945. She also helped organize the Philathea Class into a night circle of the woman's auxiliary in 1965.

Not only did she serve her church well, but she was also very active in denominational work. She attended each meeting of local, district and state, whenever possible.

She served her community well. She was among those public spirited club women who opened a lunchroom for the Pine Level school before the days of the federal lunchroom project. She also helped establish a public library. She was a community chairman of Christmas seals, heart fund, cancer, red cross, and polio drives.

One of Mrs. Merle's finest contributions was her kind and quiet services to fellow human beings in time of need. She had a way of being where she was needed and made countless visits with gifts of food, flowers, and warm sympathy and understanding to those around her in illness and bereavement.

Although Mrs. Merle spent much time in other activities, she found time to keep her home nice and attractive. She enjoyed the love of her husband, daughter, and grandchildren. Her Christian character was shown at home as well as in community and church affairs. She will be greatly missed by her friends and loved ones.

Respectfully submitted,
Pine Level Woman's Auxiliary
Mrs. Zilphia Crocker, Secretary

YOUR OWN VERSION

You are writing a Gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true;
Say, what is the Gospel
According to YOU?

—Gilbert

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Since all history centers about the birth of Jesus Christ—B.C. and A.D., why do not the atheists and modernists know that He is God and our only Saviour?

Answer: The demonic powers of darkness have hindered and still hinders those who are not able to perceive such facts. The truth of these facts are contained in the Word of God over and over again, but some allow such spiritual cases hinder them from the reception of the gospel and from allowing the Holy Spirit to make personal application of it to them in meeting their needs. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side" (Matthew 13:19).

Then we have more detail given as to how Satan does this in Jesus' interpretation of the parable. "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matthew 13:22).

Then Paul with pen in hand and being controlled by the Holy Spirit brings us more light on this important subject as he writes, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:3, 4).

John helps us here by having written "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19); another verse that will help all who allow it is "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14).

Both the Old Testament and the New Testament extend to all a common invitation to all. "Come now, and let us reason together, saith the LORD: though yours sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6,7); also "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). Compare "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31); with "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

God wants all to be saved and has made ample provision toward this end, but forces no one. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us ward, not willing that any should perish, but that all should some to repentance" (2 Peter 3:9); "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:14-17) demonstrates the fact that God has made the provision and seeks in every way to influence us to Himself, but does not force anyone.

The atheist like we has freedom of choice in this whole matter. We may come and after we are saved may so pattern our lives after the world that we have a negative influence on lost sinn rather than the positive influence Go His word calls upon us for. Then on other hand we may exhibit such dedicated life upon the lost that they constrained to think favorably tow God and what His word teaches. "Bu we walk in the light, as he is in the lig we have fellowship one with another the blood of Jesus Christ his cleanseth us from all sin" (1 John 1: "And he shall sit as a refiner purifier of silver: and he shall purify sons of Levi, and purge them as gold silver, that they may offer unto the L an offering in righteousness" (Mala 3:3); "Dearly beloved, I beseech you strangers and pilgrims, abstain fr fleshly lusts, which was against the so Having your conversation honest am the Gentiles: that, whereas they sp against you as evildoers, they may your good works, which they s behold, glorify God in the day visitation" (1 Peter 2:11,12). P proved proficient in this category: " though ye have ten thousand instruct in Christ, yet have ye not many fathe for in Jesus Christ I have begotten y through the gospel. Wherefore I bese you, be ye followers of me" (1 Co thians 4:15, 16).

Dr. Louis T. Talbot in answerin question similar says in his book **B Questions Explained:**

"We wonder, 'Why?' And yet Sa has blinded their eyes to this sil testimony to the deity of our Lord. Ev unsaved man, even the infidel, m unconsciously bear witness to recognition given Christ every time dates a letter or a check or a le document. The post was taught w wisdom from above when he wrote:

"In the cross of Christ I glory,
Towering o'er the wrecks of time!"

We don't know all the reasons w this is true, but Jesus said: "Enter y at the strait gate: for wide is the ga and broad is the way, that leadeth destruction, and many there be which in thereat: Because strait is the gate, a narrow is the way, which leadeth u life, and few there be that find (Matthew 7:13, 14). The broad way that in which the atheist will be fou and because of his attitude toward and God's Word God's judgment remain upon him. God's Word goes

(Continued on Page 15)

"—COVENANTBREAKERS—"

by the Rev. Wade T. Jernigan
esident, California Christian College
Fresco, California

Romans 1:31

Paul addressed himself to several
rious problems in the first chapter of
omans. This everyone seems to
cognize readily, but for some reason
ost readers asign what was written to
e Romans only or to the heathen in
me. Though it was written **primarily** to
em, it was not written to them **only**.
d too, just because one may not be
ilty of the most prominent issue in the
apter does not excuse him from those
rts that do apply. For instance,
—Covenantbreakers—''

Before one jumps too quickly in
fense of self, he should read what is
ing considered. In many cases a part
the most vital covenant among Free
ill Baptists is ignored or outright
oken. Consider the last paragraph of
e Free Will Baptist Church Covenant:

> To this end we agree to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sunday schools, and evangelistic efforts for the salvation of the world. And may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ.

Two counts of guilt are seen readily.
on a close examination, others can be
tected. The two most prominent sins in
e breaking are in regard to
educational and denominational en-
rprises.'' Some are so vocal about
nday school, and evangelism
umbers can be posted), but think
thing of giving little or nothing to
ucation, missions, and denominational
terprises. Approach them on these
fringements and immediately a self-
yled justification is espoused. Great
rides in Sunday school and evangelism
ould be made, but not to the exclusion
all other endeavors.

Priorities play an important part in
omotion. Priorities are jockeyed ac-
rding to prestige, popularity, praise,
sition, and proof of one's love (the last
often being least). But regardless of
w one jockeys priorities, the covenant reads, ''promotion of,'' not ''token support to.'' A dab in the budget toward these things can certainly not be considered promotion. Promotion of educational and denominational enterprises is the job of every Free Will Baptist who has embraced the covenant. Leaving the promotion to elected servants is breaking the covenant. Token giving toward these programs is not promotion, but covenant breaking. A new look must be taken at the covenant.

CRAGMONT

September has been a good month at Cragmont. We hosted four fine weekend retreats.

On Labor Day weekend, September 3 and 4, Elwood Lane Free Will Baptist Church from Kannapolis brought 36 campers to Cragmont. They surprised my wife and I with a stork shower, and we are certainly grateful for their generosity. A big ''thank-you'' goes out to them.

September 10 and 11 saw 26 campers from Saratoga church enjoying themselves at Cragmont. This group was twice the size as it was last year, so we were certainly grateful for their presence.

There were two groups at Cragmont during the weekend of September 16, 17, and 18. There were 22 from Piney Grove church near Greenville plus 8 from the Sherron Acres church in Durham. This was the first time for either group to attend Cragmont as a weekend retreat. We hope they will come back again next year.

Friendship church near Walstonburg was at Cragmont on September 23,24, and 25. These 45 campers surely had a lot of fun, and they made it evident that they can work together well as they prepared their own meals. A big thank-you goes out to them also for the baby gift they presented to me and my wife.

Things are moving along now in the plans for the new main building. If you attended the State Convention this year, you heard that we have set on or about March 1, 1978, as the date to begin construction on the new building. We are getting very anxious for this date to arrive. From all reports, it seems as if you people are just as anxious as the Cragmont board and the managers. Continue to support us with your finances and, most important, with your prayers.

In His service,
Rev. Douglas Skinner
Manager

MRS. OUTLAW HONORED



Homecoming was held at May's Chapel church Sunday, September 25. During the morning worship service Mrs. Nellie Gray Outlaw was honored for her dedicated service as pianist. Flowers were placed in the church in her honor by the ladies auxiliary. The choir gave her a lovely corsage which was presented by her daughter, Mrs. Edythe Blanton. Mr. Curtis Shivar, choir director, presented her with a plaque on behalf of the church expressing their appreciation for her dedicated Christian service.

The church was founded in 1922 by Mrs. Outlaw's stepfather and mother, the Rev. and Mrs. A. E. Rouse. When Mrs. Outlaw was ten years of age, the church was without a pianist. She began playing at this time and has continued faithfully throughout the years missing only a few services which were due to illness.

She is also active in all phases of the work of the church. She serves on the pulpit committee, as assistant clerk and an assistant Sunday school teacher. She is also an active auxiliary member and serves as treasurer.

She is married to Roy J. Outlaw and they have three children, Jimmy, Edythe, and Bobby.

May's Chapel church is fortunate to have such a dedicated servant who serves her Master and church so faithfully. They pray that she will continue in His service for many years to come.

NEWS & NOTES

Homecoming at
Rock Spring Church

Rock Spring Free Will Baptist Church, Route 1, Bailey, announces its annual homecoming on Sunday, October 16. The Rev. Luther Bissette, a former pastor, will bring the 11 a. m. message. There will be dinner on the church grounds at noon, with special singing in the afternoon featuring the Emmanuels, Young in Christ, and the Messengers.

The pastor, the Rev. Jimmy Barfield, and the church members invite everyone to attend.

Edgewood Church
Announces Homecoming

Homecoming services will be held at Edgewood Free Will Baptist Church near Crisp, Sunday, October 16. Special services are being planned for this day including morning worship with the Rev. Rex Edwards, pastor, bringing the morning message. Lunch will be in the fellowship building. There will be an afternoon program of special singing. The church has recently been renovated and all former pastors, members, and friends are cordially invited to attend.

Harvest Day and Memorial Service
Planned at Rains Cross Roads Church

On October 16, 1977, Rains Cross Roads Free Will Baptist Church near Kenly will hold its annual Harvest Day service during the morning worship hour, which begins at 11 a. m. Afterwards, a picnic lunch will be served on the grounds.

Beginning at 2 p. m., there will be a memorial service in memory of Mr. and Mrs. William Rains. During the memorial service, a brief family history of the Rains family will be read and an unveiling of a new monument will take place. One hundred years ago William Rains donated the land for the church building and cemetery.

The public is invited to attend.

Victory FWB Mission
Holds Revival and Homecoming

Victory Free Will Baptist Mission, Fayetteville, is now holding revival services which began on October 10, and will continue through October 16. The mission is located on Highway 59 and Orchard Street, Hope Mills. The Rev. Al Markerson is the guest speaker for the services beginning nightly at 7:30. The Swordsmen Singers will be featuring special music.

Homecoming will be observed on October 16 along with Old-Fashioned Day. Dinner will be served on the grounds following the morning worship service. The Rev. Joe Gerald is pastor.

Casey's Chapel Church
Revival Now in Progress

Revival services are now in progress at Casey's Chapel Free Will Baptist Church, Route 9, Goldsboro, and will continue through October 14. Services begin each night at 7:30. The Rev. Melvin Everington of Cove City is serving as the guest speaker. Special music is being rendered each evening.

Everyone is invited to attend the remaining services.

Homecoming and Revival
At Pleasant Hill Church

The Pleasant Hill Free Will Baptist Church of Route 2, Pikeville, will have homecoming October 16. Services will begin with Sunday school at 10 a. m. Worship services will be held at 11 a. m. with the Rev. Bruce Dudley, a former pastor, bringing the morning message. Lunch will be served in the church fellowship hall followed in the afternoon by a memorial service and gospel singing featuring the choir, a trio, the youth, and the Free Will Singers all from the local church. The Bass Family of Kenly and the New Life Singers of Black Creek will be special guest singers.

On Monday night, October 17 throug Friday night, October 21, at 7:30 p. m revival services will be held with the Re Norman Ard, pastor of the Christia Chapel Free Will Baptist Church of Pin Hill, as evangelist. There will be speci music each service. The pastor is th Rev. Luther Swinson.

The pastor states that an invitation extended to all to join them for these se vices.

Spring Hope Church Announces
Revival and Homecoming

Spring Hope Free Will Baptist Churc Aurora Road, Route 5, New Bern, a nounces revival services in progress an going through Friday night October 1 with the Rev. Bobby Jones of Araphc Free Will Baptist Church, Araphoe, a the evangelist. Services begin eac evening at 7:30. Prayer rooms open eac night at 7:15. Special singing is feature each evening.

On Sunday, October 16, the Sprin Hope church will observe its annu homecoming day. The Rev. Jame Warren, pastor of the church, will brin the morning message at 11 a. m. Lunc will be served in the fellowship hall of th church immediately following th morning worship service. The pastor an the church membership invite all forme pastors and members and friends t attend all the services and fellowshi together.

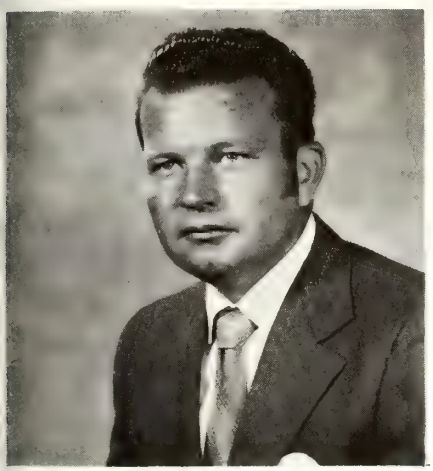
Angola Church
Announces Revival

The Rev. Willie Stilley, pastor Angola Free Will Baptist Church ne Jacksonville, will be the speaker for i fall revival, October 24 through 2 Services will begin at 7:30 each evenin Special music will be provided. Everyon is invited to attend these services.

Revival in Progress at
Friendship Church

Revival is in progress at the Frien ship Free Will Baptist Church, Route Farmville, and will continue throug October 15. Services are beginning eac evening at 7:30. The evangelist is th Rev. Frank Flowers of Goldsboro. Th Rev. Walter Reynolds is pastor of th Friendship church. The church mem bership extends a cordial invitation to a to come and worship in these services.

evival in Progress
arecta Church



Revival is in progress at the Sarecta ree Will Baptist Church, Kenansville, nd will continue through Saturday ight, October 15. Services are eginning each evening at 7:30. The ev. Emmett Earl Jones, pastor of Grants hapel church near Mount Olive and a enior at Mount Olive College, is guest peaker. He is also a former member of he Sarecta church.

Watery Branch Church
Announces Revival

Revival services will be held at the Watery Branch Free Will Baptist Church f Route 2, Stantonsburg, October 9-15. The Rev. Keith Cobb of Wilson will be the uest evangelist. Services will begin at :30 each night. Special singing will be rovided by the church and area hurches. The pastor, the Rev. Clinton avis, will assist in the services. The hurch membership extends a cordial nvitation to all to come and worship in hese services.

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larvest Sale Sponsored
remont Church

A harvest sale sponsored by the adies Auxiliary of the Fremont Free Will aptist Church, Fremont, will be held aturday, October 15, beginning at 10 a.m. t the Fremont school lunchroom.

The YFA members of the church vill sponsor a concession stand from 11 . m. until 3 p. m. From 4 to 8 p. m. hicken pastry plates and fried chicken lates will be sold for $2 and $1. Crafts, uilts, canned foods, and a large variety f items made or donated by the auxiliary nd church members will be sold roughout the day. The day will end with an auction scheduled to begin at 7 p. m.

The public is cordially invited to attend and participate in the harvest sale and enjoy the fellowship expected throughout the entire day.

Piney Grove Church
Announces Revival

Piney Grove Original Free Will Baptist Church, Route 1, Albertson, announces its fall revival which will be held Cctober 10 through October 15. The Rev. Scott Sowers of Snow Hill will be the guest evangelist. Services will begin nightly at 7:30 and special singing will be featured. The church and its pastor, Joey Crumpler, cordially invite all to attend.

Kelly Grantham
Named Queen



The Stoney Creek Free Will Baptist Church of Goldsboro is proud to present to the readers of **The Free Will Baptist** Miss Kelly Grantham, daughter of Mr. and Mrs. Jimmy Grantham, of Goldsboro.

Miss Grantham was named Queen of the Wayne County Agricultural Fair for 1977. She is a member, with her parents, of Stoney Creek church and is a member of the chancel choir. Miss Grantham was the winner out of ten competitors for the crown.

Stoney Creek Church
Announces Homecoming

Stoney Creek Free Will Baptist Church, Patetown Road, Goldsboro, will observe its annual homecoming October 16.

Sunday school, with all classes in an assembly, will be taught by the Rev. Frank Flowers at 9:45 a. m. The pastor, the Rev. C. F. Bowen, will bring the homecoming message at 11, preceded by a memorial service led by Mrs. Preston Holland. The annual harvest offerings will be received during the morning service. Dinner will be served at the close of the morning worship.

The afternoon will be devoted to singing and praise. The chancel choir, led by Edward Wooten, will present a program of songs, followed by the singing of the Watchmen Quartet.

A special feature of the afternoon will be a concert by the Falconettes and Falconaires of Charles B. Aycock High School of Pikeville, directed by Jimmy Wooten.

All former pastors and members and people of the community are invited to attend.

Bethany Church
Announces Homecoming and Revival

The Bethany Free Will Baptist Church of Winterville will hold homecoming services October 16. Sunday school begins at 9:45 a. m. and worship service at 11 a. m. There will be special music in the afternoon beginning at 1:30 p. m.

Revival services will begin on Monday, October 17 and will continue through October 21. The Rev. O. B. Jones of Tarboro will be guest speaker. Services will begin at 7:30 each evening.

The pastor, the Rev. Bobby Taylor, and the church members extend the invitation to everyone to attend.

St. Mary's—New Bern to
Observe Homecoming and Revival

Revival services will be held at St. Mary's FWB Church, 314 Fleet Street, New Bern, beginning Monday evening, October 17, and will continue through Friday, October 21. The Rev. Earl Glenn, a former pastor, will be the guest evangelist. Services will begin each night at 7:30 p. m.

Homecoming at the church will be observed Sunday, October 16, with Mr. Glenn bringing the homecoming message. Dinner will be served following the service. An afternoon singspiration is scheduled.

The pastor, the Rev. Rod Jones, and the congregation extend a warm welcome to all members, former members and pastors, and friends of a church to attend these services.

No one is a failure in this world who lightens a burden for someone else.

Mount Olive College

SOPHOMORE CLASS OFFICERS ELECTED



Mount Olive College Sophomores elected officers for the 1977-78 year recently. Seated is President Jimmy Holland from Stoney Creek church near Goldsboro. Standing from left, Secretary/Treasurer Wesley Beddard from Elm Grove church in Ayden, and Vice-President Doug Davis from Goldsboro.

FRESHMEN CLASS OFFICERS ELECTED



Mount Olive College Freshmen Class Officers were elected for the 1977-78 year recently. Seated from left, Secretary Patricia Best from Pleasant Plain church near Selma, and President Jim Thomas of Saint Mary's church in New Bern. Standing from left, are Vice-President Jimmy Hines from Winterville church in Winterville, and Treasurer Amanda Davidson from Jackson Heights church in Kinston.

HERRING TO SPEAK

Harold Herring, Director of Development at Mount Olive College, will speak at the 11 a. m. worship service at Juniper Chapel Free Will Baptist Church near New Bern Sunday, October 16.

The Rev. Eddie Edwards is Pastor.

MOUNT OLIVE COLLEGE ON TELEVISION

Sunday, October 16 at 11:30 a. m.
WITN-TV (Channel 7)
Washington, North Carolina

President W. Burkette Raper will be featured in a thirty-minute interview on "Tempo" relative to the development and growth of Mount Olive College, including its current operations and future plans.

Monday, October 17 at 6:30 a. m.
WNCT-TV (Channel 9)
Greenville, North Carolina

President Raper and Mr. James B. Hunt Sr., chairman of the Mount Olive board of trustees, will be interviewed on "Carolina Today."

Time for both features was given by the respective stations without charge to the College.

SCHEDULE OF 1977 CHURCH-COLLEGE DINNERS

Pamlico County, Saturday, October 15, 7:30 p. m., Camp Vandemere, Tom Caroon, Chairman.

Wayne County, Tuesday, October 1 7 p. m., Mount Olive College Auditoriu Ben Rollins, Chairman.

Duplin County, Saturday, October 2 6:30 p. m., East Duplin High Schoo Chris Singleton, Chairman.

Craven County, Monday, October 2 7 p. m., Sudan Temple, Miss Mauri DeBruhl, Chairman.

Jones County, Tuesday, October 2 7:30 p. m., Kings Restaurant, Andre Hill, Chairman.

Onslow-New Hanover Countie Friday, October 28, 7:15 p. m Folkstone Church, Leonard Hobb Chairman.

Beaufort County, Saturday, October 2 7 p. m., Chocowinity High Sch cafeteria, Oscar Webster, Chairman.

Nash County, Wednesday, Novemb 2, 7 p. m., Middlesex Elementa School, Barry Gardner, Chairman.

Edgecombe-Halifax Counties, Thur day, November 3, 7:30 p. m Edgecood Church, Rufus Harre Chairman.

Greene County, Saturday, Novemb 5, 7 p. m., West Greene School, Geor Harrison, Chairman.

Johnston-Wake Counties, Monda November 7, 7 p. m., Smithfield-Seln High School, V. T. Craddock, Chairman

Pitt County, Tuesday, November 8, p. m., D. H. Conley High School, J. Boyd, Chairman.

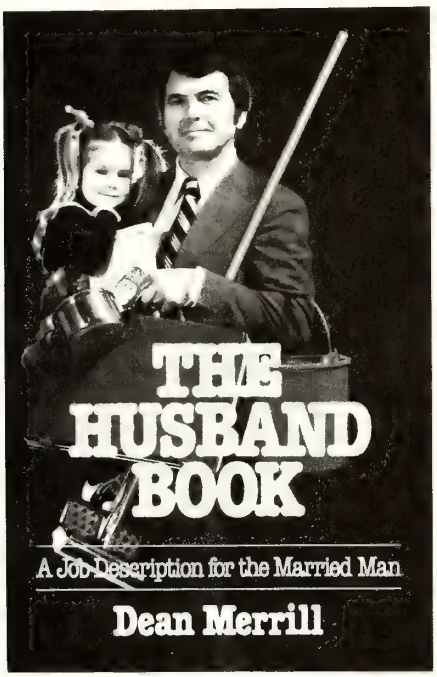
Washington, Martin, Tyre Pasquotank and Chowan Countie Thursday, November 10, 7:30 p. m Washington County Union School, Dav Cahoon, Chairman.

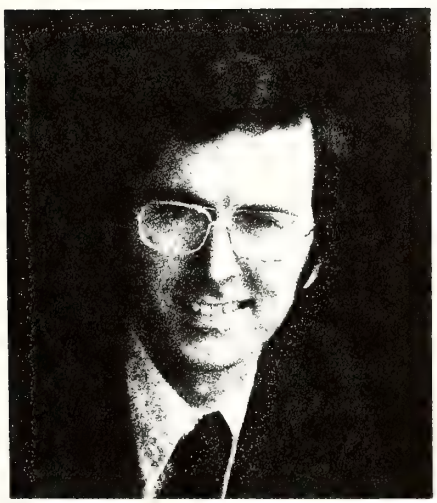
Carteret County, Saturday, Novemb 12, 6:30 p. m., East Carteret Hi School cafeteria, David Ward and R Willis, cochairmen.

Wilson County, Tuesday, Novemb 15, 7 p. m., American Legion Building Wilson, James B. Hunt Sr., Chairman.

Sampson, Harnett, and Cumberla Counties, Thursday, November 17, p. m., Midway High School, C. Felt Godwin, Chairman.

A Job Description For the Married Man





Dean Merrill

The Husband Book

Most married men haven't thought very long or very seriously about their role in the home. The great majority have only a vague notion about their responsibilities, beyond bringing home the paycheck. A man rather expects his home to always be there — to enjoy, to finance, to fix up on Saturdays, and to arbitrate out of his hip pocket whenever hassles erupt.

This book is, purely and simply, a job description for the Christian husband. It answers straightforwardly the question, "Well, what am I supposed to be doing?" Written from the backdrop of a society in which even Christian families are often like rudderless ships, each chapter shows how the man of the house can facilitate growth and enjoyment in a different, practical area.

At first glance it is obvious this is a man's book — one that is very practical. No gimmicks, no harangues, no cutesy stuff. Just straight-on information to meet an unarticulated-but-most-definitely-felt need. Chapters include: Husbanding Is Not a Natural Talent; Communication; Money; Who Does What?; The Job(s); The Church; Spiritual Life; Sex; The Big Picture; and more.

Husbanding carries a good deal of responsibility with it, and a lot of challenge. A man can succeed at it, do a mediocre job, or fail miserably. These days, it takes an open mind — and a healthy dose of on-the-job training — to handle the job well. For every husband who is confused, frustrated, guilt-possessed, or perhaps even oblivious to the entire scene, here is a book that promises to open up new vistas of living.

Dean Merrill: A husband of 10-1/2 years and father of three, he is managing editor for new products at David C. Cook Publishing Company. Before that he held a similar post at Creation House Publishers, and earlier spent six years at *Campus Life* magazine. His previous books include *The Way* (illustrated edition of the Living Bible); *Rock, Bach & Supershlock* (with Harold Myra); and *Peace & Love* with Janet Lynn. Mr. Merrill is also author of numerous magazine articles and has done freelance creative work for Chapel of the Air, Short Terms Abroad, and Bibles For the World.

Available at

AYDEN BIBLE AND BOOKSTORE

811 NORTH LEE STREET

AYDEN, NORTH CAROLINA 28513

the Sunday School LESSON

St. Claire Bible Class

For October 23

DISCOVERING TRUE SECURITY

Lesson Text: Luke 12:16-31
Memory Verse: 1 Timothy 6:17

I. INTRODUCTION

Our lives are largely inspired by our hopes. They are of innumerable kinds and dimensions. They may be simple or complex, immediate or long-range. They may make the difference between continued physical life and death. There is no man so depressed as the one who has no hope.

The basis of our hopes determines what kind of people we are. If you know what a man is depending on and hoping for in the future, you know a great deal about him. There are so many things that people use as the basis for their hopes: wealth, health, education, a good family name, position. These are only a few.

Leo Tolstoy wrote a story about a man who was told he could have all the land he could walk around in one day. The man hurried with all his strength all day long, keeping his eye on the sun. At the day's end he returned to the point where he had begun, only to fall dead. All that the man had in the end was the ground in which he was buried. Material things cannot bring security.

There have been many who have spent most of their life looking for truth in knowledge of this world. They spent money, time, and energy acquiring one college degree after another, only to realize that the ultimate truth is Jesus Christ, and apart from Him there is no security on this earth.

The pioneer American pastor, Phillips Brooks, describes his discovery of the real meaning of security: "My father lived on a salary of $800 a year, with a family of eleven children. I remember his saying something at the table once that made a great impression on me. Having poured his tea into a saucer to cool, he was resting his two elbows on the table. Mother sat opposite him, murmuring in her sweet, refined, gentle, sad way that the bills were due; that she had no money; that, indeed, she did not see how they could get along; that for her own part she expected to die in the poor house.

"At that Father dropped his hands to the table, and his eyes sparkled, and he said, 'My dear, I have trusted God for forty years, and He has never forsaken me; I am not going to distrust Him now.'"

The printed Scripture for today consists of two discourses of Jesus. A man came to Jesus and wanted Him to speak to his brother about dividing the inheritance with him. In answer to this man Jesus gave the parable of the rich fool. After He had finished with this, Jesus turned to His disciples and spoke to them about God's care for His children.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. We have no way of knowing in what condition his old barns were; maybe they needed tearing down, or perhaps he simply wanted to have larger barns to lessen some of the supervision of many smaller ones. We cannot help but wonder if somewhere in all this there was waste of good facilities. If he had so much, why could he not be content with his smaller barns and use some of his surplus fruit and grain to help the many poor that lived about him? Greater barns are not the answer to our economic problems today. Greater sharing with those who genuinely need help, sounder economic policies in our government, weeding out those who parasitically live off others—these seem to be the better answers to our national and local problems today.

B. Only a fool places his trust in earthly treasures instead of God. Riches on earth are poor substitutes for riches in Heaven. In this parable it is shown that it is better, far better, to be poor in this world's goods, but rich toward God.

C. We must accept the Lord's standard of values. We sing "Blessed Assurance," and "God Will Take Care o You," but do we mean it? We mean i only when we are able to put th Kingdom of God first in our lives. If w put self first we will have no assurance and will be keenly aware of the lack o God's providential care which is ours i Christ.

D. God wants us to trust Him in al things and find the real security in His will and plan for our lives. If we worry over the little things, allowing them t lesson our faith in Him, what will happen to our faith in God concerning the large circumstances of life? If we allow anxiety to flatten us because of some small debt, what will we do if suddenly we lose everything in such calamities as a fire o an earthquake that destroys all we have? The world may promise us security in such things as money, fame, prestige, o popularity, but we soon learn how fickle the world can be and, without faith in God, we are left destitute when rea trouble comes.

—**The Advanced Quarterly (F. W. B.**

III. ADDITIONAL TRUTHS

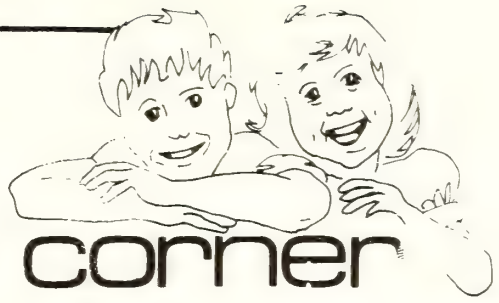
A. Every person is seeking security Many have not stopped and given th matter any serious thought, but th desire for security is behind many of ou efforts in this world. There is nothing wrong with the search for security, if w look in the right place. Where we look fo security determines the kind of perso we are.

B. Jesus told the parable of the rich fool to a man who wanted Him to speak t his brother about the division of th family inheritance. Many lessons can b drawn from the parable, but the on great lesson that Jesus wanted to teach this man and us is that the most im portant things in life are not material tangible things, but spiritual, intangible things. Do you really believe this?

C. The first step in overcoming worry is to realize what it really is. Worry is more than weakness; it is wickedness. The Bible teaches that whatever is not o faith is sin. Worry is not faith. It is th opposite of faith; therefore, it is sin. Until we are willing to acknowledge this truth about worry, we are not apt to ric ourselves of it.

(Continued on Page 15)

by Nancy Matthews



story corner

SIMON AND THE TALKING GRASSHOPPER

SIMON! RUNS AWAY

SIMON crept out of the house and quietly closed the door behind him. The corners of his mouth were drooped with sadness, and his eyes were fighting a battle with tears.

Simon was running away.

Nobody loved him. But most of all his mother and father did not love him.

Holding onto one end of a stick, he balanced it across his shoulder. Tied to the other end was the green and yellow striped pillowcase from his bed. In his favorite possessions were inside the pillowcase. The red swirly marble, a clear shooter with the blue center. A piece string. His Redskin socks.

And the best favorite of all—the one he didn't dare to let his friends know about—the stuffed bear with one ear and no eyes missing. How his friends would tease if they knew he still slept with Elmer.

Simon kept glancing behind him as he strole down the street. His liver gave a jump! Something had moved in the meadow to his left.

"Kurt!" he scolded when he recognized the grasshopper who came hopping out of the alfalfa. "You almost scared my freckles white!"

Kurt was a grasshopper—a talking grasshopper—but no one could hear him talk except Simon.

"What are you so jumpy about?" the grasshopper asked.

"Why don't you leave me alone?" the boy snapped.

"You don't mean that!" Kurt exclaimed.

"I do!" Simon demanded.

Noticing the expression on the little boy's face made Kurt's heart sad. He turned and hopped back into the meadow.

Peeking through the alfalfa leaves, he watched the noonday sun make Simon's hair look like a batch of fresh carrots. He watched as it turned off the street and grew smaller and smaller going further and further across the meadow.

Kurt then tiptoed behind him.

Simon was getting tired. The sun was hot. His feet hurt. And he kept hearing scary noises. Noises like lions, or tigers, or bears, or ghosts. He changed the position of the sick so he could hold Elmer more tightly in his pillowcase prison.

"I'm not afraid," he said aloud.

He looked around. Nothing he could remember. He had never come this far before.

"Well, Maybe I'm **almost** afraid," he admitted.

He wiped away a tear, then saw the grasshopper on a nearby log.

"Kurt," the boy shouted happily, "you did come!"

"Don't I always come when you need me?" Kurt asked.

Simon's face became troubled.

"Want to tell me about it?" Kurt asked gently.

"I'm running away," the boy stated flatly.

"Why?"

"Because my parents don't love me."

"Yes?" Kurt questioned.

"And, Kurt, when your mother and father don't love you, Nobody, **but Nobody** loves you."

"On what do you base this opinion," the grasshopper asked in a wise grandfather voice, careful to look away as Simon swiped at another runaway tear.

"My mother wouldn't let me have a piece of cake."

"But the cake is for company dinner, isn't it?"

"Yes, But last week my father wouldn't let me have this groovy go-cart. If they loved me, they'd want to make me happy!" he finished with a wail.

"That's not what parents are for!" Kurt exclaimed, his bugged-out eyes snapping surprise.

"Then what?"

"Your parents were assigned to you to care for your needs, to watch over you, and to help you become the best little boy you could possibly be."

"You mean they're not always supposed to make me happy?" he asked.

"Not if it interferes with your total well being."

"Then they can love me even when they say no?"

"Yes."

Simon gulped.

The grasshopper watched him for a moment.

"Now do you expect them to give you a go-cart when you fell off your bike twice last week?" he asked.

"I hadn't thought about that."

"Hadn't you rather wait until you're strong enough so the risk of getting hurt would be less?"

"I hadn't thought about that either."

"Who is going to make your meals? Wash your Redskin socks? Take you to Sunday school? Make a juicy chocolate cake? Help you become a better boy?"

"I hadn't thought about that either."

"Don't you think it's time you started thinking?" the grasshopper's grandfather voice asked.

They were silent—both of them—reliving the past, dreaming of the future.

"I'll race you home!" Simon said jumping up suddenly.

Kurt slipped into the house when Simon opened the screen door. They went to find Simon's mother.

She was in the kitchen cutting celery for the dinner salad.

"Mom," Simon said as he hugged her close. "I love you, and I'm so happy you were assigned to me."

"Oh?" she asked, "I though you were angry because I wouldn't cut the cake before dinner."

"Shucks, no!" he exclaimed.

"Bravo!" shouted Kurt. "Bravo!" he shouted again clapping his hands.

"Shhhhhh!" Simon hissed forgetting his mother could not hear the grasshopper talk.

"What was that, dear?" his mother asked.

"Aw, nothing, Ma," he answered, giving the grasshopper a threatening look.



Special Moments

Dear Maggie,

Last night I walked under the stars to be alone with God and to meditate upon Him. My heart was filled with joy and praise as I looked up on the clear September night to see a thousand twinkling stars running the expanse of the sky. The Milky Way was beautiful as it traversed the heavens with its great vastness of space. As I looked upon the wonder of the heavens and realized our own galaxy is 100,000 light-years across and 10,000 light-years thick, and that our sun is but one of 200 billion stars just in our galaxy, and that space is literally filled with millions of galaxies we cannot even see with the naked eye, my thoughts turned to Psalm 8:1: "O LORD, our Lord, how excellent is thy name in all the earth!. . ."

To behold the starry sky, to observe the mountains and craters on the moon, to see the beauty of the rings of Saturn, the moons of Jupiter, and to realize we have spacecraft traveling through our solar system, and ultimately to the far reaches of space, I praise God who has created all things and given us a mind to comprehend His magnificent creation. Scientists at this very moment are probing the stars for signals from intelligent life somewhere in the vast universe. NASA has put two probes on the surface of Mars to obtain information about its life.

Truly, to walk under the stars is to join the psalmist in saying, "The heavens declare the glory of God; and the firmament shows his handiwork" (Psalm 19:1).

FH
Mount Olive, N. C.

NEWS FROM EASTERN YOUTH DISTRICT CHAIRMAN

Greetings to the Greatest Young People and Sponsors!

In Philippians 3:14 Paul says, "I press toward the mark for the prize of the high calling of God in Christ Jesus." For the coming year, that's my aim as your newly elected Eastern District Youth Chairman.

Already letters of information have gone to every Eastern District church clerk informing them to please give this letter to their churches' youth sponsors. Please ask your church clerk for your letter. If he did not receive one, write to me asking for a letter. There are a few things we need to begin to work on now!

1. Declamations: Topic, "Freedom in Christ"
2. Essays: Topic, "My Call to Witness"
3. Bible Bowl Quiz: Questions are based on the history of Original Free Will Baptist and the "Statement of Faith and Discipline of Original Free Will Baptist." Write to me or Mrs. Charlotte Griffin, 3207 Wake Forest Road, Durham, North Carolina 27703 for your copies; 50 cents for one copy, $1.50 for three copies (team). Rules will come with your order.
4. Project: Renovation for Tabernacle at Cragmont

I am looking forward to hearing from you and seeing you at our spring convention on March 18, 10 a. m. The place will be announced later as we have host church. Won't you invite us?

I challenge each of us. Every time we feel the urge to complain—just stop and pray that God will guide and lead us that His will may be done in our lives. I looking forward to hearing from each you soon.

Margaret Ard
Route 1, Pink Hill, N. C. 2857
Phone 568-4685

IN LOVING MEMORY

On September 7, 1977, the Lo visited the bedside of Mrs. Lola Creed Brown and called her to her heaven home. She was a member of the Pi Level Free Will Baptist Church for ma years. As a member of the ladi auxiliary and ladies Bible class, s attended when her health would perm She is survived by one daughter, Mr Doris Mae Willets. She could depended on by all her friends, chur members, and neighbors. She will greatly missed by all her friends a loved ones.

Respectfully submitted,
Pine Level Free Will Baptist Chur

IN MEMORY OF A DEAR SISTER

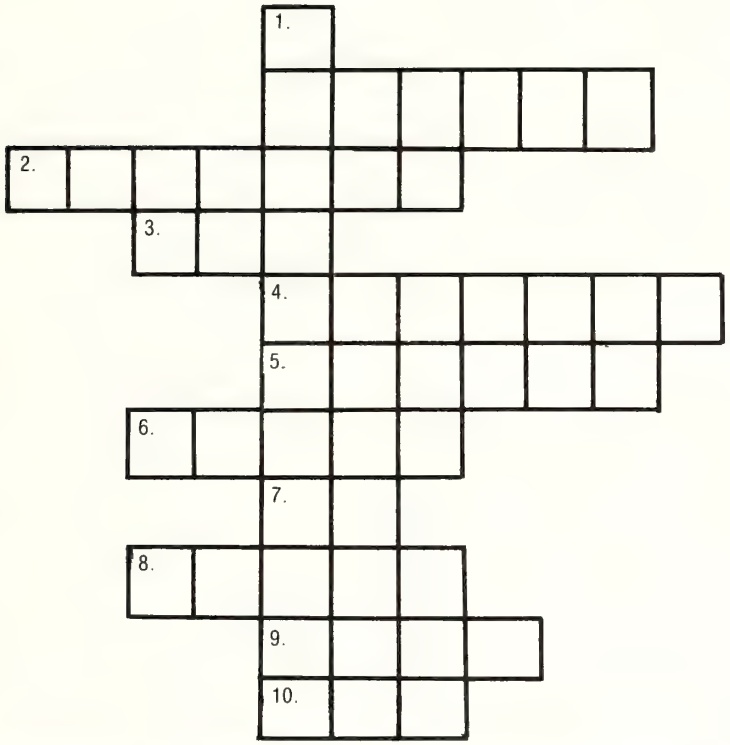
On June 23, 1977, in the ea morning hour, Mrs. Harriett W. Peedin Pine Level was called to her heaver home. She was a faithful member of t Pine Level Free Will Baptist Church many years. She attended church un about 2 weeks before her death. Harri was the widow of John L. Peedin a mother of nine children, of which six a still living. She was a faithful wif mother, and a good neighbor and frie to all who knew her. She was known Ma Harriett by most people. She missed by everyone who knew her, b we know our loss is Heaven's gain.

May we all who love the Saviour
Often to his throne repare,
Feel the sweet of His compassion
While engaged in solemn Prayer.

Respectfully submitt
Zilphia Wiggs Crocke
Selma, North Carolin

A SURPRISE WORD

by Sarah Branch



Hidden in the puzzle is a surprise word. Did you find it? What a great day!

1. A beautiful place.
2. Jesus is our _____ .
3. Opposite of her.
4. Heaven is _____ to us.
5. Another name for Jesus.
6. Jesus died on a _____ .
7. Jesus loves _____ .
8. Who died with Jesus.
9. Common to all people.
10. Heavenly Father.

NDAY SCHOOL LESSON

(Continued from Page 12)

. Jesus gave His disciples several sons why they should not worry about erial things, then He gave them two trations. He gave one illustration the animal kingdom—He spoke ut God's care of the raven. Then He e an illustration from the plant dom—He spoke about the lilies of field. These two things are not as ortant to God as human beings; yet cares for them. Why do we not believe He will care for us?

E. Jesus told His disciples that they should not worry because of the nature of this life. What is the nature of this life? It is temporary. If a man lives as though he thought he would never have to leave this world, he is a fool. Even though a man may live to be old as men reckon time, his life is still short. But there is another side to life—an eternal side. Every man lives throughout eternity, somewhere. Isn't it foolish to spend all of our time seeking security for a short period, forgetting about the eternity that is ahead?

—**The Bible Teacher (F.W.B.)**

Coming Events . . .

October 12—Cape Fear District Woman's Auxiliary Convention, Hopewell Free Will Baptist Church, Route 1, Smithfield

October 13—Albemarle District Woman's Auxiliary Convention, Hickory Chapel Free Will Baptist Church, Ahoskie

October 13—Western Conference, Everett's Chapel Free Will Baptist Church, Clayton

October 15—Pee Dee Association Conference, Pine Level Free Will Baptist Church, Nakina

October 19, 20—Eastern Conference

October 22—Piedmont District Woman's Auxiliary, Bethany, Wadesboro

October 29—Piedmont Union Meeting

QUESTIONS & ANSWERS

(Continued from Page 6)

give a clear bill of spiritual health to those who associate on an equal basis with the atheist. See Revelation 22:14-19. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13) and "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

FAITH IS
believing
what God says
simply because
it is God who
says it

OBSERVE

SUPERANNUATION MONTH

IN

YOUR CHURCH

October was designated by the State Convention as "Superannuation Month" in our Free Will Baptist Churches.

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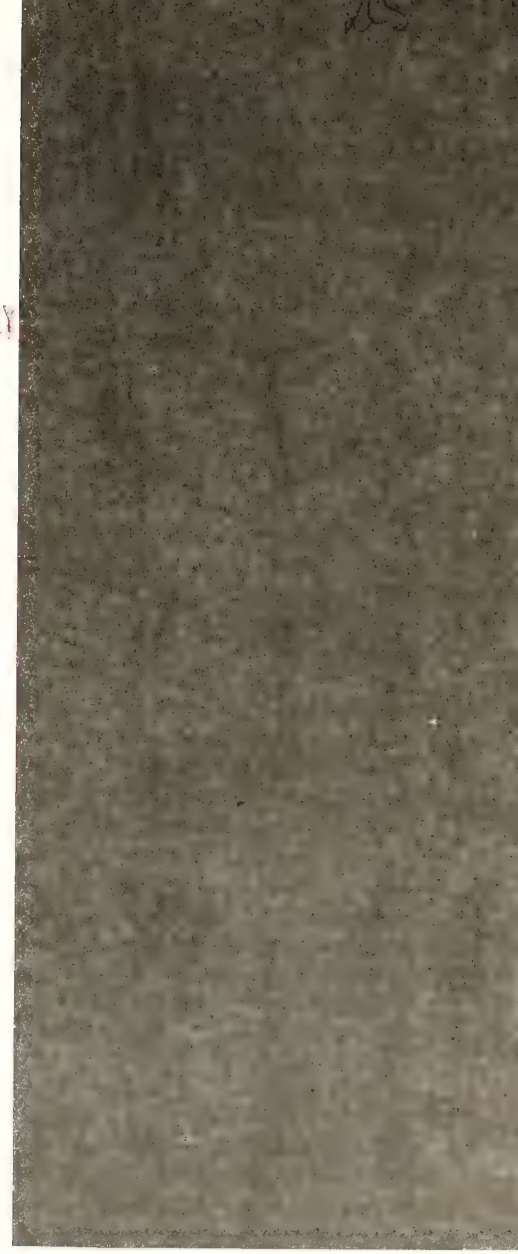
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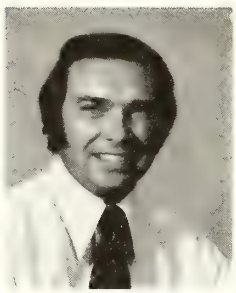
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the free will baptist

AYDEN, NORTH CAROLINA
WEDNESDAY, OCTOBER 19, 1977



Tommy Manning
Editor

Cover Photo by Ed Carlin

Editorial . . .

THE OTHER REGIONS

For nearly as long as I can remember, I have heard devoted ministers and other Christians preach the necessity of going to the regions beyond to take the story of Christ and His love. I have always realized the importance of missionary emphasis and have felt a particular affinity for those who accepted the call.

The "call" (a term which has become synonymous with one's dedicating his life to Christian service) is not to be taken lightly. I, personally, admire anyone who dedicates himself willingly to the cause of Christ and who, indeed, does receive that gift of the Spirit which would make him worthy to serve his Lord in such an honored capacity. It requires a life of submission, a life yielded to God; it requires that one devote himself wholly and acceptably to the Lord.

How wholly and acceptably one devotes himself has a concern all its own: "*some* of self and *some* of thee" or "*none* of self and *all* of thee." The best approach one can ever use as it relates to Christ and His kingdom's work is *nothing for self and all for Him*. This ideal is one that no one really attains in the temporal realm. Nonetheless, the ideal is worthy of one's consideration, and it should be striven for, despite the spiritually weak who insist that no one should even attempt to dedicate his all to Christ. One reason the cause of Christ suffers so much today is that too few Christians have matured sufficiently not to back down at the hint of opposition.

"Dark, heathen Africa," as it was once termed, was the continent which cried out for the gospel message in days gone by. To my young mind, this was the place associated with scorcery, all manner of evil, and the poor savages who had never heard and who needed to hear so desperately. As I grew older, I learned that other continents—other places, large and small—and other people, had as great a need and deserved as much attention.

"Missions," then, referred to any and all persons of the world who needed the saving knowledge of Christ. "How shall they know, expect some be sent? And how shall they be sent, except some be called? And how shall some be called, except they heed the Word of the Lord and go?" The questions haunt us; they have been asked time and time again; and we have seen people rally to the cause with what seemed artificial enthusiasm. The "artificial enthusiasm"—that zeal which we could not quite understand—has made many of us want to hang our heads. For shame that we could not understand or appreciate their *selflessness*!

It takes a *holy* life for one to give up even a portion of it for his maker. It takes a *holier* life for one to accept the call and leave his home and all cherished interests for His Lord. Some have yielded; some still are yielding; and we applaud all those who have gone to the regions beyond.

The world outside does need to hear, but there is another, nearer world that also needs to hear of Jesus and His love. That world is *across the street, next door, and even within our own household.* We must consider these other regions. The domain is great, or it is small, and the range is as narrow or broad as we choose to make it.

The statement, "Millions are dying in sin for want (lack) of the Saviour," still applies. We know to do good, but we don't do it. We could alter the critical conditions that exist, if we would. We give our money in order that someone else can go wherever the need happens to be (and this is admirable) but we neglect to take up the *heavier* cross. We feel content that we have aided, but

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'SKETCHES' OF RELIGION IN AMERICA

by the Rev. Edmundo G. Gonzalez

Celebrating 250 years of Existence

THIS year, 1977, marks two and a half centuries of stence for Original Free Will Baptists he state of North Carolina. We should be proud of our denomination! We ve come a long way; two-hundred and y years if we begin with Paul Palmer in owan County in 1727. I am persuaded t we can claim existence as a free will ople even further back than in 1727. can turn to the year 1608 and to lland, Amsterdam, to be more precise. re we can see the hands of history aping and molding a movement and leader of that action, John Smyth.

John Smyth opened his public career a preacher of the Established Church Lincoln, England. But in 1603, he left state church and became pastor of a wnist or Independent church at nsborough on the Trent. He was very ive and successful for several years. October or November of 1606, he left gland and went to Amsterdam taking a npany of his brethren with him. In sterdam they organized a church of ir own which was known as the second glish Church.

Falling under the influence of the terland Menonites, Smyth soon nged his opinion and, perhaps in ober 1608, became an Anabaptist. ng a man of power and influential in ny ways, it seems likely that he was e to carry with him the entire mbership of the Second English urch.[1] The entire congregation sisted of forty members.

t is not known that a single one of m refused to join in the new venture.

> "Here is the earliest Anabaptist church, that was composed exclusively of English people, and yet it did not exist on English soil. Not many days after the work had been accomplished, Mr. Smyth concluded that he had acted hastily. Coming into closer intercourse with the Menonites he was induced to believe that the baptism which he had administered to himself and his people was not quite orderly and to regret the course he had pursued." [2]

Smyth's reflections may have been known to his followers as early as January or February 1609, and it is possible that efforts were already afoot to persuade them once again for a newer change and enter the Mennonite community (Scheffer, p. 127).

Apparently the church was in full agreement in becoming Anabaptist and receiving baptism, but when the new proposition was made known differences appeared that could not be brought to agreement. Yet his power was so great that 17 women and 14 men united with Smyth to join the Mennonites. These, however, made requirements before the English brethren could be accepted into the Mennonite church. Smyth and his followers had to subscribe a petition expressing sorrow for the disorderly baptism, and make request to be received into their fellowship. The original copy of the petition, in Smyth's handwriting, exists in the archives of the Mennonite Church at Amsterdam (Scheffer, p. 128).

Additionally, the Mennonites required of Smyth and his group a Confession of Faith in order to satisfy themselves that the theological opinions of the English agreed with their own.

Thirty-two people signed their name to the petition asking admission to the Mennonite communion. The remaining, eight or ten, refused to take such a step. They considered the movement towards the Mennonites in the light of a sin against the Holy Spirit. They intended to remain where they were and walk in the light they had attained. That small company by bravely standing their ground at a critical period became the founders of the body of Christian people which subsequently acquired the title of General Baptists in England. Not above ten persons were of the Party (Whittsit, p. 53).

General Baptists in the United States flourished long before the days of Benjamin Randall and his New England Free Will Baptists. The first Baptist church in America was formed at Providence, Rhode Island, in March 1639.[3] "The candidates for communion nominated and appointed Ezekiel Holliman, a man of gifts and piety, to baptize Roger Williams, who in turn baptized Mr. Holliman and the other ten. The church was soon joined by twelve other persons, who came to this new settlement and abode in harmony and peace. Holliman was chosen assistant to Williams. This church held particular redemption but soon after deviated to general redemption and so continued for the most part more than a hundred years." [4]

From the beginning of Dr. Manning's ministry in 1771, they verged back to their first principles and now very little of the Arminian leaven is found among them (Benedict, Vol. 1, pp. 475, 486).

In 1750 there were fifty-eight Baptist churches in the United States, some of them significantly of the Arminian faith (Benedict, Vol. 1, p. 273). The first Baptist church found in New York city amid persecution was of the General Baptist order. Before 1669, the Reverend William Wickenden of Providence, Rhode Island, preached there and was imprisoned for four months.

From independent English sources and from churches already mentioned, a long line of Arminian Baptist churches

(Continued on Page 13)



SUNDAY, OCTOBER 23
Scripture Reading—Matthew 18:17

SLOWING DOWN

A boy named Donald observed that the grandfather's clock was striking the hour very slowly, and heard his Uncle John remark, "Sounds as if the striking part of it nearly run down." The following Sunday morning Uncle John's wife came into the room where he was reading, and asked him if he were going to church. He replied, very slowly, "Oh, I—I suppose so." Then Donald remarked: "Why Uncle John, that sounds as if the chapel part of you is nearly run down. Is it?" Uncle John flushed as he threw the paper aside, saying, "Maybe it is, Donald; but we'll wind it up again, and get a little stronger movement."

PRAYER THOUGHT

Are we sometimes run down and don't want to go to church on Sunday? Do we like to sleep late, which in turn makes us late for church or not wanting to go to church at all?

MONDAY, OCTOBER 24
Scripture Reading—Joshua 22:5

HAVE YOU FORGOTTEN?

There is a song the children sometimes sing "Praise Him, praise Him, all ye little children." Sitting at the piano a father and his little boy were singing it together. It is one of those children's songs that run on through endless verses, satisfying and suggestive. The father had sung it through (as he thought): "Praise Him, praise Him, all ye little children. Love Him, love Him," etc. "Serve Him, serve Him," etc. When he stopped the boy looked up into his face surprised, still expectant, and said, "But Father, you forgot to crown Him!" And so they sang, "Crown Him, crown Him, all ye little children." When we began to think it over we are confident that the little lad is right. We have forgotten to crown Him. We have forgotten that He is King. He is Lord of all.

PRAYER THOUGHT

Have we forgotten to praise God and thank Him for all the goodness He has given us to enjoy? Why not praise Him today—in song, prayer, or by doing good deeds!

TUESDAY, OCTOBER 25
Scripture Reading—Psalm 27:13

"SAVED BY BEING GOOD?"

I asked a little girl of ten if she were a Christian. She replied that she did not know. I next asked her if she were saved. Again she said that she did not know.

I then asked her, "How do we get saved?"

"By being good."

"How good do you have to be?" I questioned.

"You have to be awful good."

"How awful good?"

"Awful, awful good," she answered.

"Are you that good?"

She said she was not.

"Well, I guess then, that you are not saved."

I added, "I am not that good, either." She had known me as the minister in her community. I shall never forget how big her eyes became while he looked at me, as much as to say, "Well, if you are not that good, then you are not saved, and if you are the preacher and you are not saved, pray, then, who is saved?"

Aloud she asked with great earnestness, "How may I get saved?"

What a joy it was to tell her of God's way of salvation.

Only the Lord Jesus saves us. "Believe on the Lord Jesus Christ and thou shalt be saved."

PRAYER THOUGHT

Do we know we are saved if we were to be asked this question? Let us pray that we all can say yes, but if we can't let's turn to the Father today so we will know.

WEDNESDAY, OCTOBER 26
Scripture Reading—1 John 3:23

NO ROOM

My gracious Master knocked one day
Upon my heart's closed door.
He longed to come up and sup with me
As He had supped before.

I bade Him enter, but He said,
"I see no room, today,"
And with a sad reproachful look,
He turned and went away.

Dismayed I looked within my heart
Unlovely things were there.
For while I slept the enemy
Had entered unaware.
I saw a root of bitterness,
Of envy, wrath and pride,
And for my Lord no room was left,
So fast they multiplied.

I pray, "O Father, cleanse my Heart."
And hearing this my prayer
The devil fled, nor left he ought—
He feared to tarry there.
My Lord no longer knocks withou
Sweet fellowship have we,
For naught impure, unholy, stands
Between my Lord and me.

PRAYER THOUGHT

Is there good in your heart? Or i black for the guilt of a sinful life? W not open your heart up to Jesus? He waiting for you, because He loves y so much.

THURSDAY, OCTOBER 27
Scripture Reading—Matthew 5:16

SOULS, OR TIGERS?

A story is told of two men who g into conversation on a boat wh returning from India. One was English sport and the other was missionary. Said the sport to t missionary, "I've been in India t twenty-five years, and I never s one of the natives converted "That's queer," said the missionar "did you ever see a tiger?" "Hu dreds of them," was the reply, "an have shot dozens in the hunt." "We I have been in India for many years said the missionary, "but I ha never seen a tiger. But under t power of the Gospel of Christ, I ha seen hundreds of the natives of Ind turn to the Saviour!" You see, o was looking for a tiger, and the oth was looking for souls! For what a you looking? The Bible says, "A they that be wise shall shine as t brightness of the firmament; a they that turn may to righteousne as the stars for ever and ever (Daniel 12:3).

PRAYER THOUGHT

Do you watch another's action see if they are Christian? Did y know people watch you everyday see if you are Christian? It should b

ttle child or an old person watching ou, so try to do your best at all times.

FRIDAY, OCTOBER 28
Scripture Reading—Psalm 119:105

MARKERS WHEN THEY ARE NEEDED

Driving along a Texas road at night, became uneasy thinking I might ave missed a turn two or three miles ack. The road was good, but I emembered a fork that I had passed ithout reading the signs. Mile after ile I drove on. I slowed down with decision, thinking that I should robably turn around and drive back that intersection probably ten miles ehind me. Then suddenly, in the stance, my headlights picked up a hite marker. I increased speed and on saw the shield that marks the .S. highways. The figure 82 was clear- visible, and that was the road I anted, so I continued my way with onfidence. In the night of our travel, od frequently gives us reassuring gns. The moment of doubt may rise, we may find ourselves in onfusion, then, in His love and grace, e draws us back to the Cross. We see ie mark of His love, and go on fully eassured in perfect confidence.

PRAYER THOUGHT

He is the Light. Are you letting your ght shine for Jesus? Is your life ining forth a beam for Him?

SATURDAY, OCTOBER 29
Scripture Reading—2 Corinthians 21

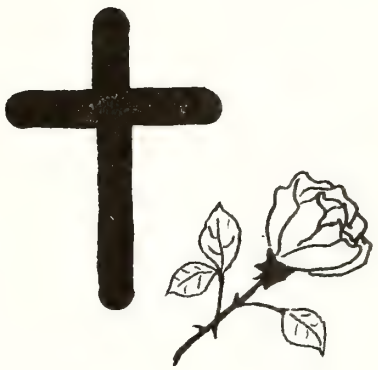
"YOU ARE NOT HONEST"

A young woman who was one of the ading Christians in a certain urch, some years ago went to llege. She was president of the ung women's society and the acher of a large Bible class. She me back in her sophomore year, t she avoided the church. The stor went to her and sought the ason, and she said: "I have lost my ith completely; the teacher of ientific textbooks has shattered my rmer belief. I believe in the scientific terpretation of the universe." He id to her, "You are not honest!" She shed to the roots of her hair. Honesty is the capital stock of ientific thinking; you are not nest!" "What do you mean?" she manded. "When you go into the boratory, you conform to conditions, and if you meet the conditions, you get the results." "True." "When did you read your Bible last?" he asked. "Two years ago." "When did you pray last?" "Two years ago." "You are not honest; you are not scientific. You do not comply with the conditions that nourish faith. Go home and read your Bible and take up your prayer." And she did, and came back into the ranks.

PRAYER THOUGHT

Do you read your Bible and pray everyday? If you have gotten out of the practice, why not start reading and praying today.

Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.



Special Moments

Dear Maggie,

So often we don't realize how special a moment was in our life until years later. About twenty years ago a lady from our church came to our house. She asked me if I would teach the preschool class in Sunday school. I thought, she has the wrong person in mind. I had never taught before. I didn't think I could do a good job.

Something spoke to me and said, "You can." I took the class and taught the same class for about twelve years or more. I enjoyed every minute of it. I have learned so much while teaching and loved so many children I would not have known otherwise.

I did not realize how special that moment was when I said **yes** I would take the class. I know it has helped me be a better Christian, a better speaker, and a better mother for as you teach you learn. That puts you closer to God.

If anyone gets the chance I had, don't say no. It might be the call you need to look back on and see, as I have, what a moment of decision and a call like that can mean.

I thank God for sending the lady to my house that night. I owe a lot of what I am today to her believing in me. She is special too.

RRJ
Greenville

To those of you who have thought about responding to the column, now is the time to act.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Where do our right thinking and our best desires come from? From our hearts or from God?

Answer: I would think that they come from both. The message of the Bible is from God. It is the means of generating correct thoughts and directing our thoughts in a way that our desires harmonize and coordinate with God's. We each are responsible to control our thoughts, place our desires, and modify our thinking to harmonize with God's.

The blessed man (which is Christ and all who think in harmony with Christ) meditates on the law of the Lord day and night. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is the law of the LORD; and in his law doth he meditate day and night" (Psalm 1:1,2). The Bible also tells us: "God is love." "He that loveth not knoweth not God; for God is love" (1 John 4:8). Then again we read in the same chapter: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:10-13).

Then Paul writes: "Charity (love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Corinthians 13:4-10).

Paul under the inspiration of the Holy Spirit also writes: "Let this mind be in you, which was also in Christ Jesus: . . . For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:5,13).

The author of the Book of Hebrews writes: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrew 4:12). In line with this Paul further informs us: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1:16, 17).

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverence and supplication for all saints" (Ephesians 6:13-18).

Jesus is according to "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1); and "That which was from the beginning, which we have heard, which we have seen with our eyes, and which we have looked upon, and our hands have handled, of the Word of Life" (1 John 1:1) the living Word. The Bible is the written Word of God and the tangible means by which we in th church age gain contact with G through Christ His Son. Christ on the e of His return to the Father did not or tell us He would send to us the Ho Spirit another comforter, but that I himself would be with us in this strugg against sin and Satan. Here are H promises: "And I will pray the Fathe and he shall give you another Comforte that he may abide with you for ever; Ev the Spirit of truth; whom the wor cannot receive, because it seeth him no neither knoweth him: but ye know hi for he dwelleth with you, and shall be you. . . .But the Comforter, which is t Holy Ghost, whom the Father will send my name, he shall teach you all thing and bring all things to your remem brance, whatsoever I have said unto yo Peace I leave with you , my peace I gi unto you: not as the world giveth, giv unto you. Let not your heart be troubl neither let it be afraid" (John 14:16,1 26, 27). ". . .I am with you alway, ev unto the end of the world . . . (Matthew 28:20).

George H. Sandison in his book **10 Difficult Bible Questions Answer** answered a similar question as follow

"It is impossible to say just wh impulses proceed from self and what a the direct influence of God in the u converted soul. Some impulses kindness seem purely natural, such the instinctive care of a mother for h child, which is found in beasts as well in human kind. The affection of anima for people, like the affection of a dog f his master, is sometimes tremendous strong. While all these noble a beautiful things come from God, they not necessarily indicate the presence God in the soul. He has planted certa admirable traits both in the instincts animals and the minds of men; he al has, of course, the power of co municating with men, speaking to th minds and consciences by his Spirit a by his Word. Reason is higher th instinct and conscience is higher th both, but even conscience may not me that God is dwelling in the soul. Co cience seems to be not so much the voi of God as the human faculty of heari that voice. But at conversion God's Spi comes into a man's soul. He is no long outside, but within; mystically thou actually linked to the man himself. T

(Continued on Page 13)



story corner

THE PARTY WITH NO BALLOONS

by Wanda M. Trawick

SANDY sighed and shifted her position in the pew next Grandmother Evans. How she wished stor Martin would finish preaching! e had so much to think about. Billy's rthday was Friday, and nothing had en done about a party for him.

She could see his head bobbing above e back of the pew where he sat with r older brother, Robert, in the second w. Robert sat very still, his eyes fixed the pastor as he preached on the racle of the loaves and fishes.

At last Pastor Martin gave the nediction, and people began pouring t the front door of the church. Billy ran ead with two of his friends while bert and Sandy walked with their andmother down the dusty gravel ad.

"Grandma, you haven't even mened Billy's birthday. Aren't you going give him a party?" asked Sandy.

Grandma Evans shook her head wly. "Probably not," she said.

"But it's his sixth birthday," otested Sandy. "Robert and I had rties on our sixth birthdays."

"Sure, but Mother and Dad were ve then," said Robert, his gray eyes owing solemn for a moment.

Sally trudged along silently. She dn't like to think about the accident at had taken their parents nearly a year fore. Grandma Evans did her best, but e couldn't replace their mother and ther.

"Well," she said finally, "I've saved arly two dollars. Maybe if all of us put r money together, we could have a rty for him."

Robert brightened. "Okay, I've got a uple of dollars saved, too. Do you have y to spare, Grandma?"

Mrs. Evans fingered her worn purse, r thin face troubled. "I can hardly afford a present, much less a party," she said.

"But Robert and I can help pay for it. He's just got to have one," Sandy pleaded.

"Well, maybe a little one," her grandmother said doubtfully.

"Great!" said Sandy, breathing a sigh of relief. "But let's keep it a secret from Billy."

On Tuesday Sandy invited three of Billy's best friends to the surprise party. On Wednesday Robert counted their money.

"Six dollars and a few cents is all we've got," he said, "and that has to buy presents and refreshments."

Sandy slumped in her chair. "It doesn't sound like we'll be having much of a party. I want to get him something nice. Grandma bought him a new shirt, but it won't be much of a birthday without any toys."

Robert frowned in concentration. "You know that toy camper in the window at the dime store? I've seen him looking at it a lot. It's only $4.50. We could give him that from both of us."

"But that just leaves a dollar and a half for the party stuff," Sandy protested.

Robert rummaged in the kitchen drawer for a pencil and began writing figures on a scrap of paper. Finally he smiled. "Grandma's baking the cake, so we don't have to worry about that. There'll only be seven of us, counting Grandma. There's a special on ice cream this week, and we can have koolaid to drink. We should have just enough."

"But there won't be anything for decorations," wailed Sandy. "Not even balloons. What's a party without balloons?"

"Maybe we could make our own decorations," said her brother.

"You can't make balloons," Sandy retorted. "Besides, we don't have anything to make decorations with. Everything costs money," she said bitterly, remembering the parties her mother had carefully prepared for her and Robert. Somehow the party didn't sound like much fun anymore.

Thursday night after Billy was in bed, Grandma Evans got out a box of old ribbons and wrapping paper saved from Christmasses and birthdays past and wrapped the shirt and toy camper while Robert and Sandy watched.

"Only two presents and no decorations," Sandy grumbled.

Robert saw the hurt look in his grandmother's eyes and frowned at his sister. "We'll use what we've got and the party will be fine," he said.

When Mrs. Evans had finished retying the old bows, Robert carefully hid the packages on the top shelf of the closet he shared with Billy.

Sandy went to bed, where she lay awake remembering the balloons her mother had hung in clusters above the table on her sixth birthday. "Everything's ruined," she mumbled tearfully into her pillow.

Robert stayed up late at the kitchen table, busy with scissors, the box of used paper and ribbons, and some flour paste his grandmother had made for him before she retired for the night. It was after eleven o'clock when he finished and looked at his work with satisfaction. Carefully, he carried the new items and placed them in the top of the closet.

The party was at four the next afternoon. Billy was in the backyard playing with Sandy who was keeping him busy while the house was readied for the party. After the three guests arrived, Robert called them in.

Billy's eyes widened in surprise as he entered the small dining room. There on the table, covered with Grandma Evans' best cloth, was a beautiful birthday cake and gifts from his family and friends. Above the table, hanging from the ceiling on bright red ribbons were silver, gold, red and blue paper lanterns. Colorful paper chains were draped around the table and above the doorways.

Behind Billy, Sandy stared in unbelief. "Where did you get all this stuff?" she asked.

Robert grinned. "Remember the

(Continued on Page 13)

NEWS & NOTES

Oak Grove Church
Has Homecoming and Revival

Oak Grove Free Will Baptist Church, Bladenboro, will celebrate its annual homecoming day on Sunday, October 30. The morning services will begin at 9:45 a.m., with song services and devotion. At 11:15 a.m., the guest speaker, the Rev. Joe Ingram of Goldsboro, will bring the morning message. Mr. Ingram is the Free Will Baptist director of foreign missions. After the morning services, homecoming dinner will be served at the Oak Grove community building.

On Sunday evening at 7:30 p. m., revival services will begin and continue through Saturday night, November 5. The visiting minister will be the Rev. O. B. Jones, pastor of the First Free Will Baptist Church in Tarboro. The Rev. James B. Hardee, pastor, will be assisting Mr. Jones.

Oak Grove church invites everyone to come and worship during these services.

Revival at
Rosebud Church

Revival services will be held at the Rosebud Free Will Baptist Church near Wilson, October 24—28. Prayer room opens at 7:30 p.m. Services will begin at 7:45 nightly. The Rev. DeWayne Eakes, pastor of Little Rock church, Lucama, will be the guest evangelist. Special singing will be provided. The pastor, the Rev. Jack Burnette, will assist in the services. The church membership extends a corial invitation to all to come and worship in these services.

Homecoming and Revival
At Cabin Church

The Cabin Free Will Baptist Church, Route 1, Beulaville, will have homecoming, October 23. Services will begin with Sunday school at 9:45 a.m. Worship services will be held at 11 a.m., with the Rev. William L. Littleton bringing the morning message. Lunch will be served on the church grounds followed in the afternoon by a memorial service and a singspiration.

On Monday night, October 24 through October 29, at 7:30 p.m., revival services will be held with the Rev. Jerry B. English of New Bern as the evanglist. The prayer room opens at 7:15 p. m. There will be special music each service.

The pastor and the church membership invite all former pastors, members, and friends to attend all the services and fellowship together.

Homecoming and Revival
Core Point Church

The Core Point Chapel Free Will Baptist Church, Blounts Creek, will have its homecoming service on Sunday, October 23, at 11 a.m., with the Rev. Owen Arthur bringing the message. Lunch will be served on the church grounds.

The revival services will be held October 24—29 by Mr. Arthur, as the evangelist, at 7:30 each evening assisted by the pastor, the Rev. Rae Harrison. There will be special singing each evening. A special invitation is given to singing groups and church groups to come and help with these services.

A special invitation is also given to all former pastors, friends, and members to come and enjoy the fellowship and blessings of these special services.

Homecoming and Revival
At Harrell's Chapel Church

The Harrell's Chapel Free Will Baptist Church near Snow Hill will have homecoming, October 23. Services will begin with Sunday school at 10 a.m. Worship services will be held at 11 a.m. with the Rev. Bobby Jones, a former pastor, bringing the morning message. Special singing will be in the afternoon. The Limestone Trio of Pink Hill will have a program on Sunday night starting at 7 p.m.

On Monday night, October 24, through Friday night, October 28, at 7:30 p. m. revival services will be held with the Rev Robert Durham of Rocky Mount a evangelist. He is a native of Green County. There will be special music eac service. The pastor is the Rev. Rober Rollins.

The pastor and the church mem bership invite everyone to attend.

Second Union, Western Conference
To Be at Friendship Church

The Second Union of the Wester conference will convene October 29, at p.m., at the Friendship Free Will Baptis Church, near Middlesex. A Sunday school clerks are especiall urged to attend as instructions for fill ing out Sunday school reports will b given.

Revival and Homecoming
At Corinth Church

The Corinth Free Will Baptist Church Jamesville, is holding its fall reviva through October 22, at 7:45 p. m., wit homecoming on Sunday, October 23 Worship services for the homecomin will be held at 11 a. m. The Rev. Rober May of Ahoskie is the evangelist for th revival assisted by the pastor, the Rev Charlie T. Rice. Special music i provided each evening. Everyone i welcome to attend the remainder o services.

Revival Planned
At Powhatan Church

The Rev. Kemery Ard and th members of Powhatan Free Will Baptis church near Clayton wish to extend t everyone a special invitation to atten revival beginning October 24—28 a 7:30 p. m. The Rev. James Joyne pastor of Kenly Free Will Baptist Church Kenly, will be the guest speaker.

Revival at
Edgewood Church

Revival services will be conducted a the Edgewood Free Will Baptist Churc near Crisp, during the week of Octobe 24 through 28, with the Rev. O. B. Jone of Tarboro as evangelist. Rex Edwards pastor, and all members cordially invit everyone to attend these services Special singing will be a part of eac service.

evival Held at
remont Church

Revival services will be held at the remont Free Will Baptist Church, remont, beginning October 24 through ctober 28. The Rev. C. F. Bowen will be e evangelist, and services will begin ightly at 7:30. Prayer room service will recede the worship service. Special usic will be presented each evening.

The Rev. Charles L. Renfrow, pastor f the church, and the entire church embership cordially invite all to ttend and worship the Lord in these ervices.

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remont Auxiliary
lembers Honored

Senior members of the Fremont Free ill Baptist Ladies Auxiliary surprised ose members under the age of 55 with beautiful cut flower arrangement which eautified the sanctuary during the unday worship service on October 2.

All the auxiliary members who were onored for this occasion would like to xpress their deep gratitude for the oughtfulness of the senior members.

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ney Grove Announces
evival Services

Revival services will be held at the ney Grove Free Will Baptist Church, ighway 264, west of Greenville, from ctober 24—28. Services will begin at :30 each night, with a different guest vangelist and special music each night. uest evangelists for the week are the ev. Clyde Cox, Monday; the Rev. Bobby aylor, Tuesday; the Rev. Larry Higgins, Vednesday; the Rev. Raymond Jones, hursday; and the Rev. Jack Mayo, riday. The public is cordially invited to e in attendance during these services. he pastor of the Piney Grove church is e Rev. Tommy Evans.

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ourth Central Union District
tters Creek Church

The Fourth Central Union District will onvene at the Otters Creek Free Will aptist Church near Macclesfield, eginning with Sunday school at 10 a. m. n October 30. The scheduled program is s follows:

1:00—Hymn, "Love Lifted Me"
—Welcome, Diane Raper
—Response, Cleo Hinson
1:15—President's Remarks
—Mission Report
—Greeting from the Children's Home
—Mount Olive College News
11:30—Special Music, Owens Chapel
—Sermon, The Rev. Johnny Taylor
—Appointment of Committees
12:15—Lunch
1:15—Hymn, "In the Sweet By and By"
—Devotion, Junior Lancaster
—Special Music, Deborah Wooten and Terry Carraway
—Business Period
—Program, Local Church
2:15—Adjournment

Revival and Homecoming at
Crab Point Church



The Crab Point Free Will Baptist Church, Morehead City, announces its fall revival now in progress through October 21, beginning each night at 7:30, with the Rev. Delmas Brown of Dover as guest speaker. There will be special music each evening.

The annual homecoming will be observed on fifth Sunday, October 30, with dinner on the grounds.

The pastor, the Rev. McDonald Bennett, and members of the church cordially invite everyone to attend both of these services.

Homecoming and Revival
At Holly Springs Church

Holly Springs Free Will Baptist Church, nine miles road in Newport, will observe its annual homecoming day, Sunday, October 23. Dinner will be served immediately after the morning worship service in the fellowship hall. The Rev. J. B. Starnes, pastor, and congregation extend a special invitation to all former pastors, members, and friends to attend.

Revival services will begin Monday, October 24. Services begin at 7:30 each evening. The Rev. Bobby Brown, pastor of Wintergreen Free Will Baptist Church, Cove City, will be the guest evangelist for the week. There will be special singing and a nursery provided each night. Everyone is cordially invited to attend these services.

Homecoming and Revival at
Moseley's Creek Church

The annual homecoming services of the Moseley's Creek Free Will Baptist Church, Dover, was October 16. Services began at 10 a. m. following with the 11 a. m. worship hour. Donald Fader, pastor, brought the homecoming message. Lunch was served on the church grounds. There was also a singspiration in the afternoon.

Fall revival is in progress through Friday night, October 21. Services are beginning at 7:30 p. m. The Rev. Melvin Everington is the evangelist.

Friendship Church
Announces Homecoming

Homecoming services will be observed at the Friendship Free Will Baptist Church, Route 1, Middlesex, Sunday, October 23. Sunday school will begin at 10 a.m. Morning worship will be at 11 a.m., with the Rev. Dwight Chapman, pastor, bringing the message. After a picnic lunch, a song service will be held. All former pastors, former members, and friends are invited to attend.

Living Waters Church
Announces Missionary Conference

The annual Faith-Promise Missionary Conference will convene at Living Waters Free Will Baptist Church, Pikeville, on October 21, 22, and 23. The purpose of the conference is to broaden one's vision and support of world wide missions. The pastor of Living Waters church is Dwight Gay. The scheduled program is as follows:

October 21, Friday Evening

7:30—Hymn
—Prayer
—Welcome and Introduction of Speakers
—Dave and Debbie Frank, Great Europe Missions

(Continued on Page 10)

NEWS NOTES

(Continued from Page 9)

—Deborah King, NCFWB
—Offering
—Hymn
—Message, Harold Stevens, CNEC
—Invitation
—Benediction

October 22, Saturday Evening

5:00—Fellowship Supper, Nahunta Fire Station
7:30—Hymn
—Prayer
—Welcome
—Merle Dye, Sudan Interior Missions
—Philippine Report, Wayne King
—Offering
—Message, Dave Frank
—Invitation
—Benediction

October 23, Sunday Morning

10:00—Sunday School Missions Hour, Missionary Speakers
11:00—Morning Message, Wayne King
7:00—Hymn
—Prayer
—Welcome
—Fred Baker
—Offering
—Hymn
—Message, Merle Dye
—Totaling of Faith Promises
—Invitation
—Benediction

Mount Tabor Church Host Union Meeting and Conventions

Mount Tabor Free Will Baptist Church, Route 1, Creswell, will host the Albemarle Union Meeting on October 29. The scheduled program is as follows:

ALBEMARLE UNION MEETING
Opening Session

10:00—Devotions, the Rev. Melvin Moore
10:10—Welcome, Mr. David Furlough
—Response, the Rev. Stanley Buck
10:15—Moderator's Address, the Rev. Charlie Overton
10:20—Roll Call of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches
10:45—Offering for Denominational Enterprises
—Announcements

Business Session

11:05—Report of Children's Home, Via Literature
—Report of Mount Olive College, Via Literature
—Report of Missions, Via Literature
—Report of Press, Via Literature
—Report of Cragmont, Via Literature
11:20—Reading of Minutes of Last Union for Information
—Report of Treasurer
—Other Business
—Announcements of Next Union
11:30—Minutes Read and Approved

Morning Worship

11:35—Hymn
11:40—Special Music, Host Church
11:45—Message, the Rev. Marvin Waters
12:30—Benediction
—Adjournment and Lunch

ALBEMARLE SUNDAY SCHOOL CONVENTION
Opening Session

1:45—Devotions, the Rev. L. E. Ambrose
1:55—Welcome—Sunday School Superintendent, Mr. Bobby Phelps
—Response, the Rev. Floyd Burkey
2:00—President's Message, Miss Sarah Willoughby
2:05—Enrollment of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches and Delegates
—Bringing Reports and Receiving Blanks
—Announcements
—Offering for Children's Home
—Offertory Prayer
2:10—Suggestions and Information for the Betterment of Sunday Schools

Business Session

2:30—Minutes of Last Convention Read for Information
—Treasurer's Report
—New Business
—Minutes Read and Approval

Afternoon Worship

3:00—Special Music, Host Church
3:10—Benediction and Adjournment

ALBEMARLE LEAGUE CONVENTION

7:30—Devotions, Miss Patricia Jones
7:40—President's Message, Mr. Lo Jones Jr.
—Appointment of Digest Cor mittee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministers
—Announcements
—Special Music, Host Church
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banners ar Picture
—Treasurer's Report
—Adjournment
Pianist, Mr. Craig Oliver

Sound Side Church Announces Homecoming

Homecoming at Sound Side Free W Baptist Church, Route 2, Columbia, w be held Sunday, October 30. Sunda school begins at 10 a. m., worship ho at 11 a. m., and lunch at 12 noon. A members, former pastors of the churc relatives, and friends are invited attend.

Third League Union of Eastern District to Meet

The Eastern District Third Leagu Union will meet at Christian Chapel Fre Will Baptist Church, Route 1, Pink Hil on Saturday, November 5, at 4 p. m until 6 p. m. Refreshments will be serve by the host church.

The program will feature the swor drill and special singing by Christia Chapel, Gray Branch, and Serec Leagues. Other leagues are invited attend.

Ministers Fellowship Unity Church, Wilson

The Ministers Fellowship of th Western Conference will meet o Tuesday, October 25, at the Unity Fre Will Baptist Church in Wilson at 7:3 p. m.

All Western Conference minister please be sure to attend this importa meeting.

ilda's Grove Church
nnounces Homecoming

The annual homecoming service of the ilda's Grove Free Will Baptist Church ear Fountain will be observed Sunday, ctober 23. Services will begin with unday school at 10 a.m., following with ie worship at 11 a.m. The pastor, the ev. Luther Bissette, will bring the omecoming message. Lunch will be erved following the service.

There will be a gospel sing in the ternoon. All former pastors, members, nd friends are invited to attend.

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ngspiration to Be
Pleasant Hill Church

Pleasant Hill Free Will Baptist Church ill have a singspiration fifth Sunday ght, October 30. The church is located N. C. 43 between Greenville and alico crossroads. The singing will begin 7 p. m. Everyone is invited to attend.

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ird Union Meeting at
ney Grove Church, Albertson

The Third Union Meeting of the stern Conference will meet October 29, 10 a.m., at the Piney Grove Free Will ptist Church near Albertson. All area urches are urged to participate.

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oming Events . . .

ctober 19, 20—Eastern Conference
ctober 22—Piedmont District Woman's Auxiliary, Bethany, Wadesboro
ctober 29—Piedmont Union Meeting
ovember 3—Cape Fear Conference, 9:30 A. M., Mount Olive College, Mount Olive
ovember 4—Griffin Brotherhood Meeting
ovember 5—Eastern District Third League, 4 P.M., Christian Chapel Free Will Baptist Church
ovember 5—Joint Meeting of Executive Committee of State League Convention and Representatives from all Leagues, Winterville Free Will Baptist Church, Winterville, 10 A.M.
ovember 9—Central Conference, Hugo Free Will Baptist Church
ovember 13—Children's Home Day in Local Church
ovember 16—Board of Directors of Children's Home Meeting, 9:30 A.M., Children's Home, Middlesex
ovember 16—Board of Superannuation Meeting, 11 A. M., Children's Home, Middlesex
November 19—Thanksgiving Service, 10:30 A.M., Memorial Chapel, Children's Home, Middlesex
November 19—High School Day, 10 A.M.—2 P.M., Mount Olive College, Mount Olive
November 22—Board of Trustees of Mount Olive College Meeting, 9:30 A.M., Mount Olive College, Mount Olive
November 22—Founders Day, Mount Olive College, Mount Olive
November 24—Thanksgiving Day

FREMONT CHURCH SENIOR MEMBERS HONORED



Seated: (Left to Right) Louise Thomas, Ruby Lee Stancil, Helen Bass, Mary Ann Pittman. Standing: Mildred Marlowe, Dolly Hare, Sadie Peele, Tessie Windham, Gladys Sasser, Didie Pope, Bonita Blow, Eunice Barnes, Beulah Davis, Gela Musgrave, Nellie Davis, Lena Minshew.

It was a night to be long remembered by both the younger and older auxiliary members at Fremont Free Will Baptist Church, Fremont, Friday, September 23. The tears shed were those of joy, and never before in the church have so many tears meant so much happiness.

The event which produced all these emotions was a party given to the older members by its younger members. It was given as a small token of appreciation for their hard work, loyalty, and devotion to the auxiliary throughout the years; but most of all for being an inspiration to the younger members.

Those honored were Ruby Lee Stancil, Eunice Barnes, Helen Bass, Bonia Blow, Beulah Davis, Nellie Davis, Dolly Hare, Mildred Marlowe, Lena Minshew, Gela Musgrave, Sadie Peele, Mary Ann Pittman, Didie Pope, Gladys Sasser, Louise Thomas, and Tessie Windham.

Each honoree was individually recognized as the younger members gave a short speech on each one. Mrs. Yvonne Aycock presented each honoree with a corsage. Also, presented with corsages were Geraldine Peele, president of the auxiliary, and Gaye Renfrow, wife of the pastor. Both were recognized for their devotion to the auxiliary and for outstanding service.

After a few words from the president, Geraldine Peele, Scripture was read by the pastor of the church, the Rev. Charles L. Renfrow.

Though the event was to be a surprise, the honorees suspected something beforehand because of having been sent out of an auxiliary meeting recently. Some joked that the younger ladies were trying to get them out of the auxiliary. There was a lot of teasing back and forth and the senior members proved that the younger ones couldn't outsmart them. After the party, Mrs. Sadie Peele, one the of honorees, added a little humor to the already touching and emotional occasion when she had one of the senior members read a poem she wrote. The poem reads:

One night not so long ago at our monthly meeting,
We were asked to leave the room leaving the younger ones seated;
We left the room as we were told, all of us 55 and older,
And left behind the younger folks, some getting bolder and bolder;
Maybe they had asked us out to lead us out to pasture,
Maybe they had decided they could do all the work much faster;
We well remember the days when some of you were only little brats,
With pigtails in your hair, and sometimes done up in plaits,
Now that you're grown and on on your own,
Don't think you are so smart,
'Cause we are old and gray, and sometimes slow;
Don't think that we can't do our part,
And as you know the saying goes,
that fits us to the letter;
We're not only getting old,
GIRLS, WE'RE GETTING BETTER!

HAVE YOU RENEWED YOUR SUBSCRIPTION?

the Sunday School LESSON

St. Claire Bible Class

For October 30

PERSONALLY ACCOUNTABLE TO GOD

Lesson Text: Luke 12:41-48
Memory Verse: Luke 12:48

I. INTRODUCTION

It's nearly half a year away, that April day when we will make our income tax returns. But even now in October we have that day in mind, and it makes a difference in what we do. We carefully list our contributions and other items that are deductable. We record any extraordinary income. We want everything in order so we will have no difficulty or embarrassment on that April day.

A greater day than that is coming, but we don't know when. Our Lord will check our records! Even if the time is far away, it makes a difference in what we do today. We want our lives to be in order so that we can welcome Jesus with joy and not with embarrassment.

God is lenient with us day by day and year after year. We may seldom stop to think that we are accountable to Him, but we are.

Last week our lesson reminded us that our security is in God, not in ourselves, our work, our property, or our government. However, God does not seize us and make us secure against our will, or even without our cooperation. We find security in Him by committing ourselves to Him and doing His will. Therefore Jesus said, ''Seek ye the kingdom of God'' (Luke 12:31). By so doing we can provide ourselves ''treasurers in the heavens'' (v. 33).

Jesus then gave a little parable, comparing His hearers to household servants waiting for their Master to come back from a wedding. If he stayed long at the feast, they might be tempted to loosen their clothing and lie down for a nap, even though the lamps might run out of oil while they slept. Jesus advised the hearers to be wide awake, to be fully clothed, and to keep the lamps burning clear and bright, ''for the Son of man cometh at an hour when ye think not'' (Luke 12:35-40). This brought from Peter the question that begins our text for this week.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. Our lesson today emphasizes personal responsibility. This is just another way of saying that we are stewards of all that God gives us. We do not really own anything; it all belongs to God. However, He has made us stewards or overseers of all that we have. For purposes of study, our stewardship may be divided into three areas: our time, our talents, and our material things.

B. Our lesson speaks of the Judgment Seat of Christ, which is the judgment of believers. In the past Christians have been judged as sinners at the Cross of Christ. We are being judged everyday as saints of God, or sons of God. As the Lord judges us, He chastises us. But there is a judgment ahead for the Christian, and that is the Judgment Seat of Christ, where he will be judged as a steward of God's manifold blessings.

C. Because the steward does not own the property, but is a servant of the Master, he is duty bound to do the will of the Master. His greatest pleasure should be in carrying out his stewardship in such a way that the Master will be pleased when He returns.

D. It is not a sin to be wealthy. There are many dedicated Christians who are wealthy, and there are many evil men who are poor. The sin of wealth comes in our stewardship of it. How does one's wealth make him feel toward those who do not have it? How does one's wealth affect his dependence upon God? How does it affect his attitude toward the needy? These are the kinds of questions that tell us if the rich man is evil or not.

E. Even though there are many things in our society that seems to mitigate against individual responsiblility, each person is responsible before God for the use of all that He is and has. Our concern should be this—how do I measure up as a steward of God?

—**The Bible Teacher (F.W.B**

III. ADDITIONAL TRUTHS

A. We know that all Christians are not faithful stewards or servants. They think that Jesus will delay His coming, if He comes at all, and therefore they can do as they please. The worst enemy of Christ is one who professes to be His follower and commits wilful acts of sin, thinking he can get by with it. In doing so he abuses his sacred privilege of leadership and thereby abuses those under his care.

B. We see then that Jesus has made it possible for the faithful servant, who has been a good steward over those entrusted to his care, to be made **ruler over all that he hath**. How glorious it is to know that we shall reign and rule with Him in His earthly kingdom!

C. When someday we stand before the judgment seat of Christ (a judgment for Christians only), we shall be judged according to the faithfulness of our service to God and man. If Jesus finds that we have been faithful we shall hear His words, ''. . . Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord'' (Matthew 25:23). As applied to the judgment seat of Christ, the ''lord'' would be our Lord himself.

The murder of the Just One. Jesus, was the crowning sin of Israel which brought destruction upon them. ''It was the rich and influential, not the poor, who sought His death. ''—B. W. Johnson. The poor do not **resist** this oppression simply because they cannot defend themselves either in the courts or in private business. But the day of accounting is coming when all wrongs will be judged.

A lazy farmer allowed his fields to grow up in weeds, thinking that he had sufficient funds to live on. But a prolonged sickness during the summer depleted his wealth and when harvesttime came he had to account for his folly. Life is too short for us to spend it selfishly; the day of accounting will come.

—**The Advanced Quarterly (F.W.B.**

Sketches' of Religion . . .

(Continued from Page 3)

prang up from New York to South Carolina. In New Jersey the Cohansey hurch was constituted in 1690. The riginal members had come from Ireland. lowever, three years before its rganization the Reverend Timothy rooks, moved from Swansea, Mass., vith a few brethren but did not unite with he Cohansey church because of the alvinistic predestination of their ohansey brethren.

The first Baptist church in Maryland vas at Chestnut Ridge. This church was ounded by Henry Sator who had come rom England in 1709. Sator first invited aptist ministers to preach in his home nd from time to time persuaded some to is sentiments. Some years later the hurch was organized by Henry Loveall, revious to this, George Eglesfield from ennsylvania preached in Sator's house. ccording to Benedict, "Paul Palmer ame into the neighborhood and baptized ine persons" (Benedict, Vol. 11, p. 3). Loveall had organized the church on he General Baptist plan. However, in 751 the church applied to the hiladelphia Association for help. They ere organized into the Calvinistic plan nd the name of the church was changed o Mill Creek.

Letters received from Virginia induced he Baptists, in London, England, to ordain obert Nordin in May, 1714. He sailed or Virginia and gathered a church in a lace called Burley, in the county of the sle of Wight. Nordin continued to preach t Burley and other places until he died in 725. Two years later, 1727, Casper Mintz and Richard Jones, both inisters, arrived from England and ettled with the Burley church. Jones ecame the pastor.

In 1729, from a letter sent by Paul almer to Rev. John Comer, in Newport, .I., we learn of another church in Surry ounty. This church had thirty members. he Burley church and the one in Surry ounty in 1756 sent letters to the hiladelphia Association. The Burley hurch membership wrote stating that ney were under "clouds of darkness oncerning the faith of Jesus Christ." ubsequently, these churches were lost o the General Baptists and were added o the Calvinistic Philadelphia ssociation (Benedict, Vol. 11, pp. 25, 6).

In 1727, in the northeastern part of North Carolina, at Perquimans on the Chowan river, a church was organized by Reverend Paul Palmer. Morgan Edwards, the Baptist historian (David Benedict follows suit) tells us that Palmer was from Maryland. That he was baptized by Owen Thomas at Welsh Tract Baptist church in Newark, Delaware, and that he was ordained in Connecticut. The church that Palmer founded and organized was General Baptist.

I have tried to show that we Free Will Baptists have roots in Holland and England. I have used 'sketches' of several churches whose roots were also Arminian or General Baptist as ours. So that our heritage and legacy is legitimate as any other churches'. Celebrate with pride your denomination's 250th birthday!

[1] J.G. de Hoop Scheffer, **The Brownists At Amsterdam**, During the First Period of the Settlement, in Connection with the Origin of the Brotherhood of Baptists, Royal Academy of Sciences, Department of Literature, Second Series, Part X. Amsterdam, Johannes Mueller (1881)

[2] William H. Whitsitt, **A Question In Baptist History**: Whether the Anabaptists in England Practiced Immersion Before the Year 1641? Louisville, Ky., Charles T. Dearing, (1896)

[3] Knowles, **Memoirs of Roger Williams**, p. 166, Boston-Lincoln, Edmans and Company, (1834)

[4] David Benedict, **A General History of the Baptist Denomination And Other Parts Of The World**, Vol. 1, pp. 475, 486. Manning And Loring, Boston: (1813)

QUESTIONS & ANSWERS

(Continued from Page 6)

great change them is that a man finds himself loving God, eager to get his messages, anxious to please him. The impulses to do good, instead of being vague and weak, become definite and intense. The converted man feels that God is within him, making suggestions, awakening holy, unselfish, beautiful desires, and giving him power to carry out these good desires in vigorous and successful action."

God works in the heart and mind of everyone who will allow Him to do so and brings their thoughts and ideals in line with His own and enables them to retain that relationship with Himself as long as they so desire and cooperate with God in this relationship. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). See Matthew 21:28-30, and John 3:36.

Editorial . . .

(Continued from Page 2)

"aiding" is not always the answer. Sometimes we must say, "Yes, *I will go.*" Too often we have turned deaf ears and insensitive hearts to those who need our personal attention—*those who live in our neighborhood!*

One should not limit the giving of his means to missions. Neither should one limit the giving of *himself*, if he is Spirit-led. One never knows how meaningful that proverbial drop of water can be when it is given in the name of the Lord. A small act, but a blessed one! One should not be afraid to reach out and touch a life in this way. One should not be ashamed to offer of his meager store. Even a portion of a little can be sufficient for the needs of another.

A portion of the old, old song reads: "There are other 'lost sheep' . . . And they must the message be told . . . ." Some of those lost sheep live right beside you. Don't neglect them. They, too, are important in His sight. When you have learned to help them, perhaps then you will be led to do more for those in regions beyond . . . .

STORY CORNER

(Continued from Page 7)

pastor's sermon last Sunday?" he asked. Sandy looked at him blankly. "About the miracle of the loaves and fishes," he added.

"No, I didn't listen to all of it," Sandy said impatiently. "What has that got to do with it?"

"Maybe you should have listened," said Robert. "Pastor Martin talked about how the boy was willing to give what he had, even though it was just a little."

Sandy looked puzzled, but her brother went on patiently. "I got to wondering what we had to use for the party and praying the Lord would make it enough. Last night while I was watching Grandma wrap the presents, I realized we had all those old ribbons and wrapping paper, and I got the idea for the decorations." He paused and grinned triumphantly. "See, the little bit was enough!"

After the party, Sandy helped her grandmother wash the dishes. "It was really a nice party, Grandma. You know, I never even missed the balloons!"

Mount Olive College

SGA OFFICERS



The Student Government Association has a full slate after electing the freshman vice-president, Jimmy Hines, right, from Winterville Free Will Baptist Church, Winterville. The officers include, seated, President Lynwood Stewart from Cove City; left to right, Shelby Bradshaw, secretary from Marlboro church in Farmville, Cheryl Hinton, treasurer from Goldsboro, and Hines.

YOKEFELLOW RETREAT PLANNED AT EAGLES NEST

A spiritual life retreat is being planned at Eagles Nest outside Mount Olive for October 21, 22, with the Rev. Mark Talbot of Richmond, Indiana, as Retreat Leader.

The theme of the retreat is "Our Knowledge of God—The Christian Experience of God."

The program begins at 7:30 p. m. on Friday night and ends at 3 p. m. on Saturday. The retreat consists of lectures, discussion, Bible study, prayer, and is designed for personal spiritual enrichment and fostering a deeper commitment to Jesus Christ.

The Rev. Mark Talbot is a personal assistant and associate of the author and educator, Dr. Elton Trueblood. Talbot is associated with the Indiana Heac quarters of Yokefellow International an pastors the Dublin, Indiana Friends mee ing.

Speaking of Mr. Talbot, Dr. Trueblo writes, "Mark Talbot is in my judgemer the best hope we have for the new kin of leadership which we need today in th effort to renew basic Christianity. H combines strong intellect with genuin spiritual experience and excels both i teaching and preaching."

A ten dollar registration fee will in clude the cost of a book entitled **Th Essence of Spiritual Religion** by D Trueblood and the Saturday noon mea Registration will be limited to 25 par ticipants.

Talbot will also be a guest speaker a 10 a. m. worship service on Friday October 21, at the First Presbyteria Church, 1010 East Ash Street, Golds boro. The public is invited. The title c his address will be "The Mision of th Church in the World Today."

For more information, contact Fran Harrison, Mount Olive College; 658-250 (office) or 658-9363 (home).

SCHEDULE OF 1977 CHURCH COLLEGE DINNERS

Duplin County—Saturday, Octobe 22, 6:30 p. m., East Duplin High Schoo Chris Singleton, chairman.

Craven County—Monday, October 24 7 p. m., Sudan Temple, Miss Maurici DeBruhl, chairman.

Jones County—Tuesday, October 2 7:30 p. m., Kings Restaurant, Andre Hill, chairman.

Onslow-New Hanover Counties- Friday, October 28, 7:15 p. m., Fol stone church, Leonard Hobbs, chairma

Beaufort County—Saturday, Octob 29, 7 p. m., Chocowinity High Scho cafeteria, Oscar Webster, chairman.

Nash County—Wednesday, Novemb 2, 7 p. m., Middlesex Elementa School, Barry Gardner, chairman.

Edgecombe-Halifax Counties—Thur day, November 3, 7:30 p.m Edgewood church, Rufus Harrel chairman.

Greene County—Saturday, Novemb 5, 7 p. m., *Maury church, Georg Harrison, chairman.

Johnston-Wake Counties—Monda November 7, 7 p. m., Smithfield-Sel High School, V. T. Craddock, chairman

Pitt County—Tuesday, November 8, 7 m., D. H. Conley High School, J. C. oyd, chairman.

Washington, Martin, Tyrrell, squotank, and Chowan Coun-s—Thursday, November 10, 7:30 .m., Washington County Union School, avid Cahoon, chairman.

Carteret County—Saturday, November 2, 6:30 p. m., East Carteret High chool cafeteria, David Ward and Ray illis, cochairmen.

Wilson County—Tuesday, November 5, 7 p. m., American Legion Building in ilson, James B. Hunt Sr., chairman.

Sampson, Harnett, and Cumberland ounties—Thursday, November 17, 7 m., Midway High School, C. Felton odwin, chairman.

Please note change in Greene County nner location.

HERRING TO SPEAK

Harold Herring, director of evelopment at Mount Olive College, will peak at the Grimsley Free Will Baptist hurch near Maury in Greene County on unday, October 23, at the 11 a. m. orship service.

The Rev. Tom Miller is pastor.

COURSE CANCELLED

The seven week Personal Finance anagement Course scheduled to begin ctober 10 at Mount Olive College has en cancelled due to inadequate gistration.

DR. RAPER TO SPEAK AT MARSH SWAMP CHURCH

Dr. W. Burkette Raper, president of ount Olive College, will speak at Marsh vamp Free Will Baptist Church, Route Sims; on Sunday, October 23, at the a. m. worship service.

The Rev. A. B. Chandler is pastor.

GIFTS TO MOYE LIBRARY

Gifts to Moye Library, Mount Olive llege, during the month of September, 77, totaled $439.50 and are as follows:

In Memory Of

Dr. Edgar T. Beddingfield by Mr. and s. James B. Hunt, Lucama.

Mr. William Robert Bender by Mrs. m Mallard, Trenton.

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Mr. Isaac Hines by Woman's Auxiliary, First Free Will Baptist Church, Kinston, and Mount Olive College Alumni Association, Mount Olive.

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Mrs. Annie Taylor by Mr. and Mrs. Robert Martin, Mount Olive and Gary F. Barefoot, Mount Olive.

Mr. Frank D. Waters by Mount Olive College Alumni Association, Mount Olive.

Mrs. Bettie Watson by Woman's Auxiliary, Kenly Free Will Baptist Church, Kenly.

Mrs. Anna Lois Webber by Dr. E. Lee Glover, Silver Springs, Maryland.

Mr. Aaron Williamson by the Young Adult Sunday School Class, Marsh Swamp Free Will Baptist Church, Wilson.

In Honor of

Danielle Marie Hatcher by Mount Olive College Alumni Association, Mount Olive.

Mr. James B. Hunt Sr. by Mr. and Mrs. Robert Brame Hunt, Roanoke, Virginia.

Mrs. Robert A. Whorton by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Gift

Mr. and Mrs. Ray Crumpler, Selma.

PITT COUNTY STEERING COMMITTEE



The Steering Committee for the Pitt County Dinner for Mount Olive College includes: left to right, the Rev. Davie Brinson, First Greenville; the Rev. Gary Bailey, Elm Grove church; Mrs. Eloise Futrell, Sweet Gum Grove; J. C. Boyd, Black Jack church and Dinner Chairman; Richard Bundy, King's Cross Roads; and the Rev. Bobby Taylor, Bethany church. Not pictured are: Mr. and Mrs. Randolph Harris, Winterville church. The Pitt County Dinner is set for Tuesday, November 8, at D. H. Conley High School.



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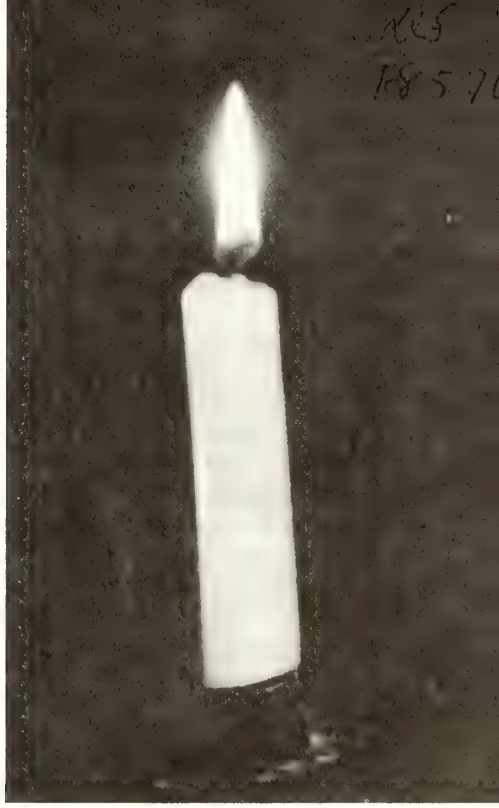
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AYDEN, NORTH CAROLINA, WEDNESDAY
OCTOBER 26, 1977



Tommy Manning
Editor

Editorial . . .

Cover Photos by Ewing Galloway and Luoma

"WHEN IT'S SET HIGH"

During a recent coffee break, another gentleman and I were talking about life, each making our own observations about its many facets, and how we, personally, were involved with it. His common sense approach put me to shame. (I never have professed to have a lot of that down-to-earth quality some people call horse sense; nor do I claim to have extensive academic experience.) Older and wiser, the man was able to tell me a lot—from direct encounters and things he'd seen and heard.

We agreed that life is such an abstract subject that no one can pinpoint one definition as the most accurate. But this man, despite his admitted lack of formal education, defined life in a simple, objective manner which gave me a newer understanding of what it's really all about.

"Life is *being useful,*" he said; and I thought, "How could anyone say it any better or make it more meaningful?" If life is indeed "*being useful,*" then few people live it to capacity. Many actually seem impassive to the whole business of life, while the very word implies utmost seriousness.

Sometimes it is easier to die than to live. Dying releases one from his obligations; living adds to, even multiplies, those obligations. The man knew this. He said as much when he insisted, "All people must pull each other along and lift each other up, in order to do what's right."

No one would dispute the truth of his saying. No one can deny that the fellow was preaching a worthy sermon—a sermon more profound than many of those laborious ones delivered by some ministers of esteemed reputation. They sometimes pad their discourses with high-sounding words and eloquent phrases which tickle the ears and stimulate the mind. The *heart* is what needs stimulation. The heart is what needs the message. Further, if everyone would heed the message, trouble and strife could be reduced a hundredfold.

Just as surely as contempt breeds more contempt, neighborliness produces more neighborliness. With neighborliness exercised, the golden rule is seen in action. We have long been told, "to him who knoweth to do good and doeth it not, to him it is sin." This hardly needs further explanation. We might need reminding, however, that our negligence will not be counted blameless in the sight of God.

So, to put a new slant on the injunction, we must involve ourselves with usefulness—the real quality of living—not because the man *suggested* it in conversation, but because God *commands* it in His Word.

The coffee break was over. I gathered my things and prepared to leave, saying good-bye to others sitting nearby. I excused myself from the man, saying in parting, "Have a good day." He responded, "You have a good day too."

Then he made a remark that will remain in my memory for as long as I live.

He was not trying to be smart; he was expressing the sincere feeling of his heart. It was almost a plea, but one weighted with sound, if indirect, advice. He looked at me and paused, with with his lips opened to speak, looking as though his better judgment dictated silence. I insisted that he continue. He looked at me more intently, as if requesting approval. But he needed none from me.

"Pull me up, if ever I fall down," he requested, "and light the way for me should you get *there* before I do." Then, *with this clinching statement,* he convicted me in a way that I have seldom been convicted before: "You know, just a small light, when it's set high, can be seen a long way."

"*Just a small light, when it's set high, can be seen a long way.*" He was depending on *me* to set *my* light *high*. God forbid that I disappoint him. . . .

I learned a lot today from this man. Only Heaven can reveal how many others he has touched with his unpretentious knowledge.

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"MY HEART IS FIXED"

by the Rev. L. E. Ballard

(Extracted from sermon delivered October 9, 1977
at the Belhaven Free Will Baptist Church.)

"MY heart is fixed, O God, my heart is fixed: I will sing d give praise."

A lot of people have trouble with their ysical hearts today. The newspapers)st every day tell of someone having a rious heart attack, which often results death. Hopefully, physicians are covering more and more ways to treat art trouble. When I was a boy, a rson found to have physical heart uble was given up as hopeless. The ctors could do but little to help such erson. But now they are able to do lots things to aid victims of heart trouble. ey can even take the heart out, attach achine to pump the blood through the ns while they lay the heart on a table d work on it. They can remove arteries m your leg and attach them to the art to replace diseased original arteries he heart.

There is another kind of heart disease ich the doctors can do nothing about. s the pollution of the heart by sin. an has access to the heart, and he ks to poison the heart with hatred, lusts, and many other forms of quity.

So far as we know from the record of life, David, the writer of our psalm for ay, had no physical heart trouble. His rt had been polluted by sin; but he by repentance and prayer gotten rid he guilt of that sin, and been given a v, clean heart through God's mercy l love.

Repairing a heart is somewhat like airing a clock or watch. When the chmaker has replaced worn springs wheels, and cleaned up the watch, then proceeds to adjust the watch so it will give accurate time, and ac-plish the purpose for which it was de.

This was the responsibility David had concerning his heart. God had "fixed" his moral and spiritual condition, and it was now up to David to "set" it to guide him in his rightful pursuits on life.

Here are some of the things upon which we as Christians should fix our hearts:

First, let us fix our hearts on God as our Creator and the Creator of the world in which we live. There are many people throughout the world today who deny the very existence of God, and many who claim to believe in a Supreme Being deny the teaching that He concerns Himself with the problems of individuals. They argue that God has set certain laws to govern all things, and that He never interferes with these laws in the interest of our individual desires or needs. In short, they make our prayers useless. God has created us, predestinated the course of our lives, and there is nothing we can do about what happens to us. A man once said to me: "If I was born to go to hell, nothing can keep me from going there." We must fix our hearts to believe in a God of love and mercy "who willeth not the (spiritual) death of any; but would have all to turn and live."

Second, we should fix our hearts upon the Bible as the inspired Word of God. There are those, even among Free Will Baptists, who would prefer that we say that the Bible "contains" the Word of God, rather than that it "is" God's Word. I believe that every word of the Bible in its original form was inspired by God. It was not all written for me. Some of it was written for Jews, some for Gentiles, some for named individuals, and some for Christians, but all of it came "by inspiration of God," and we should fix our hearts in this faith.

Third, we must fix our hearts to believe that Jesus Christ came into the world and died to redeem us, and that "there is no other name given under heaven by which we can be saved." We have the choice of accepting Christ and eternal life, or rejecting Him and being eternally lost.

Fourth, we should fix our hearts on Christian service as the duty of every born-again Christian. I believe that God has something special for each of us to do, and we should find out what it is and do it. In fact all our secular activities should be done in such a manner as to witness to, and glorify, our Saviour. Here are two simple illustrations: A bypasser paused to watch a farmer laying off rows in which to plant his corn, and noted how careful he was to make every row straight. He asked the farmer why he was being so careful to make the rows straight, and the reply was, "When people look down my row of corn I want them to see Jesus Christ." And a godly woman was carefully washing and polishing her plates, until a friend looking in one remarked, "You are polishing your plates so that you can see yourself in them are you?" And the good neighbor replied, "I am trying to do them so that Jesus Christ can be seen in them." Yes, we can serve our Lord in the manner in which we do our common, everyday work.

For this article, I must pass over a number of things upon which we should fix our hearts, but in conclusion let me say that we should fix our hearts on Heaven as our home. How uncertain are our homes here! Most every daily newspaper tells of some home destroyed by fire. In many cases, the family had to rush out without being able to save anything of their belongings—and in some cases some failed to get out, and perished in the flames. Our world today has millions of homeless people. On the first day of January of 1978, our son Jerry is scheduled to become executive director of the World Relief Commission—the agency that rushes help to people in times of tragedy, like earthquakes, floods, and other catastrophic disasters throughout the world. I have been thinking this morning that Jerry may see more of sorrow and distress, and come in contact with more homeless and despondent people during 1978 than I have seen in all the years of my life. Yes, in this time when nothing of earth is too sure, we need to fix our hearts on God and the eternal things. How is your heart "fixed"?



SUNDAY, OCTOBER 30
Scripture Reading—1 Corinthians 3:13

THE LORD'S ANSWER

A man once said to a servant of the Lord: "I am such a helpless, miserable sinner; there is no hope for me. I have prayed, and resolved and tried, and vowed until I am sick of my unavailing efforts."

"Do you believe that Christ died for our sins, and rose again?" was the reply.

"Of course I do."

"If he were here on earth in bodily and visible form, what would you do?"

"I would go to Him at once."

"What would you say to Him?"

"I would tell Him that I am a lost sinner."

"What would you ask Him?"

"I would ask Him to forgive and save me."

"What would He answer?"

The man was silent.

"What would He answer?"

At last the light came into his eyes, and a smile of peace stole over his face as he whispered, "He would answer, 'I will.' " And the man went away believing, rejoicing "with joy unspeakable and full of glory." Since then he has been working faithfully for the Christ who saved him for nothing.

PRAYER THOUGHT

We should show forth a good work for the Master. We should work at our best. Jesus will love us when we work for Him.

MONDAY, OCTOBER 31
Scripture Reading—2 Corinthians 9:7

"IT'S MONEY, MONEY, MONEY!"

The Bishop of Nelson (New Zealand) once told of a conversation between two men. The one was appointed to ask the other for a pledge to their church. The reply was that the church was always wanting money. Said he, "It's money, money, money." The other friend said, "When my lad was a boy, he was costly; he always wanted boots and shoes, stockings and clothes, and wore them out fast, and the older he grew the more money had to be spent on him. But he hasn't cost me a penny now for more than a year." "How's that?" inquired his friend. "He died."

"Yes," said the Bishop, "a live church will always need money."

PRAYER THOUGHT

We should always want to give to the Lord. We should give a tenth unto Him or we may wish to give even more than just a tenth. God loves a cheerful giver.

TUESDAY, NOVEMBER 1
Scripture Reading—John 3:12

"A NICE LITTLE SUM LAID UP"

Little Mary was sitting with her Uncle George one afternoon. Uncle George had told her to keep quiet, as he had some accounts to look over, so Mary busied herself with a picture book. For an hour all was still, then Mary heard her uncle say: "There, I have quite a nice little sum laid up against a time of need." "What are you talking about, Uncle George?" asked Mary. "About my treasures, little girl, that I have laid up." "Up in Heaven?" asked Mary. "Oh, no, Mary; my treasures are all on earth —some in banks and some in other places," answered Uncle George. "But haven't you got some in Heaven, too?" asked Mary. "Well, I don't believe I have," said Uncle George thoughtfully. "But run away and play with your hoop now, for I am going out." Uncle George went out and was gone a long time, but all the while he was thinking that, after all, perhaps he was not so well off if he had no treasures laid up in Heaven, to be ready for him when he left this world and his money behind him. He was so impressed with the thought that he wisely decided to lay up treasures in Heaven.

PRAYER THOUGHT

We may have many earthly treasures, but we can't carry any of them to Heaven with us. God will award us with many things in Heaven greater than earthly treasures. W a day it will be!

WEDNESDAY, NOVEMBER 2
Scripture Reading—Acts 7:49

"HEAVEN AT LAST!"

"On the jasper threshold standing,
Like a pilgrim safely landing,
See the strange, bright scenes
panding,
Ah, 'tis heaven at last!

"What a city, what a glory,
Far beyond the fairest story,
Of the ages, old and hoary,
Ah, 'tis heaven at last!

"Christ himself the living splendor
Christ, the Sunshine, mild and tend
Praise to the Lamb we render.
Ah, 'tis heaven at last!"

PRAYER THOUGHT

What a beautiful place Heav must be? What a joy it will be to j old friends and relatives there! W a reunion! What a time!

THURSDAY, NOVEMBER 3
Scripture Reading—Proverbs 31

MOTHER'S WORK

Nobody knows of the work it makes
To keep the home together:
Nobody knows of the steps it takes
Nobody knows—but Mother.

Nobody listens to childish woes,
Which kisses only heal:
Nobody pains by naughty blows;
Nobody—only Mother.

Nobody knows of sleepless care
Bestowed on baby brother:
Nobody knows of the tender prayer,
Nobody—only Mother.

Nobody knows of the lessons taught
Of loving one another:
Nobody knows of patience sought,
Nobody—only Mother.

Nobody knows of anxious fears
Lest darling may not weather
The storm of life in after years,
Nobody knows—but Mother.

Nobody kneels at the throne above
To thank the heavenly Father
For the sweetest gift—a Mothe
love.
Nobody can—but Mother.

PRAYER THOUGHT

There is no greater love than mother for her child or God for l children. A mother watches over h

by, just as Jesus watches over His eep. Does not this picture mething very precious?

FRIDAY, NOVEMBER 4
Scripture Reading—Acts 20:19

WASHINGTON'S HUMILITY

A rider on horseback many years o, came across a squad of soldiers o were trying to move a heavy ece of timber. A corporal stood by, ving lordly orders to "heave." But e piece of timber was a trifle too avy for the squad.

"Why don't you help them?" asked e quiet man on the horse, addressing the important corporal.

"Me? Why, I'm a corporal, sir!" smounting, the stranger carefully ok his place with the soldiers.

"Now, all together, boys—heave!" said. And the big piece of timber d into place. The stranger mounted s horse and addressed the corporal.

"The next time you have a piece of nber for your men to handle, corral, send for the commander-in-ief."

The horseman was George ashington.

PRAYER THOUGHT

When God tells us to do something, we put it off? We should always do at we are told to do. As boys and rls, we should obey our parents and nen we are Christians, we should ey God.

SATURDAY, NOVEMBER 6
Scripture Reading—Luke 15:7

THE DIFFERENCE

Testified a Scotsman who had found Lord Jesus Christ as his Saviour, t he was so joyful that he could arcely find words to express himself. stood up in a testimony meeting d declared, "I'm happier noo, when n no happy, than I wis afore when I s happy."

PRAYER THOUGHT

Do we get excited when we tell ers about Jesus? Do our words turned around so everyone does know what we mean? If so, nember to think more about what are trying to say.

Devotions used by permission, *ight's Master Book of New ustrations*, Eerdmans Press.

CRAGMONT

OUT WITH OLD— IN WITH THE NEW



Ladies and gentlemen, the old main building at Cragmont has been demolished. Pictured above is what remains—a big hole. Cragmont needs approximately $300,000 to build a new main building which will also include a chapel-assembly. We have secured a loan of $200,000 from church finance and plan to begin construction around March 1, 1978. Floor plans for the new building were featured in the October 5 issue of this paper.

Now, even though we have secured a loan, the loan will have to be paid off. We urge every Free Will Baptist church to support Cragmont through your church budget (only a little over one-half of all Free Will Baptist churches give to Cragmont at all).

In addition, we urge some of you to pledge some extra until we can pay for this building. If 50 churches would give $1,000 for the next 5 years, we could pay for this project. Some churches have taken individual pledges to secure these additional funds. Some churches have placed large banks in the vestibule or at the front of the church for donations. We suggest that each church and each individual Free Will Baptist support Cragmont and pray for its ministries.

In His service,
Doug Skinner, Manager

****

OBEDIENCE is better than SACRIFICE.

****

A LONELY YEAR

(In Memory of the Rev. E. C. Morris)

by Mrs. E. C. Morris

Sweetheart, one year ago, God took you home to rest—after sixty years spent as His servant. Yes, you were always seeking to know and do God's will, not caring for fame of men, but only desiring to glorify God.

Yes, dear one, I miss your sweet smile, the wonderful devotion each day. Every morning you would take your Bible and read His Word, as we would pray for the sick, suffering, and the unsaved. I remember how you prayed that God would bless the children and keep them and that they would always live for Him, whom you had loved and served since you were sixteen.

Joy and happiness always abounded in our home. It was wonderful. How we loved people and our friends! Thank God for everyone who was so good and wonderful to us during your illness. I remember you saying, many, many times: "Trust in God; He will see us through." And God did just that. Thanks be unto His great name!

You just slipped away on October 21, 1976—so easy that I thought you were asleep. I later found out you had gone home to live with Jesus. Yes, many wonderful memories fill this old house. I can still hear you say, "Doll, always trust in God. He careth for you." How true this is. God has been great to me. I thank Him each day for having had the privilege of walking by your side for fifty glorious years.

You lived your life 365 days a year. I remember how you would plead with people to live for God, to love Him, and serve Him. You were always happy to feel that you had been just a little help to someone along life's pathway.

I pray God will always bless me with the wonderful memory I have of you, as I walk this lonely way.

I often play the tapes that we made in the living room when you were confined to the rolling chair. We sang the sweet songs of Zion: "I Love to Tell the Story," "How Great Thou Art," "Amazing Grace," and many others. I know you are happy with God, singing and praising Him. I can almost hear you now. Hope I'll soon join you. . . .

Your loving wife,
Eunice

"Go ye into all the world, and preach the gospel"



mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director—Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director—Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

HOME MISSIONS QUARTERLY REPORT

July 1, 1977 thru September 30, 1977

ALBEMARLE	
Albemarle Union Meeting	$ 7.00
Albemarle District Sunday School Convention	5.00
Cape Colony Mission	24.37
Corinth	31.31
Free Union (Beaufort County)	51.00
Hickory Chapel	2.00
Mount Zion	50.00
Shiloh	190.25
Sidney	130.00
Trinity	50.00
Union Chapel	416.18
Total	$ 957.11
CAPE FEAR	
Bethel	$ 35.00
Cape Fear Conference	166.38
Catalpa Mission	50.00
Daly's Chapel	151.70
Eastwood	60.00
Goldsboro, First	523.80
Happiness Mission	130.00
Hopewell	362.26
Johnston Union	75.00
Lee's Chapel	203.04
Mount Olive	10.00
Palmer Memorial	105.21
Riverside	200.00
Robert's Grove	150.00
St. Mary's Grove	75.00
Shady Grove	14.50
Smithfield, First	113.75
Stevens Chapel	100.00
Tee's Chapel	495.00
Victory Mission	45.79
Yelverton's Grove	100.00
Total	$ 3,166.53
CENTRAL	
Bethany	$ 100.44
Black Jack	350.47
Central Conference Missions	600.00
Daniel's Chapel	250.00
Dilda's Grove	17.50
Edgewood	138.42
Elm Grove	165.00
Free Union (Greene County)	3.50
Friendship (Greene County)	549.90
Greenville, First	200.00
Gum Swamp	85.65
Harrell's Chapel	225.00
Hickory Grove	14.24
Howell Swamp	50.00
Hugo	110.00
Hull Road	270.00
Kings Cross Roads	130.67
LaGrange	10.00
Little Creek	1.50
Marlboro	231.00
Old Saints Delight	20.00
Ormondsville	45.00
Otters Creek	25.99
Owens Chapel	100.00
Peace	8.25
Piney Grove	50.00
Reedy Branch	141.46
Rocky Mount, First	113.00
Rose Hill	215.00
Saratoga	53.43
Sweet Gum Grove	18.50
Tarboro, First	249.50
Walnut Creek	100.00
Winterville	580.37
Total	$ 5,223.89
EASTERN	
Arapahoe	$ 20.00
Antioch	150.00
Beulaville	187.13
Bethel	25.00
Bridgeton	177.00
British Chapel	6.00
Carteret County Union Meeting	25.00
Christian Chapel	115.00
Core Creek	140.00
Core Point	45.
Crab Point	69.
Croatan	20.
Davis	100.
Dublin Grove	10.
Faith	102.
Fifth Eastern Sunday School Convention	13.
Fifth Union Meeting	20.
Folkstone	175.
Friendship	50.
Grant's Chapel	25.
Gray Branch	500.
Holly Springs	1,251.
Indian Springs	7.
Jackson Heights	70.
Juniper Chapel	300.
Kinston, First	25.
Lanier's Chapel	50.
Macedonia	160.
May's Chapel	50.
Moseley's Creek	20.
Mount Zion	50.
Northeast	2.
Oak Grove	10.
Oriental	18.
Otway	12.
Pearsall Chapel	75.
Pilgrims Home	32.
Pilgrims Rest	77.
Piney Grove	5.
Rooty Branch	25.
Russell's Creek	10.
Saints Delight	113.
Saint Mary's	10.
Sarecta	30.
Sandy Plain	136.
Snow Hill	205.
Spring Hope	4.
Sound View	344.
Third Union District	25.
Wardens Grove	47.
Welcome Home	5.
Westside (Kinston)	16.
White Oak Grove	5.
Wintergreen	38.
Woodrow, First	25.
Total	$ 5,233.
WESTERN	
Barnes Hill	$ 175.
Branch Chapel	100.
Calvary	100.
Durham, First	40.
Elwood Lane	11.
Everett's Chapel	119.
Fellowship	100.
First Union	100.
Floods Chapel	27.
Free Spirit Mission	20.
Free Union (Nash County)	311.

emont	856.00
iendship	105.00
nly	154.72
tle Rock	50.00
ving Waters	100.00
arsh Swamp	147.98
ount Zion	37.80
k Grove	62.32
ople's Chapel	96.43
ney Grove (Johnston County)	75.00
ne Level	10.00
easant Hill	250.00
easant Grove	1,610.36
easant Plain	36.64
ins Cross Roads	25.00
sebud	150.00
ck Springs	10.00
int Mary's	240.00
lma	31.20
erron Acres	400.00
ring Hill	336.50
ancil's Chapel	75.00
inity	10.00
ity (Wilson County)	50.00
ity (Durham)	75.00
est Hillsborough	100.00
lson, First	187.50
Total	$ 6,386.60

PEE DEE

press Creek	$ 43.00
k Grove	167.70
e Dee Union Number 1	24.00
Total	$ 234.70

PIEDMONT

ritage Mission	$ 84.01
ghland Pines	75.00
edmont Conference	100.00
edmont District Auxiliary Convention	12.50
	$ 271.51

INDIVIDUALS

bertson, Virginia D.	$ 2.00
cock, J. R.	100.00
dford, Guy	25.00
rroll, M. G.	1.00
ats, Rev. C. M.	25.00
eech, Sharlene	5.00
umpler, Larry and Cathy	10.00
lony, Gregg	.35
son, Henry	5.00
rlough, John M., Sr.	100.00
ant, Leonard	2.00
ddock, Debra	1.00
rrell, John T., Sr.	1.00
rris, Almeta	20.00
wley, Rev. and Mrs. Leslie	5.00
nes, Deborah	1.00
nes, Eula	20.00
nes, Fred, Jr.	2.00
nes, Nellie	25.00
nes, Theresa	1.00
Kennedy, Percy	150.00
McLamb, Thomas G.	5.00
Mayo, Rev. W. J.	5.00
Norris, Billy	2.00
Powell, Audry Stroud	3.00
Riley, Dianne	20.00
Spencer, Rev. Grayson	100.00
Talton, Lassiter	7.50
Thigpen, Earl	1.00
Thigpen, Mr. and Mrs. W. E.	4.00
Waters, Elizabeth	1.00
Williams, Ola Mae	5.00
Woodall, Mr. and Mrs. Johnnie	5.00
Yates, Joseph	30.00
Total	$ 689.85

OTHERS

Mission Rally Cash Offerings	$ 226.00
North Carolina State Woman's Auxiliary Convention	138.77
North Carolina State Auxiliary Christian Service Fund	97.41
In Memory of David & Lydia Hathaway by Mr. & Mrs. Elijah M. Howell	25.00
Total	$ 487.18
Total Contributions for Quarter	$22,650.47

Woman's Auxiliary

ATTENTION: WOMAN'S AUXILIARIES OF THE EASTERN DISTRICT

If you missed the fall convention at Saint Mary's Free Will Baptist Church in New Bern, September 22, you missed a blessing. Here are a few highlights of the meeting:

A devotion by Mrs. Cynthia Smith entitled "Abiding in His Love," was our theme for the day. An inspiring message was given by the state corresponding secretary, Mrs. Ruth Warrick. There was a memorial service by Mrs. Clara Elmore; special Diane Riley, Mrs. Nina Grace Register, and Mrs. Carol Prescott.

Mrs. Rena Kirk and Mrs. Carol Hansley received Life Award memberships presented by Mrs. Jennie Banks.

During the business session, we voted to elect a Camp Vandemere Chairman to serve on the executive committee. Mrs. Nina Grace Register of Kinston was elected to hold this position. We voted to pay the Camp Vandemere Woman's Conference Director $25 per year toward her expenses. We elected Mrs. Maragret Ard of Pink Hill to serve as Youth Chairman of the Eastern District.

Interesting reports were heard from all of our enterprises and special remarks were made by Dr. Burkette Raper.

During the missions report, Mrs. Hardy Hancock presented the Rev. Joe Ingram a check from her circle at Saint Mary's church to help with the salary of one of the Mexican pastors. Recalling her ancestry and childhood in Southwest Texas, she said it was an honor and a privilege to be able to help carry the Word of God to the Mexican people.

There were more auxiliaries wanting to sign up for our project to send Wayne and Deborah King gift boxes than there are months in the year, so we had to double up on some months. The object is to send items they cannot buy in the Philippines, or are too expensive to buy, and sending them so that they may receive a box per month.

If you were not able to attend the convention, you missed something, and we missed you!

Respectfully submitted,
Carol Prescott, Secretary

ATTENTION! AUXILIARY MEMBERS OF THE CENTRAL DISTRICT

There will be a study course on the Woman's Auxiliary Manual at Saratoga Free Will Baptist Church, Saratoga, Tuesday night, November 1, at 7:30 p. m.

The district officers will be teaching. All auxiliaries in the district are invited.

Rosa Proctor
Study Course Chairman

He knows, He loves, and cares—
Nothing this truth can dim—
And does the very best for those
Who leave the choice with Him.

NEWS RELEASE

FREE WILL BAPTIST CHILDREN'S HOME
"A Christian Home for Girls and Boys"
MIDDLESEX, NORTH CAROLINA 27557 (919) 235-5541
J. Stewart Humphrey, Executive Director

ORGANIZATION BOARD MEETING



On September 16, the board of directors of the Free Will Baptist Children's Home met for its annual organizational meeting and dinner. Mrs. Carolyn Eakes of Lucama, was welcomed as the new member of the Board. Mr. Reginald Styron of Davis, and the Rev. Billy Hardee of Elizabethtown, were renamed to the Board.

Officers and committees of the Board were elected: President, Mr. Billy W. Dilday; vice-president, the Rev. Billy Hardee; secretary, Mrs. Carolyn Eakes; and assistant secretary, Mr. Charles Sullivan.

Finance Committee: Mr. Reginald Styron, chairman; Mr. Billy W. Dilday, the Rev. Billy Hardee, and the Rev. Curtis Jones.

Building Committee: Mr. A. G. Glover Jr., chairman; the Rev. M. E. Cox, Mr. Billy W. Dilday, and Mr. Charles Sullivan.

Publicity Committee: Mrs. Carolyn Eakes, chairman; Mr. Billy W. Dilday, the Rev. Walter Sutton, and Mrs. Mildred Penny.

Personnel and Policy Committee: Mr. Oscar Webster, chairman; the Rev. M. E. Cox, Mr. Charles Sullivan, Mr. Billy W. Dilday, Mrs. Mildred Penny, Executive Director, and Director of Child Care.

Admissions and Discharge Committee: the Rev. Curtis Jones, chairman; Mr. Linwood Cobb, Mr. Billy W. Dilday, and Mr. A. G. Glover Jr.

Planning and Development Committee: Chairman of Board of Directors, Executive Director, Director of Child Care, and Chairman of Each Sub-Committee.

We urge our people to consult your board representative concerning our ministry of child care. They will be happy to assist you in any way.

BOARD PRESENTS MRS. REBECCA DAVENPORT CERTIFICATE

"It has been a pleasure to give my time in serving this board for the Free Will Baptists of North Carolina. I will continue to work and pray for the Children's Home in the future as I have in the past, and pray for the Board members to serve as God leads them."

Rebecca Davenport



The chairman of the board, Mr. Billy W. Dilday, presents Mrs. Davenport with a certificate of appreciation for her faithful service to the Free Will Baptist Children's Home. While on the board, Mrs. Davenport served as secretary to the board and as chairman of the publicity committee.

The Free Will Baptist Children's Home has been fortunate to enjoy the capable leadership of Mrs. Davenport for these past several years. She has been a positive guiding force all along the wa There's no question in our mind that sh will be saluted with those welcom words, "Well done, thou good and faith ful servant." On behalf of the staff an members of the board, thank you an may God bless you, Mrs. Davenport.

NORTH CAROLINA CHILD CARE ASSOCIATION MEETING



On October 4, the North Carolina Chi Care Association met at the Free W Baptist Children's Home, Middlese President John Y. Powell presided ov the meeting. It was attended b delegates from most of the 25 priva child care institutions across the state North Carolina.

The NCCCA is a young organizatio but it one of the most progressive of i kind in the eastern part of our countr Many of our sister states do not ha formalized groups representing chi care institutions. Along with accepting budget of $36,310 several constitution amendments were made. New office were also elected for the coming yea Mr. Lester Craft was elected as the ne president. The NCCCA plays a major ro in keeping member agencies abreast what is going on in the state and in th nation in the area of child care. Th association works in close connectio with the Duke Endowment and the Grou Child Care Consultant Services insurin quality child care for dependen neglected and orphaned child in o state.

The NCCCA is fortunate to have as i Executive Secretary Mr. J. Park McLendon, former Director of the Mil Home. Through his careful, consta gathering and reporting of current i formation to the member agencies, eac agency is able to do a better job in carin for its children.

The Free Will Baptist Children Home, Middlesex, was fortunate to ha

(Continued on Page 11)

Mount Olive College

MOUNT OLIVE SINGERS ON KAY CURRIE SHOW

The Mount Olive Singers will appear the Kay Currie Halloween Show, annel 7, Washington, scheduled for nday, October 30. The show will be ed for telecasting from the Berkley ll in Goldsboro.

SCHEDULE OF 1977 CHURCH-COLLEGE DINNERS

Onslow-New Hanover Coun-s—Friday, October 28, 7:15 p. m., lkstone church, Leonard Hobbs, airman.

Beaufort Counties—Saturday, October 9, 7 p. m., Chocowinity High School feteria, Oscar Webster, chairman.

Nash County—Wednesday, November 7 p. m., Middlesex Elementary hool, Barry Gardner, chairman.

Edgecombe-Halifax Counties—hursday, November 3, 7:30 p. m., dgewood church, Rufus Harrell, chair-an.

Greene County—Saturday, November 7 p. m., Maury church, George arrison, chairman.

Johnston-Wake Counties—Monday, ovember 7, 7 p. m., Smithfield-Selma gh School, V. T. Craddock, chairman.

Pitt County—Tuesday, November 8, 7 m., D. H. Conley High School, J. C. yd, chairman.

Washington, Martin, Tyrrell, squotank, and Chowan Counties—Thursday, November 10, 7:30 p. m., ashington County Union School, avid Cahoon, chairman.

Carteret County—Saturday, Nov-nber 12, 6:30 p. m., East Carteret gh School cafeteria, David Ward and ay Willis, cochairmen.

Wilson County—Tuesday, November , 7 p. m., American Legion Building in lson, James B. Hunt Sr., chairman.

Sampson, Harnett, and Cumberland Counties—Thursday, November 17, 7 p. m., Midway High School, C. Felton Godwin, chairman.

NOVEMBER 22: A GREAT DAY FOR MOUNT OLIVE COLLEGE AND FREE WILL BAPTISTS

November 22, 1977 will be a day of great significance for Mount Olive College and Original Free Will Baptists.

For Mount Olive College it will be Founders Day, commemorating the twenty-sixth anniversary of the chartering of the college in November of 1951.

For the church, 1977 marks the two hundred and fiftieth anniversary of the founding of the first Free Will Baptist Church in North Carolina.

The Honorable James B. Hunt Jr., Governor of North Carolina will visit Mount Olive College on this date. Planned events include:

11:00—Mount Olive College Founders' Day Service, Rodgers Chapel Speaker: Dr. James W. Batten, Professor of Education at East Carolina University. Open to the public.

2:00—Meeting of the Board of Trustees.

4:30—Founders' Day Reception for Students and Personnel by the Mount Olive Chamber of Commerce.

5:45—Free Will Baptist Anniversary Service in Rodgers Chapel. The program will include a feature on the history of Free Will Baptists and comments by Governor Hunt on "The Contribution of the Free Will Baptist Church to the Religious Heritage of North Carolina." All Free Will Baptists are cordially invite to attend and help celebrate our two hundred and fiftieth anniversary.

7:00—Annual Meeting of the Mount Olive Chamber of Commerce (Banquet on Downtown Campus of Mount Olive College) Speaker: Governor Hunt.

MRS. DEANYE O. MORRIS HONORED FOR FIFTY YEARS SERVICE

Mrs. Deanye O. Morris was honored recently at the Western District Woman's Auxiliary Convention of Free Will Baptists held at Little Rock Free Will Baptist Church in Lucama.

The 50th anniversary of the convention was being celebrated and she was recognized and surprised by a "This Is Your Life" presentation in honor of her faithful service in the auxiliary work for the past 50 years. She has taken a special interest in the youth of the Free Will Baptist denomination.

Mrs. Morris began her work at the Free Will Baptist Children's Home in Middlesex in 1925 and worked there until her marriage to Bagley Morris. She then joined the Union Grove Free Will Baptist Church, Fremont, and began working with the youth in her church. She organized the first vacation Bible school in North Carolina for Free Will Baptists, also the first youth auxiliary and the first youth rally.

Mrs. Morris lives in the Nahunta community in Wayne county and is a member of Union Grove church. Presently she is teacher of the women's class in Sunday school, mission chairman, and youth chairman in her local auxiliary.

FRIENDLINESS

Being friends
is a warm and glowing touch.
It's words
of kindness that mean so much.
Through days
and years that bond has grown.
A blessing
only friends have known.
Being friends
holds a meaning true.
It's past
and present and yet it's new.
It's time
wrapped up in things we do. . .
I'm glad
God made a friend like you!

Emily Bertha Green

NEWS & NOTES

First Union of Western Conference to Meet

The First Union of the Western Conference will convene at Saint Mary's Free Will Baptist Church, near Kenly, on October 29. The program will consist of a musical and drama presentation by the First Free Will Baptist Church of Wilson, celebrating the 250th anniversary of North Carolina Free Will Baptists.

The pastor of Saint Mary's church is the Rev. Leslie Hawley.

Second Union Meeting, Central Sunday School Convention to Meet

The Second Union Meeting of the Central Conference of Original Free Will Baptists and the Second Union Sunday School Convention will meet at 3 p. m., Sunday, October 30, at Pleasant Hill Free Will Baptist Church, located east of Greenville, on Highway 43.

Moderator Randolph Harris of the union meeting, and Bruce Gray, president, of the Sunday School Convention, urge all area church members to be in attendance.

Revival Services Planned At Daly's Chapel Church

Revival services will be held at Daly's Chapel Free Will Baptist Church, Route 1, Seven Springs, on October 31 through November 4, with the Rev. David Charles Hansley as the guest evangelist.

Services will begin each evening at 7:30. The pastor, the Rev. David W. Hansley, and the congregation extend a cordial invitation to the public to attend.

Core Creek Church Announces Revival

Core Creek Free Will Baptist Church, Cove City, announces its fall revival which will be held November 7 through November 11. The Rev. Willis Wilson of Winterville will be the guest evangelist. Services will begin nightly at 7:30 and special singing will be featured. The church and its pastor, the Rev. Melvin Everington, cordially invite all to attend.

Wintergreen Church Announces Homecoming and Revival



Wintergreen Free Will Baptist Church, Route 1, Cove City, announces its annual homecoming day on Sunday, November 6. The morning services will begin at 10 a. m., with Sunday school. At 11 a. m., the pastor, the Rev. Bobby Brown, will bring the morning message. Lunch will be served on the church grounds at 12:30 p. m.

On Monday evening at 7:30 p. m., revival services will begin and continue through Saturday night, November 12. The pastor of the church, the Rev. Brown, will be the evangelist.

Wintergreen church invites everyone to come and worship during these services.

Mount Olive College Day At Free Union Church

Free Union Free Will Baptist Church, near Walstonburg, will observe Mount Olive College Day, Sunday, October 30. Dr. W. B. Raper will teach the teens and adult classes in Sunday school, will bring news from the college, and deliver the morning message during the worship hour. Friends of the college will be given an opportunity to present gifts for the college.

Revival and Homecoming At Free Union Church

The Rev. Norman Ard of Pink Hill wi conduct revival services at the Fre Union Free Will Baptist Church, nea Walstonburg, October 30 throug November 4, at 7:30 p. m. In addition t the gospel messages, there will b special music each evening.

Free Union church also announces it annual homecoming on Sunday November 6, at 11 a. m. This will mar its one hundred thirty-fourth ar niversary. Tribute will be paid to thos who have labored faithfully in the churc through the years, and there will be memorial service for members who hav died during the past year. The Rev. C. L Patrick will deliver the homecomin message. Lunch will be served durin the noon hour.

All former pastors, members, an people of the community are invited t attend these services.

Cape Fear Union Meeting To Meet October 29

The Cape Fear Union Meeting w convene at the Palmer Memorial Free W Baptist Church, Raleigh, beginning at 1 a. m. on Saturday morning, October 2 The scheduled program is as follows:

10:00—Hymn, Congregation
—Devotion, the Rev. Jesse Cator
—Welcome, Host Church
—Response, the Rev. Kemery Ar
10:20—Enrollment of Officers ar Ministers
—Recognition of Visitors
—Reading of Minutes of La Union
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Ente prises
—Miscellaneous Business
11:15—Hymn, Congregation
—Special Music
—Offering and Offertory Prayer
—Message, the Rev. Dall Pinkham
12:00—Report of Treasurer
—Report of Committees
—Unfinished Business
—Benediction and Adjournment
—Lunch and Christian Fellowsh

The officers are the Rev. Curtis Jones, moderator; the Rev. Walt Stanley, assistant moderator; Mrs. Joy

(Continued on Page 11)



Special Moments

ear Maggie,
God is teaching me that bad times can bring special moments.

This period of my life is one in which there is no financial security. As a child, e lack of money was always the number one family problem. Since I never knew hat financial security was, I promised myself things would be different when I got arried and had my family. For many years we were secure.

Then my husband went into a new business venture and slowly, year by year, I w our life savings dwindle away only to be replaced by indebtedness.

I became frightened for the welfare of my children and seriously considered aving my husband. Then depression set in. I crawled into bed at night physically hausted but always managed enough energy to cry myself to sleep.

Maggie, in my ''financially secure'' years I never lost my love for God, but I ow now that I lost my dependency on Him. As I tried to make some sense out of y life, I turned back to reading God's word and daily prayer. God now has me back His fold with an awareness of Him that I've never known before.

I realize today that had it not been for my financial plight I would never be ex- riencing the special moments I now have with God through prayer and Bible study.

Maggie, financial security is no longer important to me for I have a full awareness w of eternal security.

ame Withheld
y Request

If you will only pick up your pen and begin, the Lord will help you put into words ose blessings which you hold within your heart. **Now** is the time for you to share ese with others.

Maggie

NEWS NOTES

(Continued from Page 10)

Nowell, secretary; Mrs. Frances Phillips, assistant secretary; H. T. Hinson, treasurer; and the Rev. Cooper Thompson, hymn director.

Fifth Eastern District Plans Convention

The Fifth Eastern Sunday School Convention will convene at Bethel Free Will Baptist Church, Whortonsville, Sunday morning, October 30. The Rev. James Howard is pastor of the church. The theme used in this year's convention is ''Personally Accountable to God.'' The scheduled program is as follows:

10:00—Opening, Harvey Whitford, President
—Hymn, Congregation
—Devotions, Charles Register
—Welcome, T. R. Slade
—Response, Hazel Stilley
—Recognition of Pastors, Delegates, Officers, and Visitors
—Offering
—Hymn, Congregation
—Sunday School Lesson, the Rev. Grady Tucker
—Business
Minutes
Treasurer's Report
Demoninational Reports
—Program, Smyrna Church
12:00—Adjourn

Children's Home

(Continued from Page 8)

this prestigious group to visit its campus and to conduct its business affairs for 1977. The Free Will Baptist Children's Home is a member of the NCCCA and considers it to be an invaluable resource enabling it to better provide a program for the children in its care.

FAITH— Makes all things possible.

HOPE— Makes all things bright.

LOVE— Makes all things easy.

the Sunday School LESSON

St Claire Bible Class

For November 6

MAKING MERCY A WAY OF LIFE

Lesson Text: Luke 13:10-17
Memory Verse: Luke 6:36

I. INTRODUCTION

Mercy! Among our grandmothers the word was often an exclamation of dismay, as we now say, "Oh, no!" when we see something shocking or hear some bad news. Sometimes it was simply an expression of surprise or even of joy, as today's teenagers say, "Wow!" Of course that was not the original or proper meaning of the word.

In its own proper nature, mercy is a feeling in the heart or mind, a feeling of sympathy, of kindness, of goodwill, of compassion toward others. But a feeling in the heart is quite invisible and quite unknown except to the person who has it—unless it is expressed in some way. In its visible expressions, mercy presents two faces to the world.

First, mercy is seen in withholding due punishment or other unpleasant consequences that might be expected. This is the face that appears in courts of law. A judge may show mercy by imposing a light sentence instead of a heavy one—or even by putting a convicted criminal on probation with no fine or imprisonment at all.

The other face of mercy is seen in active help that is not required, help given to someone who has no right to demand it. It was thus that the good Samaritan showed mercy to a man who fell among thieves (See Luke 10:36, 37).

Both faces are clearly seen in God's mercy toward us. Not only does He forgive our sins and spare us from the penalty of death that we deserve; He also came in the person of Jesus to seek and save the lost, to give His life for our redemption.

Since this lesson deals with mercy as a way of life, it may seem strange that the word **mercy** does not appear in the Scripture text. But though the word is not there, mercy appears quite plainly. In the first part of the text we see the mercy of Jesus toward a woman with a physical handicap; in the second part we see the mercy of Paul toward the spiritually lost and dying. In both cases the face of mercy that appears is the face of active helpfulness.

The first part of our lesson text tells of an incident that happened perhaps a few days or a few weeks after the discourse from which the last two lessons were taken. About four months or a little more remained before Jesus would be crucified. He was continuing to teach in Judea.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. There are many legalistic Christians who are glad they are orthodox in their doctrine, loyal to their church, and do exactly what the Bible teaches. But many of these same people are not willing to go any further than the letter of the law. This means they are without mercy. God wants His people to be merciful.

B. There are many reasons why Christians should be merciful: (1) We should be merciful because of the nature that became ours when we became partakers of the nature of God. (2) We should be merciful because of the example of our Lord. (3) We should be merciful because of the example of the Apostle Paul. (4) We should be merciful so others might be saved.

C. The story of the woman who had an affliction for eighteen years shows us that some people are so bound by tradition that they cannot be merciful. The ruler of the synagogue did not feel that Christ should have healed this woman because of the traditions connected with the law. Christ felt that human lives were more important than anything else.

D. Paul was willing to live a selfless life in order to win others to Christ. He was willing to go beyond the call of dut because he was a merciful man. This ha become a habit of his life. It had becom his life-style. Has being merciful becom part of your life-style?

E. In the passage from 1 Corinthian we get an insight into Paul's grea concern for the salvation of others. Ho much concern do you manifest for th salvation of others?

—**The Bible Teacher (F.W.B.**

III. ADDITIONAL TRUTHS

A. For the sake of the gospel Jesus Christ we can, without cor promise, be all things to all men. Th does not mean we will condone their ev but it means we will not scorn them ju because they are evil. We will do all our power to lead them into a better wa the way of mercy.

B. All the self-denial in our liv should have just one object in view—t promotion of the gospel. The supre desire of our lives should be to adapt o ways, our motives, and our attitudes all classes of people, in order that might reach some of them for Chri This is a noble experiment and is the of making mercy a way of life as we li and move and have our being in th world.

C. Jesus does not wait for our cry mercy; He shows it by His love ev before we suspect that it is forthcomin That is why, when we pray for His he we should thank Him for His mercy ev before we know for certain that help h come. But our prayers should alwa concern things that are in His will give. And when we do thank Him advance, we are showing a faith in H that pleases Him greatly. Such prayir however, should always be done with t understanding that Jesus heals blesses in His own good time and in H way. That part is left to Him; our part to ask in His name and according to t will of the Father.

D. A man was criticizing another the "weakness" of his character. showed a real contempt for the person friend, with greater understanding a compassion for the weaker Christi turned to the critic and said, "Are y saying these things about your brot because you love him so much?" Th was no answer. How would you ansv such a question were you in the criti place?

—**The Advanced Quarterly (F.W.**

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 175
LaGrange, N. C. 28551

Question: Please explain, "And it pented the LORD that he had made an on the earth, and it grieved him at s heart" (Genesis 6:6). It has been my derstanding that since God is omscient He has known everything all the ne and that since He is perfect without ult or limitation of any kind that He uld never need to repent so how does s fit in with God's characteristics?

Answer: It was my teachers at the body Bible Institute who helped me to rify this and other such passages of ripture. They regarded that expressed Genesis 6:6 as being couched in thropomorphic languages that is pressed in a way that would best commodate man whose language is ited. All of man's thinking is limited to usable words in his vocabulary, so d, in controlling the writing of the ble used the words that the man would e if he were expressing the thoughts to fellowman.

Here is what Dr. Louis T. Talbot says Page 28 in answering a similar estion in his book **Bible Questions plained**:

"When used concerning God, pent' in all of its forms simply means t, to man, God appears to change His nd. 'Known unto God are all his works m the beginning of the world' (Acts 18). In reality it is man who changes, repents, which accounts for the eming 'repentance' of God."

Then we may find a fuller answer in **00 Difficult Bible Questions Answered** G. H. Sandison as follows:

"Genesis 6:6 is a passage which has zzled many Bible students. d cannot change (see Numbers 23:19); Samuel 15:29; Malachi 3:6; James 7); nor can he be affected by sorrow other feelings common to humanity, t it was necessary on the part of the pired writers to use terms comhensible to the minds of men; hence he is described as 'repenting' and 'being grieved.' Commentators here explain that the only adequate interpretation of the passage would be that the Creator was about 'to show himself a God of judgment, by employing the power and agencies of the system in which they had been placed as the instruments of their punishment.' They had 'filled up the measure of their iniquities,' and now the divine justice which his law had provided for such contingency was to go into operation. They had brought their punishment on their own heads by their persistent violation of the laws he had laid down for the government of the world—a judicial system which was self-operative and from which there could be no escape save through divine grace, granted in answer to sincere repentence. From the beginning, the wages of sin have been death. The passage in Acts 15:18, in stating God's foreknowledge, in no wise conflicts with this view. His fixed laws are beneficient to the obedient, but stern and inflexible to the unrepentant sinner."

That the Bible throughout its message to us is definite in representing God as the never changing sovereign of the universe, is seen in such passages of Scripture as the following: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numbers 23:19); "He is the Rock, and his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deuteronomy 32:4); "The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. . . . The LORD looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth" (Psalm 33:11, 13, 14); "Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (1 Kings 8:56); "Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever" (Psalm 93:5); "And being fully persuaded that, what he had promised, he was able also to perform" (Romans 4:21).

When ever it may appear that God has changed, it is always man that changes, making God's dealings with the person or person consistent with God's holy character. "Jesus Christ the same yesterday, and to day, and for ever" (Hebrew 13:8) and "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

Coming Events . . .

November 5—Eastern District Third League, 4 P. M., Christian Chapel Free Will Baptist Church

November 5—Joint Meeting of Executive Committee of State League Convention and Representatives from all Leagues, Winterville Free Will Baptist Church, Winterville, 10 A.M.

November 9—Central Conference, Hugo Free Will Baptist Church

November 13—Children's Home Day in Local Church

November 16—Board of Directors of Children's Home Meeting, 9:30 A.M., Children's Home, Middlesex

November 16—Board of Superannuation Meeting, 11 A. M., Children's Home, Middlesex

November 19—Thanksgiving Service, 10:30 A.M., Memorial Chapel, Children's Home, Middlesex

November 19—Central District Free Will Baptist Youth Rally, Bethany Free Will Baptist Church near Winterville, 7:30 P. M.

November 19—High School Day, 10 A.M.—2 P.M., Mount Olive College, Mount Olive

November 22—Board of Trustees of Mount Olive College Meeting, 9:30 A.M., Mount Olive College, Mount Olive

November 22—Founders Day, Mount Olive College, Mount Olive

November 24—Thanksgiving Day

THE FOUND BECOME FINDERS

by James O. Hagwood
First Church, Robersonville

Focal Passage: John 1:38-49

The joy of becoming a Christian is a joy that must be shared with others. Most of us remember when we became children of God. We could hardly wait to tell someone else about what Jesus had done in our lives. We had met the living Lord! We ached to tell others about it. We who had been redeemed were interested in leading others to Jesus so that they could have a similar experience. Our lesson today tells of early witnesses to Christ.

Encounter with Jesus

When John the Baptist revealed that Jesus was the Lamb of God, two of his disciples began to follow the Lord. Perhaps the question Jesus asked them was meant to determine their motive for doing so. He wanted to know what they hoped to find.

Their answer seems to be vague and inappropriate. They appear to be interested only in where he lives. Jesus did not rebuke them but gave the prescription that is needed in every life if one is to find life at its fullest and best, life in Christ. He simply said, ''Come and see.''

These men were invited to come to Jesus to discover answers to their questions. John the Baptist had started them on their quest. Jesus would satisfy fully their desire to know more about God. How fortunate were these two! They spent a day in the company of the Son of God, learning about the Heavenly Father from him. There must have been a number of questions in their minds that were answered in this encounter with Jesus.

Leading a Brother to Christ

One of the two men was Andrew. He was convinced by this encounter with Jesus that he had met the Christ. He sought out his brother Simon and brought him to the Lord. He believed that the Redeemer had come and he wanted his brother to share in his joy.

It is sometimes difficult to witness to family members. Andrew apparently never thought of any rejection by Simon. He had good news to share and it was only natural to him to want to share it with his brother. Accordingly, he brought Simon to Jesus.

Jesus recognized the worth and potential in this impulsive fisherman. He gave Simon a new name, Cephas in Aramaic and Peter in Greek. Both words mean a stone. Our Lord foresaw that this one brought by Andrew would be useful in his kingdom.

Another Witness

John tells us that Jesus also called a man named Philip to follow him. The other gospel writers only mention him in the list of disciples. The Fourth Evangelist tells of Philip's involvement in the feeding of the 5,000 and in the request of certain Greeks to see Jesus. This passage tells of his witness to a man named Nathanael.

Philip sought out Nathanael and told him that they had found the Messiah whose coming had been prophesied long ago. When Nathanael expressed doubt that anything good could come out of Nazareth, Philip replied, ''Come and see.''

Once more the stress is on a personal experience with Jesus. Men cannot be convinced by theories and arguments. They must have an encounter with the living Lord. The request we make to men today as we seek to win them to Christ is still, ''Come and see.''

When Nathanael came to Jesus, t Lord remarked on his integrity. When wondered how Jesus knew anything all about him, Christ pointed out that had seen him under the fig tree. Stu under a fig tree was regarded as a sign a good student of the Scripture Evidently, Nathanael was interested learning all that he could from the Wo of God.

Nathanael's response was a co fession of faith. He saw Jesus as a gre teacher, the Son of God, and the King Israel. He saw that here was indeed t Christ. He may not have fully understoo all of the implications of his confessi but he was ready to show his trust a faith in Jesus as the Messiah.

When one meets Jesus and acclain him as Lord of his life, he has to act the same way as did Andrew and Phili Both of these men went looking for particular person to bring that one Jesus. We can do no less. We, who ha been found by Christ, must become t finders of others. There is good news share and we must be about the task sharing it. So many others need encounter with the living Chri too.—**The Biblical Recorder**



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Scenes of the Thirty-Third Annual Session of THE ALBEMARLE CONFERENCE

The thirty-third annual session of the Albemarle Conference met at Sidney Free Will Baptist Church, Route 2, Belhaven, Wednesday, October 5. Below are some scenes of the Convention.



Conference officers strike a typical pose. Left to right: Oscar Webster, secretary; Billy Dilday, treasurer; Marvin Waters, assistant secretary; Charlie Overton, assistant moderator; and Robert May, moderator.



Fellowship and food during the noon hour.



Site of the convention: Sidney Free Will Baptist Church.

Photos by Walter Reynolds

ATTENTION ALL LEAGUERS!

**Representatives from
each church league
are asked to meet
with the
Executive Committee**

of

**THE STATE LEAGUE
CONVENTION**

NOVEMBER 5

10 A. M.

**WINTERVILLE FREE WILL
BAPTIST CHURCH**

to discuss
the future
of
THE FREE WILL BAPTIST
LEAGUE

*YOUR PARTICIPATION IS
STRONGLY URGED*

F-85 76

the free will baptist

AYDEN, NORTH CAROLINA
WEDNESDAY, NOVEMBER 2, 1977

CHURCH OF THE MONTH



OAK GROVE FREE WILL BAPTIST CHURCH

Bladenboro, North Carolina
James B. Hardee, Pastor



Tommy Manning
Editor

Editorial . . .

FOR THE CHILDREN

(Children's Home Month)

The statement has often been made that no one ever stands so tall as when he stoops to help a child. This statement is never more applicable than when related to the Free Will Baptist Children's Home at Middlesex, North Carolina.

A few years back, there was some discussion about closing the Home because of the possibility that certain public funds would be withheld—funds that previously had been given in abundance. At that time, many of our people took up "emotional" arms (and rightly so), protesting the dissolving of an institution that had provided child care for more than half a century.

After some debate at two consecutive sittings of the State Convention (the second being a specially planned meeting), a decision was reached that would allow the Home to continue operation. Added support from the people of the denomination and other interested persons was requested. The people rallied to this cause (as they have to others). The Home is now prospering, and is affording opportunities never before available to those under its care.

It is an awesome responsibility that each of us has to "do unto the least of these." And happily, the majority of "these" have grown up (and do grow up) to be productive members of our society. The Children's Home can well be proud of its graduates. Many have become distinguished individuals. The Home can boast at least one college president, and several ministers, denominational leaders, teachers, and other professionally-involved persons. Other former residents of the Home, who have chosen not to pursue professional office-type careers, are not to be discounted, for the farmers, craftsmen, and laborers who are products of the Home are no less important.

November has been designated Children's Home Month by the North Carolina State Convention of Free Will Baptist Churches. During this time, when our thoughts settle upon Thanksgiving and "thanks living," it would be especially appropriate to consider the needs of the Home and to respond to those needs. While there is no present crisis, it is still **urgent** that we promote the Home and its program and give as our hearts dictate.

When we invest in a child, we invest in our own future. And where else can we better invest our dollars and prayers? From where do we realize a greater return? And where else could we find a more favorable use for that which is contributed?

At the Home, the "children" (ranging from tiny tots to post high school age) are nourished physically and spiritually. The aim of the Home is to provide the ultimate in child care; and generally, the results have been most favorable. The Home does not profess perfection in any area; yet, it does proclaim absolute diligence to carry out the basic principle of its inception: a "missionary organization designed to carry out the Great Commission by ministering to dependent and neglected children." Just as importantly, the Home strives to insure that those cared for know **security** and **love**.

In summation, a quote from the **1977 Yearbook for Original Free Will Baptists of North Carolina** seems appropriate: ". . .the purpose of the . . .Home is redemptive, in that we attempt to restore the child's faith in himself, in others, and primarily, in God. As workers at the Home, we will try to do this by the best professional means available, but more than this, by our love and acceptance of a child. We will love him even as he is, just as Christ loves us in our sin. To this end of rebuilding broken lives, by the help of God, we dedicate ourselves."

For the sake of the **children** and **ourselves**, let us, as caring people, become more involved with the cause of the Home and its continued service. Inasmuch as we do it unto the least of these, we shall be blessed. . . .

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This week we begin the first in a series of articles designed to introduce our readers to the churches of the denomination. Watch for your church to be represented soon.

—The Editor

CHURCH OF THE MONTH

OAK GROVE FREE WILL BAPTIST CHURCH

Bladenboro, North Carolina
James B. Hardee, Pastor

THE history of Oak Grove Free Will Baptist Church, Route 2, Bladenboro, North Carolina, does not cover as many years as does the story of our great United States; however its foundation and development have resembled that of our nation. Oak Grove was organized in 1861, and the first services were held in a log building.

The first worshipers probably worshiped in a manner very similar to the way people do today, with the exception, of course, that the forefathers had few comforts. None of them rode in air-conditioned cars or sat on cushioned pews. These inconveniences did not deter those faithful members from service; and in 1871, with determined minds and spirits, they built a new church, which proved more useful than the log building. Services continued in this building until 1934, when a woods fire destroyed the church. The church was reconstructed (in a more modern fashion), with the addition of six Sunday school rooms and an auditorium. Still, without the modern conveniences we know today, those dedicated people continued to come and worship as the Oak Grove Free Will Baptist Church congregation.

One thing that distinguishes Free Will Baptist people from other religious denominations is the practice of communion and feet washing. These practices have continued down through the years in our church and are observed on a regular basis.

In 1958, Oak Grove undertook an expansion program and replaced the former Sunday school rooms with the ones presently in use. The church had grown so much that more space was needed to accommodate the members of the Sunday school.

Construction on the present sanctuary was begun in 1967, and the first services were held in it on Christmas, 1967. Pride was (and is) evident in everyone who is a member when he or she reflects upon the progress made.

The church cemetery tells part of the story. From the time the church was first organized, faithful worshipers were dying and being buried. A walk through the church cemetery will reveal the resting places of some of the first members: J. A. Russ, D. A. Hester, David Pait, Johnnie Pait, Andrew Pait, D. D. Pait, the Rev. E. H. Russ, Nank Russ, Elizabeth Pait, Lennie Pait, and Mrs. D. A. Hester. Some of these are buried adjacent to the church, while others, for various reasons, were buried elsewhere. In any case, these names are among the very earliest ones on record as members.

Oak Grove has enjoyed capable leadership from its pastors, among whom have been the following: David Pait, W. R. Thompson, Isam Greene, D. A. Hester, Luther Inman, E. H. Russ, Sylvester Todd, Miller Melette, M. L. Baxley, Walter Jernigan, C. C. Hansley, M. L. Parker, and A. L. Duncan. God has allowed the church to grow and prosper under the guiding hands and dedicated spirits of these great men. The present pastor, the Rev. James B. Hardee, has served the church for 18 years. Though he has witnessed the usual ups and downs of a church pastorate, he nonetheless has remained strong in the delivery of the Word and the faithfulness of his calling. He and Mrs. Hardee have stood by the congregation and have seen attendance and offerings grow from year to year in a most measurable way. In 1975 the church went to full time, whereas previously the meeting dates fell on second and fourth Sundays.

The following list gives an indication of the activities, services, and other aspects of Oak Grove:

1. Free Will Baptist League: average attendance, 60.
2. The choir: provides music each Sunday and on special occasions.
3. **The Statement of Faith and Discipline**. . .: our second Bible.
4. Mount Olive College: the denominational college. Several persons from Oak Grove have attended Mount Olive, including G. C. Bryan Jr., Brenda Davis Cox, and Marie Davis Jackson. Daryl Hardee and Johnny Cashwell are presently enrolled.
5. The Free Will Baptist Press Foundation, Inc.: provides quarterlies and supplies for denominational needs.
6. The Free Will Baptist Children's Home: in times past, many of the children have spent weekends with members of Oak Grove.
7. Home and Foreign Missions: Oak Grove supports these financially and through prayer.
8. The woman's auxiliary: though small in number, the auxiliary is a significant part of the church program.
9. Daily Vacation Bible School: held during the summer, DVBS gives the young and adult alike the opportunity to learn more about Christ and how better to perform His work.
10. AFC and YFA: two of the youngest of Oak Grove's church enterprises, but of vital importance to the overall program. As has been said often,

(Continued on Page 11)



SUNDAY, NOVEMBER 6
Scripture Reading—Ephesians 4:32

THE UNEDUCATED POOR MAN

This is the testimony of a village carpenter's neighbor: "He cannot talk very well in a prayer meeting, and he hasn't a lot of education. He isn't worth much money, and it's little he can give to the church or to any charity. But a new family never moves into the village that he does not find them to give them a neighborly welcome, and offer any little service he can render. He is always ready to watch with a sick neighbor, and help him in his affairs. He finds a pleasant word for every child he meets. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street.

PRAYER THOUGHT

Did not Jesus humble Himself to all people—both the rich and the poor? He taught that it doesn't take riches to be kind and helpful to others.

MONDAY, NOVEMBER 7
Scripture Reading—Psalm 19:9

THEN WHAT?

Charles G. Finney, a young lawyer, was sitting in a village law office in the state of New York. Finney had just come into the old squire's office. It was very early in the day, and he was all alone when the Lord began to deal with him.

"Finney, what are you going to do when you finish your course?"

"Put out a shingle and practice law."

"Then what?" "Get rich."

"Then what?" "Retire."

"Then what?" "Die."

"Then what?" And the words came tremblingly, "The judgment."

He ran for the woods a half mile away. All day he prayed, and vowed that he would never leave until had had made his peace with God. He saw himself at the judgment bar of God. For four years he had studied law, and now the vanity of a selfish life, lived for the enjoyment of the things of this world, was made clear to him.

Finney came out of the woods that evening, after a long struggle, with the high purpose of living henceforth to the glory of God and of enjoying Him forever. From that moment blessings untold filled his life, and God used him in a mighty way, not as a lawyer but as a preacher, to bring thousands to conversion over a useful period of fifty years.

PRAYER THOUGHT

Are you struggling along in life? Does God lead you? If not, He can make your life pleasant and an enjoyment to live. Why not trust Him?

TUESDAY, NOVEMBER 8
Scripture Reading—Matthew 6:22

A SHINING LIGHT

"Have you ever heard the Gospel?" a missionary asked a Chinaman.

"No," was the reply, "but I have seen it. I know a man who was the terror of the whole district. He was at times as fierce as a wild animal, and was also an opium smoker. When he accepted the Jesus' religion, he became quite changed. Now he is meek, and is no longer wicked, and has given up opium smoking. I can see by that, that the Gospel and the service for Jesus are good."

Someone has said: "Lamps do not talk, but they illuminate. Lighthouses make no noise, but they give light."

Thus must the walk of a Christian be a living sermon. Actions speak louder than words.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matthew 5:16).

PRAYER THOUGHT

As a Christian, we should always let our lives shine for Jesus showing others of that great love! We should want to do good for others too.

WEDNESDAY, NOVEMBER 9
Scripture Reading—Matthew 26:28

WHY HE WANTED THE CAP LINING

A little waif of the streets was admitted to the children's home. He was offered a new outfit, and took a boy's pride in getting a new suit, new stockings, new boots. But when they offered him a new cap he wanted to cling to the old, ragged one he held in his hand. When obliged to part with it, it was noticed by the kindly Sister that he tore out its lining and stuffed it in his pocket. "Why did you do that?" asked the Sister. "Because," he said, with tears in his eyes, "the lining of my old cap was part of my mother's dress. It is all I've got left of her, and somehow it seems to bring her back." The lining of that torn cap was not merely a circle of faded material, it was a holy symbol. So the bread and wine are sacramental; they are forever holy symbols helping us to realize the presence of Jesus.

PRAYER THOUGHT

Do you sing praises unto Him when you take of the holy symbols of bread and wine? Do you accept them as being holy and divine? They are symbols of Jesus' body and blood.

THURSDAY, NOVEMBER 10
Scripture Reading—Matthew 28:20

WHAT MISSIONARIES HAVE DONE

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every Epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. The disciples were called Christians first in a foreign missionary community.
5. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
6. The only one among the twelve apostles who did not become a missionary became a traitor.
7. The problems which arose in the early church were largely questions of missionary procedure.
8. According to the apostles missionary service is the highest expression of Christian life.

PRAYER THOUGHT

Have you ever talked to a missionary? Have you ever seen pictures of where they live? Isn't it different from where you are living? Help support a missionary today!

FRIDAY, NOVEMBER 11
Scripture Reading—Numbers 27:20

"PLEASED TO MIND"

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully at his shaggy friend; "he always looks so pleased to mind, and I don't." What a painful truth did this child speak! Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Father, our Creator, our Saviour, our Preserver, and the bountiful Giver of everything we love?

PRAYER THOUGHT

We should always obey our parents, especially when they tell us something important to do. We should love them too.

SATURDAY, NOVEMBER 12
Scripture Reading—Revelation 1:5

IMPORTANCE OF CHRISTIAN WITNESS IN THE HOME

Dealing one night with an unsaved young man, Billed Sunday asked,

"Is your father a Christian?"

"Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?"

"Don't know; she has been the superintendent of the Sunday school of the same church for some time."

"Have you a sister?"

"Yes sir."

"Is she a Christian?"

"Don't know; she has charge of the primary department in the Sunday school."

"Do your father and mother ever ask the blessing at the table?"

"No, sir."

"Did your father, mother or sister ever ask you to be a Christian?"

"Mr. Sunday, as long as I can remember, my father, mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

How many of our loved ones, or neighbors or friends could justly bring the charge against us, "They don't act as though they believe we are lost"?

PRAYER THOUGHT

If we are Christians, we should live so others may know and show that love of God.

Devotions used by permission *Knight's Master Book of Illustrations*, Eerdmans Press.

PERFECT ATTENDANCE SUNDAY AT SAINTS DELIGHT

Sunday, October 2, was perfect attendance Sunday at Saints Delight Free Will Baptist Church on the Aurora Road near New Bern. All Sunday school members who have been faithful in attending Sunday school were rewarded with perfect attendance pins. Everyone was especially proud to watch the pastor, the Rev. Noah D. Brown, receive his pin for 33 years of perfect attendance.



The gentleman placing the pen upon Pastor Brown is Gerald Purifoy, Sunday school superintendent.

Others receiving pins were as follows: **First year**: Jeff Powers, Amy Powers, Jack Webb, Jackie Webb, Amy Stilley, Tina Stilley, Donald Arthur, Joe Vandiford, Lori Vandiford, Timmy Snider, Cheryl Snider, Elizabeth Snider, and Glen Snider; **Second year**: Chris Rice, Brenda Rice, Garrett Rice, and April Gaskins; **Third year**: Amber Gaskins, April Gaskins, and Tom Arthur; **Fourth year**: Kevin Rice, Dana Rice, and Amber Gaskins; **Fifth year**: Jo Carol Arthur and Jean Arthur; **Seventh year**: Wayne Rice and Ada Rice; and **Thirteenth year**: Mrs. Freddie Askins.



Sunday school members receive perfect attendance pins.

Saints Delight has added 108 new Sunday school members this past year, and 30 have been added to the church membership.

BALLARD TO HEAD WORLD RELIEF

Jerry Ballard, son of the Rev. and Mrs. L. E. Ballard of Greenville, is scheduled to become the new Executive Director of the World Relief Commission on July 1, 1978, succeeding Dr. Everett Graffam, who is retiring after several years of distinguished service, because of age. Ballard will officially join the staff of WRC on January 1, 1978, as executive vice-president, and will work for six months with Dr. Graffam.

Ballard's total involvement is international missions and humanitarian work encompasses seventeen years. In addition to directing communications and public relations for the worldwide missionary program of Free Will Baptists for ten years, he served on the WRC executive committee as secretary from 1968 until 1972, and as director of communications for World Vision International from 1970 through 1972. He was professor of communications at the Columbia Graduate School of the Bible and Missions in Columbia, South Carolina, from 1972 until 1975. Since that time has has devoted his full attention to Ballard & Puckett, Inc., serving cliental consisting predominately of international Christian organizations including colleges and mission boards. He holds degrees from Columbia Bible College, Vanderbilt University and the University of Syracuse. At present, the Ballards live in Atlanta, Georgia.

Among the three most recognized international relief organizations: Care, World Vision, and the World Relief Commission, the WRC is the agency committed primarily to rushing aid to victims of earthquakes, floods and other catastrophic disasters throughout the world. The agency disburses several millions of dollars annually for such emergency relief.

Speaking recently at a meeting of his family from eleven states at the Ballard Family Reunion at Asheville, Ballard said: "I am excited at this new challenge. The opportunity to have a broad ministry in meeting some of the acute and painful needs of humanity, both spiritually and physically, throughout the world, hangs heavy on my heart."

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Answering Your QUESTIONS

by J. P. Barrow
Route 1 Box 475
LaGrange, N.C. 28551

Question: Did Jesus suffer from any kind of sickness while He was on earth and in His human body?

Answer: The Scriptures do not provide us with a definite statement indicating that He was ill or that He never suffered from illness of any kind. It would seem from what the Bible has to say that He may not have been physically ill from some disease, but that He underwent many physical hardships.

He was indeed lonely at times and suffered the deepest grief being aware of the death He must die upon the Cross. Then in the Garden of Gethsemane and from there to the Cross as well as on the Cross where He bore our sins and griefs, our sorrows, and in that state of dying, being forsaken of those committed unto Him by the strongest oath and then finally to be forsaken of the Father, so He might drink the very dregs of the cup which could not pass from Him in the Father's will. All this but no disease that we are able to verify.

Here is what the Bible says of His suffering: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . .Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isaiah 53:4,5, 10, 11); "As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men" (Isaiah 52:14); "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44); "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Hebrews 2:10); "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12); "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18).

George H. Sandison in answering a similar question in **1000 Difficult Bible Questions Answered** says:

"That Christ was wearied we know from the inspired record of his life. There is no such record of his being sick at any time. In Matthew 8:17, Revised Version, we read: 'Himself took our infirmities, and bare our sicknesses.' Reference is apparently made to Isaiah 53:4: 'Surely he hath borne our griefs and carried our sorrows. . . .' In Verse 3 of the same chapter we read that he was acquainted with grief. The words griefs and grief might be rendered repectively sicknesses and sickness; still, there is no assertion in these texts that Christ suffered disease of any kind, any more than the statement that he bare our sins implies that he sinned. His obedience to all law, sanitary included, undoubtedly served to keep him in health."

Question: Please explain "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matthew 16:28). Does this mean that some of Christ's followers would live to see Him coming again?

Answer: No! I do not think this. What Jesus is speaking of here is not to be postponed until Jesus actually sets up His millennium reign on earth, but He is saying that some living then will continue that way until they have seen a preview of Christ's millennium reign in miniature form for that's what we see taking place when we ignore the chapter division separating the last verse of Matthew 16 and the first eight verses in Matthew 17.

The writings of the late Doctor Kenneth S. Wuest as found on Pages 173,174 in his book **Wuest's Word Studies MARK in the Greek New Testament for English Readers** are as follows:

"But what did our Lord mean by the statement that some of those standing there would not die until they saw the Millennial Kingdom? Peter, James and John are dead. They were standing there. The Millennium is still future. The answer is that what these men saw at that time was an anticipatory picture of the Millennium. The transfigured Lord is the Messiah glorified in the Millennium. Peter, James, and John are Israel, cleansed, restored, at the second Advent. Moses points to the saints from Adam's time to the Rapture, raised from the dead at the Rapture, and part of the Millennial Kingdom. Elijah speaks of the saints alive on earth at the Rapture who will be glorified and translated without dying. The great multitude (v. 14), in need of the ministry of the Messiah, points to the Gentile nations in the Millennium, the recipients of the ministry of Israel. There is a picture of the Millennial Kingdom in a nutshell, and this is what these men saw, the Kingdom in anticipation.

"Translation. **And He was saying to them; Verily, I am saying to you, There are certain ones of those standing here who are such as will not taste of death until they see the kingdom of God having come in power.**"

What Doctor Louis T. Talbot says on Page 253 in his book **Bible Questions Explained** quite well gives the same view in an answer to a question akin to yours as follows:

"These words of our Lord foretold His transfiguration, which was witnessed by Peter, James and John 'after six days.' These three saw Christ transfigured—a foreview of His coming glory, when He will be manifested before all the world as King of kings and Lord of lords. The transfiguration scene is described immediately after these words, in chapter 17."

Many of the older commentaries such as Ellicott's and Lange's commentaries go into some detail giving different views, however, I am of the opinion that Doctor Wuest and Doctor Talbot give answers in keeping with all the facts we have in the Bible on this subject.

NEWS & NOTES

Holly Springs Church Announces Revival

Revival services will be held at Holly Springs Free Will Baptist Church, Route 2, Kenly, beginning Sunday night, November 6, and will continue through November 11. Prayer service will begin each evening at 7:15 in the educational building. Services will begin in the church sanctuary at 7:30. The Rev. Dewey Boling of Clayton will be the guest speaker.



The pastor, the Rev. W. Royster Martin, and the church membership request that everyone be in prayer for the revival and extend an invitation to all to attend.

Revival Services Planned At Daniels Chapel Church

The Daniels Chapel Free Will Baptist Church, Route 3, Wilson, will have a revival beginning Sunday, November 6, and ending Thursday, November 10. The Rev. Foy Futrelle of Goldsboro will be the evangelist.

The Sunday night service will begin at 7 p. m. and feature special music by the Southernaires of Raleigh. All the other services, also featuring special music, will begin at 7:30 each evening. A nursery will be provided.

The pastor, the Rev. David Charles Hansley, will assist at the services.

Cape Fear Conference To Meet at Mount Olive

The One Hundred and Twenty-Second Session of the Cape Fear Conference will convene at the Mount Olive College Chapel, Mount Olive, beginning with registration at 8:30 a. m. on November 3. The scheduled program is as follows:

Morning Session

8:30—Registration
9:00—Congregational Singing
—Scripture and Prayer, the Rev. Billy R. Nowell
—Welcome
—Response, the Rev. W. A. Martin
9:15—Call to Order
—Registration Rules Explanation by Credentials Committee Chairman, the Rev. Earl H. Glenn
—Roll Call of Officers
—Roll Call of Churches
—Registration of Visitors
—Moderator's Remarks, the Rev. C. Felton Godwin
—Appointment of Committees
9:45—Mount Olive College Report
10:00—Children's Home Report
10:15—Denominational Enterprise Reports
11:15—Congregational Singing
—Offering and Offertory Prayer
—Special Music
—Sermon, the Rev. Frank Harrison
12:00—Recess for Lunch

Afternoon Session

1:15—Congregational Singing
—Scripture and Prayer, Hubert C. Stanley
1:25—Report of Standing Committees
—Executive Committee
—Ordaining Council
—Sunday School Convention
—Cape Fear Mission Board
—Woman's Auxiliary
—Cape Fear Ministers Conference
—Board of Education
2:15—Reports of Temporary Committees
—Temperance
—Resolution
—Obituary
—Credentials
—Nominating
3:00—Business Session
—Treasurer's Report
—Adjournment

The song director is the Rev. Cooper Thompson; pianist, Mrs. Alyene Elmore; and the organist is Mrs. Vada Hinson.

The Hopper Brothers and Connie In Concert at First Church, Wilson



The Hopper Brothers and Connie fro Madison, North Carolina, will be i concert at the First Free Will Baptis Church in Wilson, on Sunday night November 6, at 7:30 p.m.

The church is located on the corner Granger and Barnhill streets. The pastor the Rev. Clyde W. Cox, and th congregation extend an invitation t everyone to come for this service.

Reedy Branch Church Observes Annual Homecoming

On Sunday, November 6, Reed Branch Free Will Baptist Church will b celebrating its One Hundred Seventy Seventh Anniversary. On this Sunday Sunday school will begin at 9:45 a. m. followed by morning worship at 11 a. m At noon, the families of the church wi spread a delicious dinner on th grounds. At 1:15 p. m., as has been custom for many years, the singers the church along with singers from othe churches will participate in an annu songfest. This has always been highlight of the homecoming day.

The pastor, the Rev. Willis W. Wilson will be celebrating his fourteenth ye with the church. He will also bring th message during the morning worship.

The church members shall be lookin forward to everyone being with them f this joyous occasion, first Sunda in November.

Revival at
Dilda's Grove Church

Revival services will be held at the Dilda's Grove Free Will Baptist Church, near Fountain, during the week of November 14 through 19, with the Rev. Robert May of Ahoskie as evangelist. Services will begin nightly at 7:30.

The Rev. Luther Bissette, pastor of the church, and the entire church membership cordially invite everyone to come and worship in these services.

Riverside Church Announces
Fall Revival

Revival services will be held at the Riverside Free Will Baptist Church, Route 1, Princeton, beginning November 6 through November 11. The Rev. O. B. Jones from Tarboro will be the evangelist. Services will begin each night at 7:30 p. m. Special music will be presented each night.

The Rev. Luby Tyner, pastor of the church, and the entire church membership cordially invite everyone to attend and worship the Lord in these services.

Revival in Progress
Rose Hill Church

Revival is in progress at the Rose Hill Free Will Baptist Church, Route 1, Winterville, and will continue through Friday night, November 4. Services are beginning each evening at 7:45. The Rev. Tommy Evans, pastor of Piney Grove church near Greenville, is guest speaker. The pastor, the Rev. Dan Beaman, is assisting in these services. The church membership extends a cordial invitation to everyone to come and worship in the reminder of these services.

Eastwood Church Announces
Homecoming and Revival

Eastwood Free Will Baptist Church, Fayetteville, will observe homecoming on November 6. The Rev. W. O. Lassiter, pastor, will bring the morning message. Lunch will be served after the worship service. The afternoon services will include special singing. All friends, former members, and pastors are invited to attend.

Revival services will begin on November 7 and will continue through Saturday, November 12, at 7:30 p. m. The Rev. Arnold Price, pastor of Pleasant Grove Free Will Baptist Church, will be the evangelist. There will be special music each night.

The pastor and congregation extend a warm welcome to everyone to attend these services.

Eastwood and Smyrna
Churches Win Plaques



Eastwood and Smyrna Free Will Baptist churches each won a plaque at the 99th session of the Cape Fear Sunday School Convention held at Riverside Free Will Baptist Church in Princeton.

Eastwood was awarded a plaque for having the largest number present at the convention. Smyrna won the award for having the largest increase in Sunday school attendance.

The convention, which was attended by representatives of nine Sunday schools, featured a program on Visual Aids Training by the Rev. David Charles Hansley.

The 100th Convention will be held at Mount Olive College on the second Saturday in October, 1978. Robert Haun from Eastwood church was elected to serve as president and head the Convention.

Eastwood church is in Fayetteville, and Smyrna church is in Dunn.

Grimsley Church
Announces Revival

Grimsley Free Will Baptist Church, 2 miles west of Maury, announces its fall revival to be held November 7 through November 12. Services will begin each evening at 7:30. Special singing will be featured throughout these services. The Rev. Norman Ard, pastor of Christian Chapel church will be the guest evangelist for the revival.

The pastor, the Rev. Tom Miller, and members extend a cordial invitation for all to attend these services.

Bazaar Sponsored by Woman's
Auxiliary of Wooten's Chapel

A bazaar sponsored by the Woman's Auxiliary of Wooten's Chapel Free Will Baptist Church, Route 3, Raleigh, will be held on Saturday, November 12, from 9 a. m. until 5 p. m. at the Garner Plaza Shopping Center.

All items will be made or donated by the auxiliary, church members, and friends. The bazaar will consist of crafts, quilts, canned goods, and baked goods. There will also be ham and sausage biscuits for sale.

The public is cordially invited to attend.

Homecoming Planned at
Fremont Church

Homecoming services will be held on Sunday, November 6, at Fremont Free Will Baptist Church. The Sunday school lesson will be taught by Mrs. Ruth Killette, and the homecoming message will be delivered by the Rev. Charles L. Renfrow, pastor of the church.

Following the morning services, dinner will be served on the church grounds. The afternoon services will resume at 1:30 p.m., with singing and gospel music from local churches. There will also be a memorial service held in memory of deceased members who passed away during the past year.

The public is invited to attend.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Jesse R. Matthis announces that he is available for part-time or full-time pastoral work. He may be contacted by writing the Rev. Jesse R. Matthis, 600 Cutchin Street, Clinton, North Carolina 28328; or phone 592-5436.

Mount Olive College

ACADEMIC HONORS PROGRAM



Mrs. Lilliam Woo (second from right), well-known consumer advocate, was guest speaker at a seminar on conservation versus consumption held for Academic Honors students at Mount Olive College. Present at the program were (from left): Willis Brown, science professor at MOC; Bobby Mitchell, with Carolina Power & Light Co.; David Hines from Winterville church; Dick Helms, with Dewey Brothers of Goldsboro; Mrs. Woo; and Mary Magee, from Croaton church in Craven County. Mitchell and Helms served as commentators.

The Academic Honors Program includes one third of the Mount Olive College student body.

SCHEDULE OF 1977 CHURCH-COLLEGE DINNERS

Nash County—Wednesday, November 2, 7 p. m., Middlesex Elementary School, Barry Gardner, chairman.

Edgecombe-Halifax Counties—Thursday, November 3, 7:30 p. m., Edgewood church, Rufus Harrell, chairman.

Greene County—Saturday, November 5, 7 p. m., Maury church, George Harrison, chairman.

Johnston-Wake Counties—Monday, November 7, 7 p. m., Smithfield-Selma High School, V. T. Craddock, chairman.

Pitt County—Tuesday, November 8, 7 p. m., D. H. Conley High School, J. C. Boyd, chairman.

Washington, Martin, Tyrrell, Pasquotank, and Chowan Counties—Thursday, November 10, 7:30 p. m., Washington County Union School, David Cahoon, chairman.

Carteret County—Saturday, November 12, 6:30 p. m., East Carteret High School cafeteria, David Ward and Ray Willis, cochairmen.

Wilson County—Tuesday, November 15, 7 p. m., American Legion Building in Wilson, James B. Hunt Sr., chairman.

Sampson, Harnett, and Cumberland Counties—Thursday, November 17, 7 p. m., Midway High School, C. Felton Godwin, chairman.

ADMISSION REPRESENTATIVES IN HIGH SCHOOL

Russell W. Duncan, director of admissions, and Mrs. Dianne B. Riley, associate director of admissions, will be visiting high schools and sharing Mount Olive College during the week of November 7—11.

Free Will Baptist students and their friends are invited to come by for a visit at one of the schools listed below.

Monday, November 7

8:30—11:30—Johnston County Schools

12:30—2:30—Harnett County Schools at Campbell College

Tuesday, November 8

8:30—10:30—Millbrook High School, Raleigh

11:00—12:30—Sanderson High School, Raleigh

1:30—3:00—Wake Forest-Rolesville High School, Wake Forest

1:00—2:30—East and West Montgomery High Schools, Biscoe

Wednesday, November 9

7:30—9:30—Myers Park High School, Charlotte

8:30—10:30—Cary High School, Cary

11:00—12:30—Enloe High School, Raleigh

1:30—3:00—Broughton High School Raleigh

2:00—4:00—Charlotte Latin School Charlotte

Thursday, November 10

7:15—8:45—East Mecklenburg High School, Charlotte

8:30—10:30—Garner Senior High Garner

9:15—10:30—Independence High School, Charlotte

11:00—12:30—Fuquay-Varina High School, Fuquay Varina, NC

1:30—3:00—Apex High School, Apex

7:00—8:30—Garringer High School Charlotte

Friday, November 11

8:00—9:30—West Mecklenburg High School, Charlotte

8:30—10:30—Vaiden Whitley High School, Wendell

9:45—11:00—Harding High School Charlotte

11:00—12:30—Zebulon High School Zebulon

1:00—2:30—Ravenscroft High School Raleigh

RELIGIOUS LIFE RETREAT SCHEDULED

The annual Religious Life Retreat at Oriental will be held on November 4, 5, and 6, 1977.

Frank Harrison, chaplain at Mount Olive College, explained that the retreat is held for Mount Olive College students to seek a deeper commitment to Jesus Christ through Bible study, group discussions, songs, and sermons.

The Friday night session will open with a message by Frank Harrison. Faculty members will lead group discussions on Saturday, and there will be a singspiration at Oriental Free Will Baptist Church on Saturday night. The public is invited.

The retreat will close with a Sunday morning service led by Frank Harrison.

RAPER TO BE GUEST SPEAKER

Dr. W. Burkette Raper, president of Mount Olive College, will be guest speaker at Living Waters Free Will Baptist Church (3 miles west of Pikeville on road 1002) on Sunday, November 6, at the 11 a. m. worship service.

The Rev. Dwight Gay is pastor.

CHURCH OF THE MONTH

(Continued from Page 3)

"The children of today are the leaders of tomorrow."

11. Financial support through love offerings: Oak Grove has always taken care of its members by supporting them in prayer and by making offerings when needed.

12. Prayer lists: one such list was kept during the war in Vietnam, and every young man from Oak Grove returned home safely.

Paxton Price is definitely a part of the history of Oak Grove church, as he has served as superintendent of Sunday school for many, many years. His influence is felt today and will be a portion of that heritage which is to be handed down to other generations.

Joe Pait served in the capacity of treasurer for several years, followed by Bobby Dale Storms, who was followed by Charles Hungerford, who now handles all monies connected with the church.

Deacons W. L. Pait, Elwood Bryan, Fred Pait, Paxton Price, and Miles Edwards fill their offices well and are real assets to Mr. Hardee, the pastor.

Oak Grove is blessed with many talented individuals. Musicians include Clara Thompson, Emily Bryan, LaRue Meares, and Gayle Bryan. Others involved in the music program are Delores Cashwell and her boys and Judy Hungerford.

The oldest members of the church are Mr. and Mrs. W. L. Pait, and though they cannot remember when Oak Grove was founded, some one hundred six years ago, it is nonetheless with pride that they reflect upon the progress their eyes have seen. To God be the glory!

Coming Events . . .

November 5—Eastern District Third League, 4 P. M., Christian Chapel Free Will Baptist Church

November 5—Joint Meeting of Executive Committee of State League Convention and Representatives from all Leagues, Winterville Free Will Baptist Church, Winterville, 10 A.M.

November 9—Central Conference, Hugo Free Will Baptist Church

November 12—High School Day, 10 A.M.—2 P.M., Mount Olive College, Mount Olive

November 13—Children's Home Day in Local Church

November 16—Children's Home Board of Directors meet at 9 P. M. at the Children's Home, Middlesex.

November 16—Board of Superannuation Meeting, 11 A. M., Children's Home, Middlesex

November 16—Retirement Homes Board of Directors meet at 1 P. M. at the Children's Home, Middlesex

November 19—Thanksgiving Service, 10:30 A.M., Memorial Chapel, Children's Home, Middlesex

November 19—Central District Free Will Baptist Youth Rally, Bethany Free Will Baptist Church near Winterville, 7:30 P. M.

November 22—Board of Trustees of Mount Olive College Meeting, 9:30 A. M., Mount Olive College, Mount Olive

November 22—Founders Day, Mount Olive College, Mount Olive

November 24—Thanksgiving Day

PLEASE NOTICE

The next meeting of the Revision Committee of the Statement of Faith and Discipline will be held November 7, 1977, 10 a. m., at the Free Will Baptist Children's Home, Middlesex, North Carolina.

Bill Futch
Secretary

ARE YOU WILLING?

To close the book of complaints and to open the book of praise?

To believe other men are quite as sincere as you are and to treat them with respect?

To ignore what life owes you and to think about what you owe life?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and to stop whining for things you have not?

To enjoy the simpler blessings and to cease striving for the artificial pleasures of the day?

To forget what you have accomplished and to meditate on what others have done for you?

To cease looking for someone to help you and to devote yourself to helping others?

To accept Jesus Christ as your Savior and to let your life be an outlet for His love, joy and peace?

—The Guide to Light

Be humble or you will

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WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that is is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

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9:00 a. m.—5:00 p. m., Saturday

the Sunday School LESSON

St. Claire Bible Class

For November 13

ACTIVE CHRISTIAN COMPASSION

esson Text: Luke 14:12-14; 16:19-31
Iemory Verse: Luke 3:11

INTRODUCTION

With this week's lesson text before s, we are tempted to forget the theme of ne lesson, which is Christian com-assion, and talk about the future life. Many people like to discuss what we hall do hereafter rather than what we ught to be doing here and now. Let's ake just a few minutes to see what this ext reveals about the hereafter, and then ve can get back to the lesson theme vhich emphasizes a vital element of life.

This present life is quite clearly seen. here are two kinds of people, those elonging to God and those belonging to ne devil. The line between them is not so lear as we might wish. We can't always e sure whether a person is on this side r that. People can cross that line, too. he rich man of this lesson could have hanged his ways and become a man of od, compassionate and helpful. azarus could have turned against God nd become a thief instead of a beggar.

This earthly life ends in death for all eople, but death is only a door to life ereafter. At the time of death it makes a ifference which group we are in. In the ereafter there is no indefinite line etween God's people and the devil's. here is a great gulf fixed, and no one an cross it. We have to get into the roper group now, or we never can.

The new place of God's people is alled "Abraham's bosom" in our text, ut Jesus also called it "paradise" Luke 23:43). The other place is escribed as "torment" and "flame." If aradise is our choice for the future, we ad better be sure we belong to God here nd now.

In human living, deep and sincere elings do not live alone. Action lives ith them. When we feel happy, we do hat we can to perpetuate the cause of that feeling. When we feel grief, we get rid of the cause of grief if we can. When we are compassionate, when we feel with someone else, we act also to get rid of what brings grief to him, and we act to continue what brings him joy.

From the Gospel of John we learn that Jesus in the last year of His ministry went to Jerusalem for the fall feast of Tabernacles (John 7:2, 10, 14). Apparently He then continued to teach in Judea till the winter feast of Dedication (John 10:22). This was more than two months after the feast of Tabernacles. Our last four lessons probably had their setting in Judea during that interim period of two months.

Last week's lesson probably is to be placed shortly before the feast of Dedication, in the time we call December. The Jewish rulers in Jerusalem were growing more and more violent in their hatred. There was more than one attempt to arrest Jesus (John 7:30, 32, 44-46; 10:39) and more than one attempt to stone Him (John 8:59; 10:31), but He escaped all of these. It was not yet time for Him to give His life, so He left the vicinity of Jerusalem and went eastward across the Jordan (John 10:40).

Later He came for a short time to Bethany, two miles east of Jerusalem, to raise Lazarus from the dead (John 11). He also traveled briefly along the border of Galilee and Samaria (Luke 17:11), but probably He spent most of three months in Perea, east of the Jordan, before He came back to the vicinity of Jerusalem six days before the spring feast of Passover (John 12:1). That was the Passover at which He would give His life according to God's plan.

This week's lesson deals with some of Jesus' teaching during those three months in Perea.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. If Christians have the love of God in their hearts, as Paul tells us in the Book of Romans, then it should follow that we have compassion for others, even as our Master. Why don't some Christians show more compassion?

B. One of Jesus' great concerns was the large number of people who had needs such as sickness, demon possession, and evil in their lives. His whole life seemed to be motivated by His desire to help people. How is it possible that His people could be unconcerned about the needs of others?

—**The Bible Teacher (F. W. B.)**

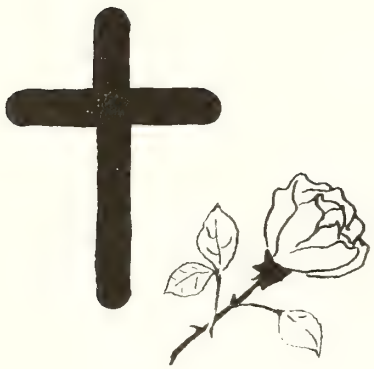
III. ADDITIONAL TRUTHS

A. The Thanksgiving and Christmas seasons are times of festivity with our friends. We will be inviting some to dine with us or to join us in some kind of get-together in our homes. Who are those we invite, and for what reason? Jesus said we should not simply concern ourselves with certain friends or family members, or cater especially to the **rich neighbors.** Many times we do this in the hope that we will be favored in return. We send greeting cards and presents to those who will respond in kind. If they do not, perhaps we will mark them off our "list" next time. If we are honest about our motives in this respect, we must admit that this is often true.

B. Genuine compassion does not beg something in return. If we have the spirit of Christ in us, we will show compassion even when we may be slighted in return. We will extend the good hand of friendship and help to those in need whether we ever receive anything in return for our thoughtfulness. More than that, we will do what we should, even when no one else knows about it.

C. No one's compassion, however strong it may be, can compare to that which Jesus has for us. In our lesson today He teaches us what compassion means, in the hope that we may catch on and put this virtue into practice. Surely if what the world needs now is love, sweet love, it also needs to have that love demonstrated in Christian lives through active and effective compassion. Anything short of this renders our service ineffective and seriously impairs our testimony as Christian believers.

—**The Advanced Quarterly (F. W. B.)**



Special Moments

Dear Maggie,

I was inspired of God to write this poem after reading of the life of Gladys Aylward, a British missionary to China. I would like to dedicate it to Deborah King (missionary to the Philippines) with whom I've shared great joy in the spirit this summer.

. . . and Limited the Holy One of Israel

Psalms 78:41

God showed me something yesterday I'd really missed before
He opened insight up to me, like a peek through wisdom's door

Through the story of a missionary who gave her life to God
And knew He would supply her need on any soil she trod

Her fruitful love won many souls to come to Calvary's cross
Until a couple came to serve, she'd not know what she'd lost

The Godly love she saw them share was beautiful and good
For a loving husband she prayed that night and knew that her God would

But many, many years went by and as the story's told
She remained and brought more souls to God until she was quite old

But no man came to share with her, the lost souls or her love
And yet, she'd prayed with such a faith to Jesus up above.

I wished that I could help this friend, I really wondered why
When God gives such abundant love, a husband He'd deny?

And when I said to this dear saint, that this was hardly fair,
That through the years of faithful love, God answered not this prayer

With much surprise and firm felt faith, my missionary friend said
"My sweetest dear, God called my man, but he would not be led!"

And that's when Jesus turned to me, "There's something you **can** do
Next time I turn to call someone, my child, it may be you."

BH
Mount Olive

Children's Home

CITATION RECEIVED FROM GOVERNOR

The Memorial Chapel Trio and the Junior Choir received a citation for their service to North Carolina by spreading the gospel through song to the people of our state from Governor James B. Hunt Jr. in September.

The citation was presented by Mr. William Crandell, a member of Sweet Gum Grove Free Will Baptist Church in Stokes. Mr. Crandell presented the petition to the governor that the choir and trio be presented an award.

We felt honored to receive this recognition from the state and governor. We give the praise and the glory to our Lord and Saviour, Jesus Christ.

Woman's Auxiliary

CAPE FEAR DISTRICT STUDY COURSE

The Woman's Auxiliary of the Cape Fear District will hold a study course at 7:30 p. m. on Monday, November 28, 1977, at the Smithfield Free Will Baptist Church.

Mrs. Dora Dudley will teach on the book, **How Do You Find the Time?**, written by Pat King. This is a great book on the stewardship of time, and this will be a very interesting program. Please plan for your church auxiliary to attend this meeting. Copies of the book may be obtained from the Free Will Baptist Press in Ayden, or from one of the book stores.

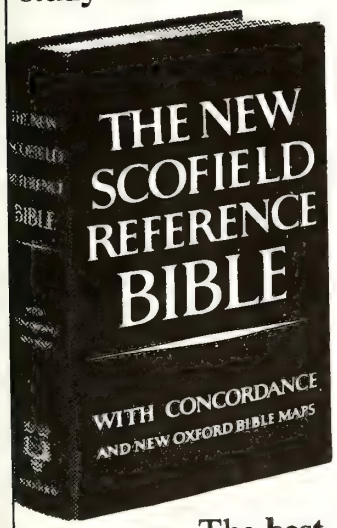
Don't miss out—be present.

QUESTIONS

Did you attend your area union meetings and Sunday school conventions? Does your church hold membership in these organizations? If not, shouldn't you consider exploring the possibility of becoming affiliated and participating in the various activities?

—The Editor

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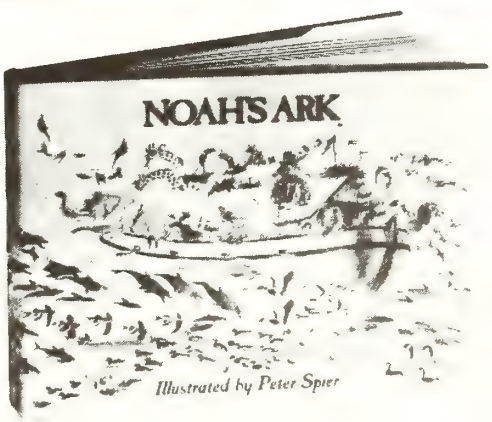
RING THE WORD

by Sara Branch

The words below are hidden in the puzzle. See if you can locate them vertically, horizontally, backwards, or diagonally. Good luck.

M	U	L	T	I	T	U	D	E	S
A	P	E	O	P	L	E	A	A	A
T	O	T	I	M	L	M	V	S	V
T	I	T	M	E	P	E	I	T	I
H	E	E	J	R	S	L	D	E	O
E	T	R	I	C	H	E	A	R	U
W	L	I	T	I	O	P	O	O	R
D	O	G	J	F	O	R	K	A	Y
Y	V	H	D	U	D	E	I	D	J
E	E	T	S	L	W	I	L	L	A

Multitudes
Matthew
Saves
Saviour
Hear
Poor
Road
Rich
Merciful
People
Letter
Right
Died
For
God
Ye
David
He
Me
Love



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Don't forget that November is Children's Home Month.

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with the
Executive Committee**

of

**THE STATE LEAGUE
CONVENTION**

NOVEMBER 5

10 A. M.

**WINTERVILLE FREE WILL
BAPTIST CHURCH**

to discuss
the future
of
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AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 9, 1977

the free will baptist

The outward appearance of man never has been a qualifying mark of dedication. The heart is where this quality lies.



Tommy Manning
Editor

Editorial . . .

THOUGHTS ON DEDICATION

The man was carrying two golf clubs, one in each hand. He lifted both clubs proudly and remarked to a friend: "Man, I'm really dedicated—don't you think?" The friend appropriately responded, "I'll *say* you are!" (He noticed that the irons were identical, and surmised that no golfer really needed two identical clubs, hence his overstressed affirmation.)

The man's ridiculous display of the two clubs and his profession of dedication to the game made me wonder. He was probably trying to be funny, but his statement caused me to consider something quite serious.

To wit: How dedicated are the majority of Christian people? Very few carry *one* Bible in prominent display, to say nothing of *two*!

We realize, certainly, that carrying a Bible (sometimes a pretentious act) does not make one a good Christian, any more than carrying a golf club makes one a good golfer. Sometimes the display is just that—an exhibition of that *which* seems to be, but which in actuality is not. A person who *pretends* to be a Christian is probably as bad as or worse than an admitted sinner (sinner, in this case, meaning an *unsaved* person.)

Since the early days of Christendom, symbols have been used to distinguish Christians from non-Christians. During the early persecutions, the sign of the fish was used; then the cross. After 1611, many Christians used the popular King James Version of the Bible, which some devout persons often clasped to their heart, symbolizing fervent commitment.

The outward appearance of man, however, never has been a true mark of his worth, or of his propensity toward proper worship, for that matter. Moreover, no one has ever been able to characterize a real Christian by looks alone. Certainly we have become accustomed to prejudging on the bases of dress, mannerisms, conversation, and other "evidence." But our evaluations have not always been accurate. The best-dressed, best-mannered, and politest talkers have sometimes proven to be the worst sinners (according to our personal estimation).

As for dedication, it is not a tangible quality. In fact, it cannot be seen, though its effects are certainly felt.

Dedication begins in the heart, and extends from there to the outside. If dedication wanes, it will evidence itself with a slackening of Christian service, attitude, and worship. While one may feign his affection for Christianity and the Lord's work, the masses will soon recognize his deception. He certainly cannot fool the *Lord*. This leads us to believe that feigning allegiance is dangerous; it is one of the heights of hypocrisy; and we know what Christ thinks of hypocrites.

The man with the golf clubs made his point, however foolishly. Some Christians try to make their point, sometimes with equal foolishness. A thousand golf clubs don't make a good golfer; and a thousand Bibles don't make a good Christian.

Dedication doesn't have to be "aired" or advertised. It will naturally make itself known in more subtle and meaningful ways.

Cover Photo by Harold M. Lambert

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LOOK UP AND LIVE

by Verna H. McLawhorn



Photo by John Taylor

"I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1). What a beautiful Scripture this is. How can anyone doubt that there is a God who created Heaven and earth when he gazes at the wondrous sight of the mountains?

In our own state of North Carolina, we have many hills, valleys, and mountains. Our chief range is a part of the Blue Ridge Mountains, but the Bald, Black, Brushy, Great Smokey, Iron, South, Stone, and Unaka ranges are also found in our state.

I don't think there is a prettier sight anywhere than the vistas along the Blue Ridge Parkway. You can look from mountain to mountain and see the profusion of rhododendrons and numerous other flowers. Down in the valleys you can see grazing cows and horses, growing crops, and people tending their gardens. Everything will look so green and healthy in the fields. But raise your eyes to the sky; you can see little patches of white on the peaks of the mountains. Winter snow has come.

Is it any wonder that Jesus often went into the hills to pray and meditate? Don't we sometimes wish that we could climb up one of those lonely hills and rest awhile?

Just like other beautiful things, the mountains have their problems. Heavy rains wash out places in the roads; and sometimes the rocks are loosened and they tumble down on the highways. I remember the first time I saw the sign, "Watch for Falling Rocks." I thought it was a tourist attraction, never dreaming that it could mean real trouble for our car and us.

In the reality of life, how many of us are just as inexperienced? We see the signs, but do we heed them? We can recite the ten commandments, but do we live with them as our guide?

Jesus was always admonishing His disciples to "look up" or to "lift up your eyes" to Him and **ask** if they expected to receive His blessings. By **looking up**, we overlook the little things that irritate us and cause us to stumble along our way.

Autumn is such a nice time of the year. Most of the crops are harvested. Why not slow down and enjoy the privilege of **looking** at this beautiful world God has provided.



SUNDAY, NOVEMBER 13
Scripture Reading—Matthew 5:9

THE OLD SCOTCH ELDER'S COMFORT

An old Scotch elder lay dying. One of his friends drew near to the dying saint and asked him, "Weel, Jamie, how lang since is it that ye made yer peace wi' God?" The aged saint said, "Weel, Robin, to tell the truth, I never made my peace wi' God." "But, James, ye ken what I mean—how lang since ye sought and found God?" Again he said, "Oh, Robin, Robin, I never sought and found Him." Then the friend said, "Oh, his mind is gane, and he will never recognize us again." But the old saint opened his lips and said, "Listen! Not I—not I—I never sought Him.

" 'Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed His precious blood.' "

PRAYER THOUGHT

Doesn't Jesus search closely for His lost sheep? We should come into the fold without a question being asked if we are saved.

MONDAY, NOVEMBER 14
Scripture Reading—Isaiah 9:4

THE SECRET OF THEIR POWER

When William IV of England died, there was a young girl spending the night at the palace. They awakened her and told her that she was now the Queen of England. As soon as she heard the news she dropped on her knees and asked the Heavenly Father to help and guide her through all the years that were to follow. For sixty-four years this girl, who was Queen Victoria, reigned over the British Empire. England never made greater progress than during her reign. A prince of India asked what was the secret of England's power, and for her answer she quietly picked up a Book from the table near by. "This is the secret," she said. The Book was God's Word, the Bible.

PRAYER THOUGHT

Isn't it good to let God handle your work? Isn't the load so much lighter with Jesus beside you? He makes your burdens light.

TUESDAY, NOVEMBER 15
Scripture Reading—Luke 11:1

NOT ALWAYS ANSWERED OUR WAY

One day a lady was giving her little nephew a lesson. He was generally a good, attentive child, but on this occasion he could not fix his mind on his work. Suddenly he said, "Auntie, may I kneel down and ask God to help me to find my marble?" His aunt having given her consent, the little boy knelt by his chair, closed his eyes, and prayed silently. Then he rose and went on with his lesson contentedly. Next day, almost afraid of asking the question, lest the child had not found his toy, and so might lost his simple faith, she said, "Well, dear, have you found your marble?" "No, Auntie," was the reply, "but God has made me not want to." God does not always answer our prayers in the way we wish or expect, but if we are sincere, He will take from us the desire for what is contrary to His holy will.

PRAYER THOUGHT

We should pray everyday to Jesus. If He doesn't answer your prayer, maybe He meant for it not to be answered for your good. He knows what is best in your life.

WEDNESDAY, NOVEMBER 16
Scripture Reading—2 Timothy 4:2

TERMINAL FACILITIES

The BEST time to terminate a sermon is five minutes before any one wants you to stop!

A Christian lad invited his non-church-going boy friend to go with him to his church. The services were strange to the non-church-goer. He asked many questions about different phases of the service. In beginning his sermon, the pastor took out his watch and placed it, with care, on the pulpit. Asked the non-church-goer, "What does that mean?" "Aw, that don't mean nothing!" It should. Always send the sheep of Christ's pasture away wanting more. They are more likely to come back again, ar regularly.

PRAYER THOUGHT

How long has it been since yo invited a non-church-goer to go church with you? Was he glad to go Did he want to be invited again? If I did, why not do it!

THURSDAY, NOVEMBER 17
Scripture Reading—Genesis 3:8

GOD IS NEAR, AND HEARS AND FEELS

Sometime ago, when it becar necessary to break her of the habit sleeping with me, I laid my little chi in her crib, kissed her good-night, a turned out the light. She cried lo and bitterly, thinking that I did r hear her cry and that I did not lo her, not knowing that I was in real not far away—only hidden by t darkness—and that my mother-hea was aching for her. I indeed heard h cries and longed to do what s wanted, but for her own good I mu hide myself.

And so, in times of affliction, o God indeed hears our cry, is ne (Psalm 23:4), and feels for (Exodus 3:4), though for our o good He may hide His face and m seem not to hear.

PRAYER THOUGHT

Do we sometimes forget that God near and hears as well as sees wh we do and say? We should alwa seek God, because He is wonder and loves us. He cares for us.

FRIDAY, NOVEMBER 18
Scripture Reading—Job 33:17

"SIR, I MAY BE DEAD TOMMORROW!"

An earnest Christian doctor one d called to see an old man that he h frequently visited before. The fellow was suffering from an attack bronchitis. The doctor made necessary inquiries, and, af promising to get some medic ready when called for, he was about say "good-by" when the patient's w asked, "When must John take medicine, sir?" "Let me see; you a not very ill; suppose you begin to ta it a month from to-day." "A mo from to-day, sir?" they cried astonishment. "Yes, why not? Is t too soon?" "Too soon! why, sir, I m be dead then!" said the patient. "T is true; but you must remember y

really are not very bad yet. Still, perhaps you had better begin to take t in a week." "But sir," cried John in reat perplexity, "begging your ardon, but I might not live a week." Of course you may not, John, but ery likely you will, and the medicine vill be in the house; it will keep, and if ou find yourself getting worse, you ould take some. I shan't charge nything for it. If you should feel vorse to-morrow even, you might egin then." "Sir, I may be dead to-norrow!" "When would you propose o begin, John?" "Well, sir, I thought ou would tell me to begin to-day." Begin to-day by all means," said the octor, kindly. "I wanted only to show ou how false your own reasoning is, vhen you put off taking the medicine vhich the Great Physician has rovided for your sin-sick soul. Just hink how long you have neglected the emedy He has provided. For years ou have turned away from the Lord esus. You have said to yourself, next week," or "next year," or when I am on my deathbed, I will eek the Lord;" any time rather han the present. And yet the present s the only time that you are sure of. God's offer is only for to-day. "Now is he accepted time; behold, now is the ay of salvation." You may be dead o-morrow!

PRAYER THOUGHT

We should never put off things that ould be done today, because we ay not live until tomorrow comes.

SATURDAY, NOVEMBER 19
Scripture Reading—Isaiah 22:13

A KING'S SON

In the early days of slavery in North merica, a plantation visitor in the eep south was watching a group of ese poor Negroes while they were ading heavy bales on a wagon. One the slaves stood out above his llows—head erect, shoulders back nd unbowed under the whip-lashes of e overseer, and walking with a rong gait. The visitor inquired out this man, and his host replied: He is the son of an African king, and e never forgets it."

The Christian is the son and heir of od almighty. Let us never forget it, nd live accordingly.

PRAYER THOUGHT

God is the Father, the Son and the oly Ghost. We should love all three. e are the children of God, if we are Christians. We should always obey our Father.

Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.

WE ARE NEEDED NOW

by Mrs. Hersel Bowen
Winterville, North Carolina

IT was a dark and dreary night. The rain fell upon the tin roof as if it was huge hail stones. The wind seemed to be angry at the whole world. The tree limbs were falling everywhere. It seemed as if the whole world was closed out from me. I was living alone in a big city. People here are not the kind to say, "Hi! or Hello!" Nor do they really seem to care about each other. Suddenly my mind begins to drift back to the old farm. I wondered what Mama and Daddy could be doing tonight. Yes! I had neglected calling or writing as I should. I thought about the old logs burning and popping like popcorn in the old fireplace. Oh, yes I now remember Daddy wasn't doing too well. Mama was not in such good health herself. Why, oh why, have I been some help. Yet, the bright lights of this city, my own good times, seemed to be all that mattered to me. The places I've been, the things I've done—but oh, dear God, the time I've wasted and neglected my dear old Mama and Daddy. What has the good times done for me! Yes, I gaze in a mirror close by—red eyes from not sleeping enough, overweight from the so-called good food. Oh!! Mama, just for one of your good dinners again. I'd be glad to bring in the old stove wood. The storm rages on and so does my mind. Daddy, you did want me to do so many things close by home, but I thought you were so dumb. Oh, Daddy, I must tell you soon how much I love you. Mama, you know I love you too. Why haven't I helped more with old Daddy. I know you need help so badly. Why have I wasted all this time just for me and myself, when just a little of my time could have saved you both so much pain and heartache. Mama and Daddy, I'm going to write and let you know I'll be home on the next plane. I love you, Mama and Daddy. Please believe me! A huge limb crashes through the window. The real storm as well as the storm of life had brought me to my feet. "Dear God hear my prayers. I'm going home to help my mama and daddy the best I can.

The phone is ringing. "Hello," I said. I heard a tearful voice on the line. I know it is my mama. "Oh no! You don't mean that Mama! Tell me it is not true." But I still hear her voice stranger now as she said, "Come home my son! Come home, your daddy is dead!"

Why didn't I listen to my parents years ago, dear Lord! I knew my parents needed me, but I thought my life was too important to be with "old folks." Now I know the hard way. My daddy is gone. His old chair is empty. He needed me, but I seemed to need everything for myself. If only I could go back just a little while just long enough to say, "I love you, Daddy."

Someday we all will stand before God. Can we say to Him that we have weathered the storm of life, dear Lord, because we had our hand in your hand all the way. We can help our Father by doing things for others. Most of all telling others of your wonderful saving grace. Our hands, feet, mouth, and all of us are the tools God has given us upon this earth. May we use ourselves for His good and glory and not waste our talents, time and money on things that can never help to save a lost soul.

Thank you, Lord, for saving our souls. This is the only way we really are made whole. May we take time to remember before it is too late. God needs us now.

Children need MODELS rather than CRITICS.

Answering Your QUESTIONS

by J. P. Barrow
Route 1 Box 475
LaGrange, N.C. 28551

Question: Please explain: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities" (2 Corinthians 12:2-5). Was this Paul? I heard that it was.

Answer: Many commentators think that Paul himself was this particular Christian who was caught up into the third heaven. Some think this experience was his own when he was stoned at Lystra and that he actually died and that God raised him from the dead: "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe" (Acts 14:19, 20).

Dr. E. F. Harrison in **The New Testament and Wycliffe Bible Commentary** comments on Acts 14:19, 20:

"No reference is made to a Jewish synagogue in Lystra, but probably such a synagogue existed, for Jews from Antioch and Iconium were able to raise up such opposition against Paul that he was stoned and dragged out of the city as dead. Paul refers to this event in 2 Corinthians 11:24, 25. The abruptness of these words suggests that a miracle took place. It is difficult to conceive of a man's undergoing such a stoning without receiving severe physical injury. 'The marks of Jesus' (Galatians 6:17) may well be the scars inflicted by these stones. Derbe. a frontier city of the province of Galatia."

J. A. Alexander in his **Commentary on the Acts of the Apostles** puts it this way:

"**Supposing**, thinking, being of opinion. **That he had been dead**, another antique use of the pluperfect (see above, on v. 18), meaning simply **that he was dead**, or adhering still more closely to the form of the original, **supposing him to be dead**. This expression does not necessarily imply that he was not so really; but that is certainly the natural and obvious suggestion (see below, on 21, 29), as the word **suppose** is otherwise superfluous, the fact asserted being then simply that **he was dead**, whether they supposed him to be so or not. (But see below, upon the next verse.)

"There is nothing corresponding to **howbeit** but the usual continuative particle (de), so often rendered **and, but, now,** or **then**. The **disciples**, converts, Christians, called **the brethren** in v. 2, but **disciples** also in 13, 52. **Stood round about him**, literally, **having encircled** (or **surrounded**) him, some think to bury him; others, to lament (over him; others, to see whether he was still alive; others, to conceal that fact from his oppressors. **Rising** (or **standing up**) **he came into the city**, out of which he had been dragged (v. 19). Some maintain that Paul was only stunned or in a swoon, from which he naturally soon recovered. Others, on the contrary, regard it as a case of real death and miraculous resuscitation. Intermediate between these two extremes is the opinion, that he was not actually dead (see above, on v. 19), but that the miracle consisted in the preservation of his life and his immediate restoration to his usual activity and vigour after being stoned by an infuriated mob, or by still more vindictive and malignant enemies. The restoration was so perfect that he **went out** (or departed) **to Derbe** (see above on v. 60 **on the morrow** (or **the next day**) after these events occurred. An ingenious living writer thinks it probable, that this deliquium or swoon at Lystra was the trance or ecstasy described by Paul in one of his epistles (2 Corinthians 12, 4), whether in the body or out of the bo he did not know."

Dr. L. T. Talbot answers a simi question in his book **Bible Questio Explained** as follows:

"When Paul was 'caught up to t third heaven . . . into paradise,' th experience was doubtless a part of Goc special revelation to him. To Paul w given the special revelation concerni the church, which had hitherto not be revealed. Some Bible students think th experience of 2 Corinthians 12 m have occurred when Paul was stoned Lystra, and left for dead. (See Ac 14:19.) Whether at that time, or on so other occasion, Paul was certainly giv a glimpse of heaven, that he might prepared for his great ministry.

"However, such experiences are n given to God's people today. We mu ever remember that at the time of Pau experience the Bible was in the proce of formation, and God's revelation w not then complete. But we have the f revelation of God as found in His Wo and are called to walk by faith, not sight."

So as we see there is not to be found unanimity of opinion on the subject Christian authors.

IN LOVING MEMORY OF MRS. MARGARET TAYLOR

On September 18, 1977, God visi Edgecombe General Hospital in Tarb to call Mrs. Margaret Taylor home to with Him. She was a member Edgewood Free Will Baptist Church, n Crisp. She was one of the old members as she had attended over f years.

She was faithful to the church matter what the weather. She ha certain place she sat in the church. could always see her there. She always smiling. Just a nod and s meant a lot to her. She attended chu as long as she was able for she loved church.

She will be missed by all her lo ones and friends, but she has a be home with the Lord.

She left behind 8 children, grandchildren, 16 great-grandchild and a host of friends.

Respectfully submit
Eleanor Treva

BOOKS OF THE BIBLE

Old Testament

n Genesis all things began
hat have to do with God and man.

n Exodus the Law was given
o keep our life in tune with heaven.

eviticus reveals the blood
hat kills our sin in crimson flood.

he Book of Numbers shows the way,
ow we should walk, and war, and pray.

euteronomy, the truth twice told,
's always fresh and never old.

n Joshua the walls are down,
nd Israel's found on Canaan's ground.

n Judges sin doth men enthral,
nd yet the Spirit conquers all.

n Ruth the kinsman acts in grace,
o give the gentile bride a place.

n Samuel One is seen King Saul,
lis rise and sin and loss and fall.

n Samuel Two King David reigns,
nd yet by sin his life he stains.

n First of Kings the Temple's built,
/e also read of Israel's guilt.

nd Second Kings records the lives
f prophets, kings, their sons and wives.

n First of Chronicles we're shown
he house of David and his throne.

nd Second Chronicles records
he many acts of kings and lords.

n Ezra's journey, work, and prayer,
he traits of grace are everywhere.

ext Nehemiah, who built the wall,
n spite of foes who planned his fall.

he story rich of Esther's tact
eveals how she with God did act.

n Job, a saint is sorely tried,
nd yet by trial is sanctified.

he Psalms are many, good and rare,
ney tell of God's unceasing care.

The Proverbs true, with maxims right,
An armor is to fight the fight.

Ecclesiastes—Wisdom's lay,
So never from its precepts stray.

The Song of Songs, it speaks of love,
The Bridegroom fair, the Lord above.

Isiah's message tells of Him,
Who died to save us from our sin.

In Jeremiah we hear the voice,
As God rebukes the people's choice.

We next behold the prophet weep
In Lamentations strong and deep.

Ezekiel shows us mystic wheels;
And Israel's future, too, reveals.

In Daniel visions we behold;
The reign of Christ is also told.

Hosea sings in holy lays
Of God in all His grace and ways.

In Book of Joel war is rife,
And might of God is still the strife.

In Amos, Judah's raised again,
And in the land of Christ shall reign.

In Obadiah, Jacob's named,
And Edom for his sin is blamed.

In Jonah's freedom from the whale,
We have salvation's wondrous tale.

The Prophet Micah doth relate
The loving God in mercy great.

In Nahum's book a stronghold's found,
That keeps the saint both safe and sound.

In Habakkuk a prayer we hear,
Which bids us worship God and fear.

In Zephaniah, Jehovah sings,
And to the land His people brings.

In Haggai, the Temple's waste;
He bids the people build with haste.

In Zechariah, we visions see,
Of things that are, and those to be.

In Malachi the Lord's the same,
He calls us each to own His claim.

New Testament

In Matthew's theme of Christ the King,
The laws of right with vigor ring.

As Servant true in Mark He's shown,
His acts of service fully known.

The Man of men in Luke behold;
His words and works are clearly told.

In John, as Lord we see His grace;
His truth in all His acts we trace.

In Acts, the Spirit came in might,
To bless His saints and keep them right.

In Romans, next, we're justified;
In Christ we're free and sanctified.

In Corinth I, we read of Love—
The Love so pure, and from above,

In Corinth II, the note resounds,
The grace of God for each abounds.

Galatian saints were wanting sore,
When they would add to grace's score.

Ephesians is a wondrous book;
You'll find all riches if you look.

Colossians tell us "Christ is all."
If we have Him we cannot fall.

Philippians sounds with joy's accord;
We find the joy is in the Lord.

In Thessalonians I we hear
That Christ will come, and soon be here.

In Thessalonians II we see
The man of sin that is to be.

I Timothy—apostle's charge,
To Gospel's word and duties large.

II Timothy to us unfolds
The works of God in all its molds.

In Titus, we have much to learn,
Of grace and glory in their tum.

Philemon is a story sweet,
Where Paul, and slave, and master meet.

(Continued on Page 9)

RESPECTING FREEDOM OF OTHERS

by Woodrow Hill

The **High Point Enterprise** recently carried a story about a white woman and a black man in that city who were married to each other. The problems of the interracial marriage they faced grew not out of the uniqueness of their relationship to each other, but rather the attitudes of those who observed them, and who were bent on sitting in judgment against them. In this writer's opinion the article merits the award of the saddest story of the year published in that newspaper. It revealed the burden of two human beings who reserved the right, regardless of the thoughts of others, to choose their own partners in marriage while at the same time seeking acceptance in the society of which they were a part.

The bride said, "I wanted my parents to come to the wedding, but of course, they didn't. They've disowned me completely. . . . If they could be one-tenth as understanding as Larry's parents, I would be happy. . . . Larry has total respect for me and still knows how to put a woman on a pedestal. For the first time in my life I don't have to fight my battles alone. . . ."

The groom added, "My sister says she's a Christian. She should understand the power of love more than anyone. But she's one of the worst. I tell her even dogs and cats can get along if they like each other. Why can't two adults who are in love make it?"

Following the interracial marriage of the couple, a church was sought where the two might worship God together in a fellowship of Christian people, for as the bride wisely concluded, "No marriage will make it without God's help. Going to church and living a Christian life is the only way it will work." It would be expected with an attitude of this nature that doors of welcome would sing open in churches everywhere, but such was not the case in High Point.

Finally in an act of desperation, the bride asked the newspaper to publish the following in its "Action Line" column: "I would like to know what church congregations in High Point or nearby would welcome or feel comfortable with couples of mixed races (black and

(Continued on Page 9)



NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT, END OF SECOND QUARTER, OCTOBER 31, 1977

Balance in Bank July 31, 1977			$ 3,954.21
Receipts			
General Fund			
Promotional (CSF)	$107.06		
Life Award Fees	25.00		
Per Capita Dues	10.00		
Contributions	50.80	192.86	
Denominational Enterprises		14,442.54	
Total Receipts			$14,635.40
Total for Which to Account			$18,589.61
Disbursements			
Convention Expenses and Allocations		383.25	
Denominational Enterprises		14,442.54	
Total Disbursed			14,825.79
Balance in Bank October 31, 1977			$ 3,763.82
Summary of Bank Account Balances			
General Fund		$ 3,094.45	
Interest		669.37	
Total		$3,763.82	
Banks			
Branch Banking and Trust Company (checking)			$ 594.45
Atlantic Savings and Loan			3,169.37
Total			$ 3,763.82

Denominational Enterprise Report

	Itemize	Received	Disbursed
Church Extension (Home Missions)		$1,500.06	$1,500.06
Foreign Missions (General)		342.69	342.69
Designated:			
Mexico	135.00		
Kings	30.00	165.00	165.00
State Project (Equally Divided among			
Mrs. Link, Mrs. King, and Mrs. Timmons)		2,486.28	2,486.28
The Fred Bakers		125.00	125.00
Central Conference Missions		165.00	165.00
Mount Olive College:			
General Fund	3.00		
Alice E. Lupton Scholarship	93.00		
J. C. Griffin Scholarship	10.00		
Chapel	6.39		
State Project	1,007.97		
Books	20.00	1,140.36	1,140.36

Free Will Baptist Children's Home:			
General Fund	24.50		
Clothing	415.00		
Allowance	20.00		
State Project	1,401.16		
Child Support	395.00	2,255.66	2,255.66
Superannuation:			
General Fund		198.80	198.80
Cragmont Assembly:			
General Fund	11.50		
Building Fund	4,625.16	4,636.66	4,636.66
Retirement Homes, Inc.		306.80	306.80
Life Membership Fees (Children's Home)		80.00	80.00
Anna Phillips Loan Fund		76.72	76.72
*Christian Service Fund			
Missions	214.11		
Mount Olive College	214.11		
Children's Home	160.59		
Cragmont	160.59		
Superannuation	107.05		
Retirement Homes	107.06	963.51	963.51
Totals		$14,442.54	$14,442.54

*10 percent retained for promotional (see receipts $107.06)

Respectfully submitted,
Mrs. Raymond T. Sasser, Treasurer

WHERE IS HAPPINESS?

Not in belief—

Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in pleasure—

Lord Byron lived a life of pleasure, if anyone did. He wrote: "The worm, the canker, and the grief are mine alone."

Not in money—

Jay Gould, the American millionaire, had plenty of that. When dying he said: "I supposse I am the most miserable man on earth."

Not in position and fame—

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood, a struggle; old age, a regret."

Not in military glory—

Alexander the Great conquered the known world in his day. Having done so, he wept, because, he said, "There are no more worlds to conquer."

Where, then, is happiness found? The answer is simple: In Christ alone. He said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Respecting Freedom of Others

(Continued from Page 8)

white). I am marrying a person of a different race soon and we would like to attend church together. We know several other couples who would like to know too, as they usually go to separate churches to avoid stares. Can you help us?"

Out of some 190 churches in the High Point area, four responded with invitations—one white congregation and the other three black.

After cutting remarks and rejection from society in general because of a chosen life style, it appears that the one place acceptance ought to be found by all, above all else, is in the churches of Jesus Christ. Endorsement of interracial marriage is not required to accept those who are so involved. One does not have to adopt the philosophy of others, or to follow their patterns in life in order to accept and love them. To follow the example of Jesus, however, people must respect the freedom of others, and must love and indulge those with different perspectives than themselves. Jesus taught acceptance and forgiveness of those whose lifestyles were different from his own when he dealt with publicans, Samaritans, pharisees, and adulterers. He taught the crossing of racial barriers when he conversed with the woman at the well, and when he told the story of the Good Samaritan. His love and acceptance of each of us is a testimony to how he expects us to deal with others.

God's love must flow through us if we are to be pleasing to him. While hate excludes people, love includes them, and it is only through a demonstration and manifestation of this love that we can ever prove that we are children of God.

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). If God ostracized others, we would all be outcasts. Let us always remember that we do not have to agree with the philosophy and practices of others to love them and to respect their right to make their own choices.—**The Biblical Recorder**

BOOKS OF THE BIBLE

(Continued from Page 7)

In Hebrews, better things we find,
And all in Christ the Priest divined.

In James, we ponder faith that works;
For faith from duty never shirks.

In Peter I, the precious blood
Redeems from sin, and brings to God.

In Peter II to faith we add
The virtue true which maketh glad.

In John the First, in Christ we bide,
And in love of God reside.

In Letter II, the truth, we're told,
Will keep us true with mighty hold.

In John the Third, the apostle's glad,
And also speaks of one that's sad.

In Jude, we read of darkest night,
And faith, and love, and glorious light.

And last, in Revelation grand,
We see the Lamb in glory stand.

—Selected

Mount Olive College

ADMISSIONS REPRESENTATIVES IN HIGH SCHOOL

The admissions officers at Mount Olive College will be visiting in the following high schools during the week of November 14-18. Russell W. Duncan and Dianne B. Riley invite Free Will Baptist students and their friends to come by to visit.

Monday, November 14

9:00—11:00—Wilson County Schools at Atlantic Christian College
1:30— 3:00—North Edgecombe, Tarboro Senior High, Tarboro-Edgecombe Academy at North Edgecombe High School

Tuesday, November 15

8:30—10:00—Roanoke and Bear Grass High Schools at Roanoke High School
10:30—12:00—Williamston and Jamesville High Schools at Williamston High School
1:30— 3:00—Bertie County Senior High

Wednesday, November 16

9:00—11:00—Edenton-Chowan Schools, Washington County Schools (John A. Holmes, Chowan High, Plymouth High, Creswell High) at John A. Holmes High School
1:00— 2:30—Roanoke-Chowan Academy, Lawrence Academy, Albemarle Academy, Chowan Academy at Chowan Academy
7:30— 9:00—Northeastern High School (Elizabeth City)

Thursday, November 17

9:00—11:00—Perquimans County (Perquimans High), Camden County (Camden (High), Currituck County (J. P. Knapp), Dare County (Cape Hatteras, Manteo High), Tyrell County (Columbia High) at Elizabeth City State University.
1:30— 3:00—Gates County High School

Friday, November 18

9:00—12:00—Hertford County Schools (Ahoskie High, Ridgecroft, Murfreesboro High) at Ahoskie High School

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GIFTS TO MOYE LIBRARY

Gifts to Moye Library, Mount Olive College, totaled $527 for the month of October, 1977, and are as follows:

In Memory of

Mr. Lewis B. Askew by Miss Ella Willoughby, Mr. A. B. Willoughby, Ahoskie, and Mrs. Willie H. Willoughby and Sara, Ahoskie.

Mr. David F. Brogden by Mrs. Marie Brogden and Family, Mount Olive.

Mrs. Essie M. Burress by Mr. and Mrs. Janes B. Hunt, Lucama; Mr. and Mrs. Lester Langley, Pinetops; Mrs. Daisy Owens, Mrs. Effie Webb, Elm City; and Mr. and Mrs. Edward L. Walston and Mrs. Howell, Pinetops.

Mr. David Cook by Mr. and Mrs. Rodney Knowles, Mount Olive.

Mr. David E. Davenport by Celia Hart Garris Women's Auxiliary, Ayden Free Will Baptist Church, Ayden; Mr. A. F. Rowe, Ayden; and Mr. and Mrs. E. L. Hill, Bernie Dean Hart, Ayden.

Mr. S. Moseley David by Mr. and Mrs. Roger Andrews, Mount Olive; Mr. and Mrs. John C. Carrere Sr. Mount Olive; the Rev. and Mrs. Sheldon Howard, Mount Olive; Dr. and Mrs. M. M. Lownes Jr., Mount Olive; Miss Margaret Martin, Mount Olive; Mr. and Mrs. Claude H. Moore, Turkey; and Mr. and Mrs. William Potts, Mount Olive.

Mr. Ralph L. Etheridge by the Rev. and Mrs. Sheldon Howard, Mount Olive.

Mr. Charles K. Foy by Mr. and Mrs. James B. Hunt, Lucama.

Mrs. Celia Hart Garris by Bernie Dean Hart and Mr. and Mrs. E. L. Hill, Ayden.

Mrs. Merle Godwin by Mrs. Jesse Austin, Clayton, and Mrs. Marie R. Heaver, Smithfield.

Mr. Joseph H. Godwin by Mr. A. F. Rowe, Ayden, and the Celia Hart Garris Women's Auxiliary, Ayden.

Mr. Emmett Herring by Mr. and Mrs. James B. Hunt, Lucama and the Mount Olive College Alumni Association, Mount Olive.

Mrs. Lora Hill by Mr. and Mrs. James B. Hunt, Lucama.

Mr. Isaac Hines by Mr. and Mrs. Bruce Williamson, Kinston, and the Rev. and Mrs. Chris Singleton, Beulaville.

Miss Celeste Hubbard by Mr. and Mrs. Claude H. Moore, Turkey.

Mr. Dan B. Lancaster by Mr. and Mrs. Johnnie G. Howell, Pikeville.

Mr. William (Bill) McCullen by Mr. and Mrs. Doug Connor, Mount Olive; Mrs. and Mrs. Donnell Whitfield, Mount Olive and Mrs. Effie C. Wilson, Mount Olive.

Mrs. Kenny McGlohon by Lela Nobles Auxiliary, Winterville Free Will Baptist Church, Winterville.

Mrs. Eula T. McLawhorn by Mr. and Mrs. J. T. Wilson, New Bern, and Vera and Velma Morris, New Bern.

Mrs. Millie E. McLawhorn by Mr. and Mrs. E. L. Hill and Bernie Dean Hart, Ayden; Celia Hart Garris Women's Auxiliary, Ayden Free Will Baptist Church, Ayden.

Mrs. Nora K. Outlaw by Alum Springs Baptist Church, Mount Olive; Miss Thelma Dilday, Albertson; Women's Auxiliary, First Free Will Baptist Church, Kinston; Mr. and Mrs. Norwood Norris, Pink Hill; and Mr. and Mrs. W. B. Warren, Kinston.

Mrs. Paul Patten by the Reverend and Mrs. Sheddon Howard, Mount Olive.

Mr. Orville Raper by Mr. and Mrs. James B. Hunt, Lucama; Little Rock Free Will Baptist Church, Lucama; Dr. and Mrs. W. Burkette Raper, Mount Olive, Mrs. Pearl Raper, Lucama; Mr. Charles Raper, Lucama; and Miss Imettie Raper Lucama.

Mr. Herbert Wilson Sheffield by Mr. and Mrs. James B. Hunt, Lucama.

Mr. Norwood Sutton by Dr. and Mrs. W. Burkette Raper, Mount Olive; Dr. and Mrs. Michael Pelt, Mount Olive.

Mrs. Margaret E. Taylor by Mr. and Mrs. Edward L. Walston, Mrs. Howell, Pinetops.

Mr. Albert Thomas by Mr. and Mrs. James B. Hunt, Lucama.

Mr. Wray Tomlinson by Mr. and Mrs. James B. Hunt, Lucama.

Mrs. Gladys Fields Tripp by Celia Hart Garris Women's Auxiliary, Ayden Free Will Baptist Church, Ayden.

In Honor of

Mr. and Mrs. Archie Horne by Mr. and Mrs. Fernie Wood, Chinquapin.

Andrea Johnette Smith by Mount Olive College Alumni Association, Mount Olive.

STUDENT OF THE WEEK NAMED

("Student of the Week" is a new feature made available by the Mount Olive Tribune and run in cooperation with the MOC News Bureau. Selection of "Student of the Week" is based on nominations submitted by Mount Olive College students and faculty members that are drawn at random from a nominations box.)



Eighteen year old Franki Rawls from Rose of Sharon Free Will Baptist Church, Martin County, is Mount Olive College Student of the Week.

A 1977 graduate of Bear Grass High School, Franki was chosen as the Female Citizenship Award winner her junior and senior years. She also served as editor of the high school paper.

As a freshman at Mount Olive, she is a presidential scholarship recipient and participant in the Academic Honors program.

Franki's ambition is to teach home economics on the high school level which may explain the Betty Crocker Family Leader of Tomorrow Award she received this year.

She is the daughter of Mr. and Mrs. Joseph C. Rawls of Bear Grass.

SCHEDULE OF 1977 CHURCH-COLLEGE DINNERS

Washington, Martin, Tyrrell, Pasquotank, and Chowan Counties—Thursday, November 10, 7:30 p. m., Washington County Union School, David Cahoon, chairman.

Carteret County—Saturday, November 12, 6:30 p. m., East Carteret High School cafeteria, David Ward and Ray Willis, cochairmen.

Wilson County—Tuesday, November 15, 7 p. m., American Legion Building in Wilson, James B. Hunt Sr., chairman.

Sampson, Harnett, and Cumberland Counties—Thursday, November 17, 7 p. m., Midway High School, C. Felton Godwin, chairman.

The Board of Trustees
of Mount Olive College
cordially invites
high school seniors
and their parents
to A Day for Seniors
Saturday, November 12, 1977
Registration at 10 a.m.
Henderson Building
Complimentary Lunch and Program
concludes at 2 p.m.
R. S. V. P.
by November 9

MISSIONS

SANDY PLAIN YOUTH VISITS HAPPINESS MISSION

On October 23, the youth choir of the Sandy Plain Free Will Baptist Church, near Beulaville, visited the Happiness Mission of Fayetteville. They gave their choir presentation which was enjoyed by



all. The pastor, the Rev. Taylor Hill, thanked them for coming by giving each boy and girl a little token of love and appreciation on behalf of the mission.

VICTORY MISSION RECEIVES LARGE CONTRIBUTION



On October 16, the Victory Free Will Baptist Mission held its annual homecoming and old-fashioned day. It was during the afternoon singspiration that Director Taylor Hill stood up and called for everyone's attention. He then called for the pastor, the Rev. Joe Gerald, and certain other members and guests to come forward. It was to their complete surprise when Hill presented the mission with a check in the amount of $18,000 from an anonymous donor. Hill read the stipulation that the money was to be used only toward building a new sanctuary. It was truly a happy occasion.

The Victory Mission is showing great progress and has already started phasing into self-sustainment.

Other churches and missions on hand were: Everett's Chapel Youth Choir, Catalpa Mission, Happiness Mission, Eastwood church, and the Swordsmen. Victory Mission's pennies for missions amounted to $133.73.

Pictured standing left to right: Taylor Hill; the pastor, the Rev. Joe Gerald; Bill Hill; the Rev. Ronnie Hall; the Rev. Al Markuson; and Mr. Floyd Ellis. Seated, Mrs. Edna Fowler; Mrs. Betty Ellis; Bobby Murray; Charles Reep; and Dean Kennedy.

the Sunday School LESSON

St. Claire Bible Class

For November 20

CHRISTIANS AND THEIR GOVERNMENT

Lesson Text: Luke 20:20-26
Memory Verse: Romans 13:7

I. INTRODUCTION

Some years ago a group of discontented people announced that they were going to shut down the government at Washington. Their method was simply to gather in crowds and block the bridges and thoroughfares leading into the city so that government workers could not go from their homes to their offices.

Of course the government was not shut down. It took a little time and a lot of policing to clear the approaches to the city, but they did it. Some workers got on the job half an hour late, but they got there.

Not many people approve the method of those protesters, but nearly everyone shares their dissatisfaction, not only with the national government, but with state and local governments as well. Even the officials who manage the government are aware of its shortcomings; but like the rest of us, they find themselves unable to make it much better.

Even when an evil is clearly seen, every effort to make an improvement is resisted. We all know our government spends too much, but none of us want spending to be cut in a way that will take any benefit away from us. Complaints are heard on every hand about the government's interference in business, but when deregulation is proposed the complaints are even louder. Employers may want wages controlled, and employees may want prices controlled, but no one wants a ceiling over his own income. Strikes hamper and cripple every kind of business, including the business of government; but to prohibit strikes is unthinkable.

In short, all of us can see some of the shortcomings and evils of the various governments we know, but we have not found the way to correct what is wrong. This lesson will not solve the problem for us, but it will give some guidelines for our response to the imperfect government under which we live.

In was only a few days before Jesus was to be crucified. The Sadducees and Pharisees who ruled in Jerusalem had long been plotting to destroy Him (John 11:53). They had advertised that He was a wanted man, and had ordered that anyone who knew where He was should tell it so that they might arrest Him (John 11:57).

The Passover feast was near. Jews by the thousands were flocking to Jerusalem, not only from Judea and Galilee, but from many foreign lands. In the midst of the throng Jesus came to Jerusalem, riding on a donkey, while multitudes proclaimed: "Blessed be the King that cometh in the name of the Lord" (Luke 19:28-40).

Imagine the embarrassment of the rulers. Here was the man they had said they would arrest, but they dared not touch Him. That adoring crowd might pounce on the arresting officers and beat them to death (Luke 19:47, 48; Matthew 26:3-5). The rulers' embarrassment was multiplied when Jesus marched into the temple court and drove out the crooked merchants who desecrated the place (Luke 19:45, 46). Then He proceeded to use that place to teach the attentive people.

Not daring to arrest Jesus, the Sadducees and Pharisees gathered about Him as He taught, pressing Him with questions. If they could get Him to say something that would turn the people against Him, the problem would be solved. They could arrest Him without fear. On the other hand, perhaps they could trap Him into saying something that the Romans would consider subversive, something likely to stir up violent action against their rule. Then the Romans would arrest Him, even if they had to massacre His devoted followers. The first part of our lesson brings us one of the questions Jewish rulers put to Jesus.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. The Christian is in the unique position of being a citizen of two worlds: the country in which he lives on this earth, and Heaven. Sometimes being a good citizen of these two countries at the same time is a problem. However, the Lord has taught that Christians are to obey the government or the laws of the land because God gives us government. This does not mean that all governments are good or evil. It simply means that God has given government for our protection and well-being.

B. It is difficult for us to understand how God gave government when there are some governments which are evil. Even in our own country there are evil forces in the government. Remember that God did not direct that the Hebrew people would have a king, but He did not allow it, upon their insistence. God does not direct the evil governments of the world, but He does permit them. He uses even these evil ones or the good of His people and His glory.

C. Is a Christian ever justified in breaking the laws of his country? Much controversy has centered around this question, and we know that we cannot answer it to the satisfaction of everyone. However, unless there is a direct Law of God involved, which conflicts with the law of the country, we believe that a Christian should abide by the laws of his country. If each individual had a right to decide which laws he will keep, we would end up with anarchy.

D. Think for a moment about some of the reasons we should be loyal to our government: first, the Bible teaches that they are allowed by the Lord; second, because of the benefits we receive from government; third, so we may have a good conscience; fourth, so we may have a good testimony for our Lord. Can you think of other reasons why Christians should abide by the laws of the country?

E. Who has the responsibility of teaching respect for law and order? We believe this responsibility lies in the lap of Christians. It should be taught first in the home. We cannot start teaching this

too soon. Tell the young children that the policemen are their friends. It should be taught in the schools. Don't forget that one of the best ways to teach this is by example. Are you setting a good example on the matter of respect for law and order?

—**The Bible Teacher** (**F.W.B.**)

III. ADDITIONAL TRUTHS

A. The word **minister** here is better translated "servant," meaning that the person in governmental authority is a servant of God to carry out God's principle of law and order. He exists for our good, not to do us evil. However, if we do things that are wrong we should **be afraid** of the consequences, because the one in authority has the power to bring us into judgment.

B. Thank God for Christians who are also good citizens! They are like the violin string; if they yield themselves to God as He desires, their lives will produce a rare beauty that will enrich the community in which they live. If the string (the law) is broken, the beauty is gone and there will be discord in its place. But more than that, broken laws, if they are laws in the will of God, mean that we have resisted God's plan for good.

—**The Advanced Quarterly** (**F.W.B.**)

NEW GROWTH

by Nancy Matthews

Do you know why computers can make such chaos of your monthly statement? I learned. . . the hard way.

There's something traumatic about changing jobs. You stay in one position some length of time and your self-confidence builds to almost sinful proportions. Your knowledge is adequate, if not very near superior.

You change jobs—then wham! It's like moving to a foreign country with no comprehension of the language. You learn your knowledge is no where near superior. In fact, it's not quite adequate. You look around for your self-confidence to find it has vanished.

So was my case a few months back. All I knew about computers was the terrible errors they make on monthly statements.

And there I found myself operating the strange creature. With its blinking lights and ringing bells, one would think it was rehearsing for an Independence Day celebration.

Each transaction required the operator to index approximately 35 digits into the machine. And with around 150 transactions in one day, that means 5,250 chances of error.

The first day, with my nerves stretched almost to the snapping point, the tickets all somehow manged to get through. With only one transaction left—depressing the key for total, I closed my eyes for a quick frustrated prayer; "Lord, make it all right."

He didn't.

After the corrections were made, the absurdity of my prayer was comical. Suppose He had answered my prayer. Can you imagine the surprise to the computer and to me, the operator, had the paper been jerked back through, the machine then correcting what I had incorrectly keyed?

Aren't there many times our prayers come so late as to be absurd? We go about our life style, many times forgetting to ask for guidance. A crisis comes and we pray, "Lord, **please** make it all right."

Even when we think we know it all, we're not to old to learn, are we?

NOTE OF THANKS TO THE WESTERN CONFERENCE

I would like to express my appreciation to the Western Conference, to the churches in Wayne and Johnston counties, and the many friends there; first of all for their many prayers, and for the love offering you sent while I was in the hospital. There is no way I can thank each of you individually, so I want to take this space to thank you from the depth of my heart. I love you and am praying that God will reward you a hundred-fold. I especially want to thank the Rev. and Mrs. C. F. Bowen for coming and sitting with my family during some dark hours. My daughter said, "Daddy, I know God sent him, because he knew what to say, when to say it, and how to say it." My wife and children will always be grateful for their presence and concern. My special thanks to the Rev. Bowen and Mr. Johnnie Howell for making up the love offering.

I am home and doing fine, and can hardly wait to start fighting the devil again. Continue to remember me in your prayers, as I will you.

Gratefully yours,
Rev. J. B. Starnes

LOVING MEMORIES ONE YEAR AGO OF LORRAINE THIGPEN

On October 31, 1976, God called Lorraine Thigpen to Heaven to be a flower in His beautiful bouquet. She was a member of Edgewood Free Will Baptist Church, near Crisp. She had been sick little over a year. Even though she suffered, she always had a smile and a kind word for everybody. She attended church as long as she was able during her sickness. After she was a bed patient she invited the Rev. Jack Mayo and church friends to have prayer service in her home. She was always ready to hear the Word of God.

I will always remember visiting her for it seemed she helped me more than I helped her. She had a lot of friends and neighbors whom she loved. She often spoke to me about how good God and people were to her.

There is a vacancy in her home and in her church, but she has filled her place in Heaven.

Lorraine had rode Jesus' railroad to Heaven and her fare had been paid by God. Now she has joined the heavenly choir.

One day her Christian loved ones and friends will meet her to part no more.

A friend,
Eleanor Trevathan

SPECIAL NOTICE

The Albemarle Conference is very pleased to announce that the Fellowship Free Will Baptist Church of Chesapeake, Virginia, desires to become a part of the Albemarle Conference.

We, the Ordination Board of said Conference, granted them their desire to fellowship and the privilege to take part in our next union meeting, January 28, 1978, pending the decision of the Executive Board of said Conference.

NEWS & NOTES

Revival in Progress
At Trent Church



Revival services are in progress at the Trent Free Will Baptist Church of Merritt, and will continue through Sunday, November 13. The nightly services are being held at 7 p. m., and a special Sunday afternoon service will begin at 2:30 p. m.

Serving as guest evangelist for the services, is the Rev. Ray Williamson, pastor of the Rock of Zion church, Grantsboro, assisted by the pastor of Trent church, the Rev. Grady Tucker.

Special singing and testimonies are being presented nightly, and Mr. Tucker and the church congregation request prayer for the success of the revival.

Saturday night, November 12, a Youth for Christ rally will be held.

A cordial invitation is extended to the public to attend these services.

Pee Dee Association
Revival Planned

The Pee Dee Association Revival will be held at the Beaverdam Free Will Baptist Church, beginning November 14. The following speakers will be featured: Monday, the Rev. Leland Etheridge; Tuesday, the Rev. Claude Housand; Wednesday, the Rev. Woolard Bowen; Thursday, the Rev. Ransom McAbee; and Friday, the Rev. A. L. Duncan. All churches are urged to participate during the services.

Revival In Progress
At Ormondsville Church

Revival services are now in progress at Ormondsville Free Will Baptist Church, near Ayden, and will continue through November 11. The Rev. C. F. Bowen of Goldsboro is the evangelist for the services which begin at 7:30 p. m.

The pastor, the Rev. Jack Mayo, and members invite all to attend the remaining services.

Revival Services Planned
At Reedy Branch Church



Revival services will be held at Reedy Branch Free Will Baptist Church, near Winterville, beginning Monday, November 14, and continuing through Friday night, November 18. Services will begin nightly at 7:30.

There will be singing each night with the adult and youth choirs and other special singers.

The Rev. DeWayne Eakes of Lucama will serve as the evangelist. He has served as pastor of the Little Rock Free Will Baptist Church in Lucama for nine years. He has served as clerk of the Western Conference Board of Ordination. He is a member of the Cragmont Board of Directors and member of the State Convention "Faith and Discipline Revision Committee."

He has an Associate in Arts degree from Mount Olive College, Bachelor o Arts degree from Atlantic Christian College, and a Master of Divinity degree from Southeastern Seminary, Wake Forest.

The pastor, the Rev. Willis Wilson invites you to share in these services with the people of Reedy Branch church

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Baptistry Added at
Dilda's Grove Church



Recently, Dilda's Grove Free Wi Baptist Church, near Fountain, has bee making improvements in the sanctuar and added a baptistry. The first bap tismal service was held along with th dedication service. Crystal Odom was th first candidate to be baptized. The pasto of the church is the Rev. Luther Bissette

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Central Conference to
Meet at Hugo Church

The 229th Annual Session of th Central Conference of Original Free Wi Baptists will convene at Hugo Free Wi Baptist Church, Route 1, Kinston, Leno County, on November 9. The Rev. Harr Jones will serve as song director. Th scheduled program is as follows:

Morning Session

9:30—Registration of Ministers an Delegates
10:00—Devotions, the Rev. Lec Grubbs
10:10—Welcome, the Rev. Harry Jones
10:20—Moderator's Message
—Recognition of Visitors
—Appointment of Committees
—Business
10:30—Report of the State Convention
10:35—Report of Free Will Baptist Pres
10:40—Report of Superannuation
10:45—Report of Mount Olive College

0:50—Report of Cragmont
0:55—Report of Children's Home
1:00—Report of Foreign Missions
1:05—Report of Church Finance
1:10—Report of Home Missions-Church Extensions
1:15—Report of Board of Ordination
1:25—Report of Obituary Committee
1:30—Introductory sermon, the Rev. Harry Jones
2:00—Recess for Lunch

Afternoon Session

1:00—Scripture and Prayer, the Rev. Jack Mayo
1:05—Business Period
—Credentials Committee
—Executive Board
—Central Conference Missions
—Trustees
—Historian
—Temperance Committee
—Resolutions Committee
—Treasurer's Report
—Nomination Committee
—Final Business
—Adjournment

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lount Zion Church
lans Week-end Revival

Mount Zion Free Will Baptist Church, oute 2, Nashville, will have a week-end outh revival on November 12 and 13. ervices will be Saturday evening at :30 p.m., Sunday at 11 a. m., and unday evening at 7 p. m.



The Rev. Fred Rivenbark of Durham ill be the evangelist. The pastor, the ev. Roy T. Clifton, and church members vite all to attend these services.

Pilgrim Home Church
Announces Revival

Pilgrim Home Free Will Baptist church, near Dover, announces its fall revival which will be held November 14 through November 18. The Rev. Leon Grubbs of Snow Hill will be the guest evangelist. Services will begin nightly at 7:30 and special singing will be featured. The church membership extends a cordial invitation to all to come and worship in these services.

Coming Events . . .

November 9—Central Conference, Hugo Free Will Baptist Church

November 12—High School Day, 10 A.M.—2 P.M., Mount Olive College, Mount Olive

November 13—Children's Home Day in Local Church

November 16—Children's Home Board of Directors meet at 9 P. M. at the Children's Home, Middlesex.

November 16—Board of Superannuation Meeting, 11 A. M., Children's Home, Middlesex

November 16—Retirement Homes Board of Directors meet at 1 P. M. at the Children's Home, Middlesex

November 19—Thanksgiving Service, 10:30 A.M., Memorial Chapel, Children's Home, Middlesex

November 19—Central District Free Will Baptist Youth Rally, Bethany Free Will Baptist Church near Winterville, 7:30 P. M.

November 22—Board of Trustees of Mount Olive College Meeting, 9:30 A. M., Mount Olive College, Mount Olive

November 22—Founders Day, Mount Olive College, Mount Olive

November 24—Thanksgiving Day

It is unreasonable
to expect a child to listen
to your advice
and ignore your example.

CHURCH GROUP OPPOSES SEX AND VIOLENCE ON TV

The First Western District Original Free Will Baptist Woman's Auxiliary at its 50th anniversary convention, October 5, at Lucama, went on record opposing immoral sex and violence on television.

Convention spokesman said the stand was taken in behalf of the young people.

Johnstonians were among the 200 women and ministers who assembled in Little Rock Free Will Baptist Church. Thirty-four churches were represented.

The program included special singing, and reports on the Children's Home, Foreign, and Home Missions.

A turkey luncheon was served.

A brief memorial service was held in honor of 14 members who have died since the convention.

All persons should live each day as it comes. One should not look back too intently. Turn to the future and see what God can provide.

"Then, the next time you have the opportunity, look at a child's face. You should find there reason enough for living—and living right."—**Editorial**, THE FREE WILL BAPTIST, September 28, 1977.

It was requested a copy be sent to THE FREE WILL BAPTIST paper and local news media.

Mrs. Jonas Hinton
Secretary, First Western District Auxiliary Convention

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Jesse R. Matthis announces that he is available for part-time or full-time pastoral work. He may be contacted by writing the Rev. Jesse R. Matthis, 600 Cutchin Street, Clinton, North Carolina 28328; or phone 592-5436.

Evangelist Arnold Woodief announces that he is available for any evangelistic work. He may be contacted by writing 410 West Milton Avenue, Marianna, Florida; or phone 1-904-482-4659.

Children's Home

"PUNT!—PASS!—KICK!"



"Punt!-Pass!-Kick!" That was the word around campus for a few days as some of our boys were sharpening their football skills. About 10 of our boys entered the Ford Motor Company's Punt-Pass-Kick Competition in the Bailey area. Each afternoon they worked, hoping to win a trophy for their efforts.

Jeff Johnson, pictured above, won third place for the eleven year olds. Jeff was determined to win an trophy and his efforts were rewarded. We congratulate Jeff and the others that participated. To us, they're all winners!

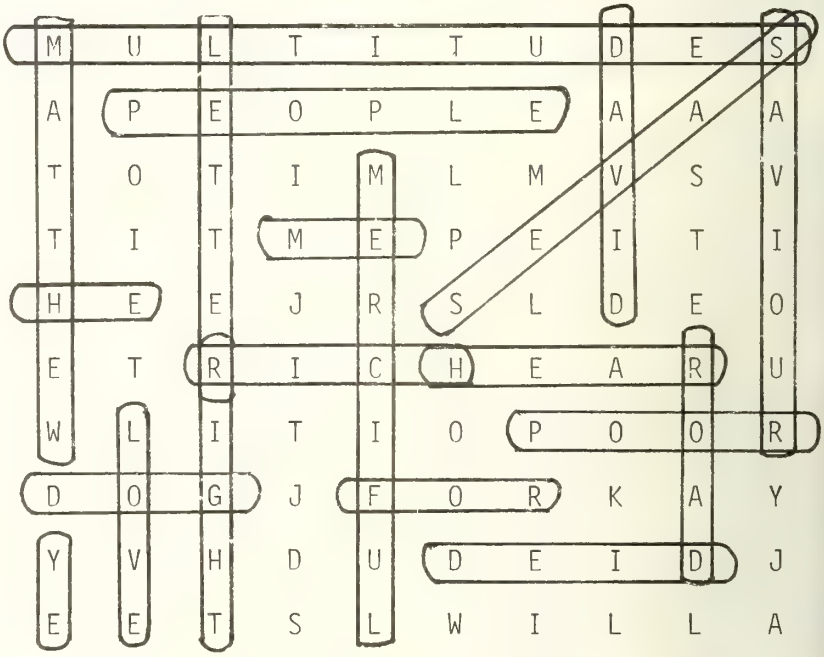
"KING AND QUEEN FOR A DAY"

"King and Queen for a day." That was the honor bestowed upon Randy Rhodes, left, and Melinda Barber, right, of Smith Cottage.



During the month of September, Smith Cottage residents were involved in a contest. The children were checked daily for their performance of their cottag chores and duties. If an acceptable scor was obtained the child received a star fo that day. A graph was made to char each child's progress. There was much enthusiasm generated in the cottag during the month. At the end of th month the scores were tallied and th winners were announced. A cottag party was given to honor the King an Queen. Melinda and Randy receive special privileges for their achievements We, too, would like to salute Randy an Melinda for their good work.

ANSWERS TO LAST WEEK'S PUZZLE



Multitudes	Poor	Letter	Ye
Matthew	Road	Right	David
Saves	Rich	Died	He
Saviour	Merciful	For	Me
Hear	People	God	Love

What should not be heard by little ears should not be said by big mouths.

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the free will baptist

AYDEN, NORTH CAROLINA, NOVEMBER 16, 1977

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A New Slant on Human Rights: The Right Not to Conform



Tommy Manning
Editor

Editorial . . .

Cover Photo by John Taylor

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Illustration, page 13, by Ronnie Harris

THE RIGHT NOT TO CONFORM

Guest Editorial by Mary Lou Hooks

(Mrs. Hooks is a member of the Reedy Branch Free Will Baptist Church, Winterville, and for three years was on the editorial staff at the Press. She now works with the Pitt County Board of Education in Greenville. Her pointed editorial addresses itself to a different kind of "right"—namely, the right to be different, which in most instances requires a special kind of courage.)

I believe mature, intelligent persons should adopt a life-style which allows them to live to their utmost potential. Though I can speak only of my own convictions, I would like to share with you some thoughts which I consider noteworthy.

More and more, over the years, I have come to realize that my God is very important and precious to me. My interpretation of being a Christian may not be the same as that of other professed Christians, but I feel that God endowed each of us with a mind—apparently to enable each of us to think for ourself. Therefore, I feel that I can speak my convictions unashamedly.

Life on earth is of short duration in comparison to eternity. I firmly believe that God will judge us, individually, as to what we have accomplished with what talents we possess. We must not waste time or expend energy for worthless ends.

The wondrous mechanisms known as our minds are no less than miraculous. The fact of a physical birth, life, and death is enough to make **me** believe in an omnipotent God. Who among us can make a blade of grass or the seed from which it sprouts? Who among us can cleanse the sin-stained soul and make it beautiful? The answer is so **obvious**, but often ignored.

Because of my beliefs, I cannot conform to many prevailing standards and customs—especially when such are inconsistent with my Christian values. Consider the free love prevalent in today's society. It has a superficial gloss which conceals a "wealth" of decadence that can destroy body, mind, and soul. Life **can** be beautiful, but only when lived with a true concern for our fellowman and the sincere belief that our bodies are temples, not to be abused or debased.

I refer to the minds and morals as **minimal** because they encompass such a limited area and seem to aspire only to the passionate, sexual segment of the universal concept of life.

I have a right not to conform to any activity which tarnishes my Christian values, and I exercise that right **proudly.** I expect to make no apologies for doing so.

NOVEMBER 16, 1977

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HAPPINESS IS . . .
PUTTING CHRIST NUMBER ONE

by Shelby Bradshaw
Mount Olive College

DID you ever have one of those mornings when you just did not feel like getting up to face the world because you did not feel like attending to the business of living? Oh—today was one of those days, huh! I'll let you in on a little secret. Everyone at some point in their life has experienced the same feeling. Isn't it a great relief to know you are normal! However, normality does not cure the pains of dread, worry, low self-esteem, and unhappiness. Take a few moments to reflect and evaluate your life and we will find the answer to happy and purposeful living.

Think back to the time before you came to know Jesus Christ as your Saviour. Sure there were some good times, but weren't there also ones when you felt lonely, insecure, and miserable? Did you feel your life had no meaning—that something was missing inside of you? There were so many roads to choose, remember? There was no easy way, but you longed for someone or something to make you strong and wise enough to make the right decisions so that you would grow and become all that you were capable of becoming. Remember how you hungered for your own purpose for living and a special kind of happiness?

Then somewhere along the way you found all you had hungered for. Remember how your life changed completely the moment you accepted Jesus Christ as the Saviour of your life and the forgiver of your sins? For once in your life you had found someone who loved and accepted you for the person you were—full of sin, insecurity, loneliness, and despair. He took your life into the palms of His hands because you allowed Him to and there you began a new life. You had that second chance to start life all over again. For once your life had a purpose and it was overflowing with that special kind of happiness you had hungered for. All of this resulted from more than accepting Jesus Christ as your Saviour. Chiefly it was because for the first time you had **put Christ number one** in your life.

But what about now? Do you still feel the same peace and happiness you felt when you first met Christ? If not, then seriously and honestly ask yourself the following questions.

*Do I place God above all others?

*Do I allow God, others, or self to control my life?

*Am I willing to share my God of love with others?

*When disappointments come, do I have complete faith in God that in the end they will work out for my benefit according to His will for my life?

If you answered negatively to at least one of these questions, you undoubtedly did to the rest. Only until you are able to answer positively to all the above questions will you regain the real happiness you found when you first put Christ number one in your life. You may ask, "How can I begin again after having failed Christ and even myself?" The answer is simple. Jesus Christ was a man who lived in this world just as we do today. He understands the temptations and complications we are faced with. He realizes that even though we are Christians, we are human too. Jesus was human, but He was also without sin, which we are not. We make mistakes and we fail to acknowledge God as we should sometimes. However, I believe that these mistakes and failures are for a purpose. They help us to mature because we learn from them if we do not allow them to become stumbling blocks in our lives.

If we earnestly turn to God for forgiveness of our sins then we can better appreciate Him and in return we can understand and not judge others because we have been where they are. So begin right now with a prayer in your heart, to put Christ back where he belongs—number one in your life. Once again you will find that special kind of happiness that comes from knowing that "You are a person of worth created in the image of God to relate and live!"

Not long ago, the Executive Council of the Central District Youth Fellowship recognized the need for a theme for their youth meetings. The theme they were looking for was one that had real meaning behind it. It was then that "**Happiness Is . . . Putting Christ Number One**" came into being.

The Executive Council extends an invitation to everyone to come and join them at their next youth meeting, when they set forth to put their new theme into action. The youth meeting will be on November 19, at 7:30 p. m. The host church will be Bethany Free Will Baptist Church, located on Highway 903, five miles south of Winterville.



SUNDAY, NOVEMBER 20
Scripture Reading—1 Peter 2:2

SAFE TO COUNT

Gipsy Smith said: "I was sitting at a table with some preachers, and one, a Scotsman, said, 'How did you get on at your meeting?' I said, 'Oh, so many passed through the inquiry room.' He said, 'Is it safe to count?' I said, 'Well, they counted at Pentecost and put it down at three thousand.' He changed the subject. Later on the Scotsman said, 'Are you married, Mr. Smith?' I said, 'Yes.' 'Any family?' 'Yes.' 'How many?' I replied, 'Is it safe to count?'" When the laughter had subsided the Gipsy added: "You count your children, and the Lord counts His. You made enough fuss when your baby was born. The Lord says there is joy in Heaven over one. The Church doesn't make half enough fuss when one is converted!"

PRAYER THOUGHT

You love your children, and the Lord loves His. The Church should always welcome a new convert and show him all there is to know about salvation.

MONDAY, NOVEMBER 21
Scripture Reading—Jude 6

EASY WHEN WE'RE YOUNG

An old teacher was once taking a walk through a forest with a pupil by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth was a fullsized tree. The tutor said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed, but found the task not so easy.

"And now the third."

The boy had to put forth all his strength, and was obliged to use both arms to uproot it.

"And now," said the master, "try your hand upon the fourth."

But, lo, the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits. When they are young, we can cast them out more readily with the help of God; but when they are old, it is hard to uproot them, through we pray and struggle ever so sincerely."

PRAYER THOUGHT

We should train our little children to go to church and to love the Lord. They will in turn like church and will do all they can to love and obey the Lord as they grow older.

TUESDAY, NOVEMBER 22
Scripture Reading—Romans 12:1

HOW THE APOSTLES DIED

All of the apostles were insulted by the enemies of their Master. They were called to seal their doctrines with their blood and nobly did they bear the trial. Schumacher says:

"Matthew suffered martyrdom by being slain with a sword at a distant city of Ethiopia.

Mark expired at Alexandria, after being cruelly dragged through the streets of that city.

Luke was hanged upon an olive tree in the classic land of Greece.

John was put in a caldron of boiling oil, but escaped death in a miraculous manner, and was afterward branded at Patmos.

Peter was crucified at Rome with his head downward.

James, the Greater, was beheaded at Jerusalem.

James, the Less, was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

Bartholomew was flayed alive.

Andrew was bound to a cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance at Coromandel in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned and then beheaded.

Barnabas of the Gentiles was stoned to death at Salonica.

Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero."

Such was the fate of the apostles, according to traditional statements.

PRAYER THOUGHT

We all will die someday, but we can live on through Jesus Christ our Lord, who gives eternal life.

WEDNESDAY, NOVEMBER 23
Scripture Reading—Psalm 19:1

SHUT OUT

A minister told how one Sunday night when he was quarantined in his house because his child had diphtheria, he watched his church next door; his church that he could not now enter. He saw the lights shining through the windows. He watched the people going in. Then the service started, and he listened to the music. At last he couldn't stand it any longer. Silently, like a thief, he stole out his back door, and crept up close to a window and listened. Within, all was bright; outside he stood in the chill darkness. "I realized for the first time in my life," he said, "what it meant to be shut out. And some day I should stand at the gate of Heaven. What a terrible thing if that door should be shut against me!" God does not want that! Nor do you! But we must not neglect the only means of opening that gate, even the acceptance of him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

PRAYER THOUGHT

Jesus is the Way, the Truth, and the Life. No man cometh to the Father except by the Lord Jesus Christ.

THURSDAY, NOVEMBER 24
Scripture Reading—Psalm 100:4

THANKS FOR
COMFORTABLE BED

Thank God for the comfort of a bed,
A pillow soft beneath my head,
The blankets warm, the eiderdown
To cover me when I lie down;
Four walls secure, a roof above,
All prove to me that God is love.

Thank God for the cozy sitting room,
All tidied, clean swept with a broom,
For the one who labors day by day,
For the place of rest, and place o
play,

The blazing fire and easy chair:
All tokens of my Father's care.

Thank God 'tis not by these alone
I prove His love; I freely own
A greater proof—at Calvary,
The gift of His own Son for me:
So take from me all earthly bliss,
I still can prove this love of His.

PRAYER THOUGHT

Today is Thanksgiving. What a day to thank God for all the wonderful things He has provided us with! We can begin by thanking Him for food, clothing, and shelter.

FRIDAY, NOVEMBER 25
Scripture Reading—Acts 2:42

THE LITTLE RED SHOES

A couple had lived happily in their married life. Sorrow came, however: their little girl was suddenly taken from them. Their hearts were whelmed with grief. As time passed, husband and wife became estranged from each other. Their former love seemed to congeal into bitter hatred. They lived apart. Coming together, finally, to settle upon the terms of divorcement, they sat in the home where they had spent many happy days. As they sat in sullen silence, their eyes chanced to fall upon a pair of little red shoes which had belonged to their little girl. This reminder of their little girl softened their hearts in tenderness. Ere long, both were weeping for brokenness of heart. God convicted them of their sinfulness and selfishness. Then and there, they renewed their marital vows, and promised God to live for Him, and meet their darling child in Glory? What brought this change? The little reminder, the little red shoes. As we remember Him, all bitterness vanishes, and the song of our hearts becomes:

"More love, O Christ, to Thee,
More love to Thee!"

Well did the Lord Jesus know the tendency of our hearts to forget Him. For this reason, and that we might keep green in memory His vicarious death, and promise to return for His own, He has left with His children the Lord's Memorial Supper: "This do in remembrance of Me" (see 1 Corinthians 11:24).

PRAYER THOUGHT

Do we sometimes forget God? We should never forget Him, because He is always near us and watching us.

SATURDAY, NOVEMBER 26
Scripture Reading—2 Corinthians 5:6

TELL THE CHILDREN

Little rows of houses
On a little street,
Lawns and trees and flowers,
Fences white and neat.

Little rows of houses
Full of girls and boys,
Full of shouts and laughter,
Full of love and noise.

Houses full of children
Going off to school.
Learning of the nation
They will one day rule.

Houses full of children . . .
Have they heard of Christ,
Of a tender Saviour,
A dear Life sacrificed?

Little rows of houses
On a little street,
Time is passing over,
Time with flying feet.

Houses full of children,
Precious and blood-bought.
Have you told them, neighbor?
What have they been taught?

PRAYER THOUGHT

Train up a little child in the way he should go for Jesus and he won't forget it. He will love Him all his life.

Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.

HALLOWEEN CARNIVAL

A Halloween Carnival for the youth of the community, sponsored by the youth teachers and other members of the Sandy Plain Free Will Baptist Church, Pink Hill, North Carolina, was held Friday night, October 28.

The carnival got under way at 7:00 p. m. All kids, old and young, enjoyed the different activities. The activities included, knocking the cans down with bean bags; bursting the balloons with darts; guessing how many pieces of corn are in the jar; guessing your age, birthday, and weight; a basketball game; a football game; fishing; ring tossing; bingo; and a greased pole. With each activity there was a prize for the winner. None of the games played cost over five cents.

There was an old country store with any thing from dill pickles, popcorn, and candy apples, to canned goods and hand-made items. There was a craft contest, and all the items made were sold at the country store. This year we had a special treat, an old country kitchen, which displayed an old-timey stove.

Some of the ladies of the church fried country ham and baked biscuits, and they were sold. We also had a spook trail, which gave thrills and scares to all who entered. There were two small rides for the smaller children, a train and a pony. The main attraction for the teenagers was the dunking machine.

There was a refreshment stand with hot dogs, coffee, and drinks. There was also a cake sale.

At 7:30 there was a costume contest, with prizes for each winner. They were judged in different age groups, and there were five winners.

At 8:30 everyone was invited inside the educational building for an auction. Cakes, cookies, hand-made items, and many other things were auctioned off.

At 9:30 two greased pigs were let out into a pen and many enjoyed trying to catch them. Throughout the Halloween Carnival there was a bonfire burning.

More than $600.00 was raised to be used for the youth. This Halloween Carnival was held for the benefit and entertainment of the youth, and all who came enjoyed it.

The youth of Sandy Plain Free Will Baptist Church would like to express their special thanks to the members and all who took part in making our Halloween Carnival a success.

ATTENTION!
CONFERENCE CLERKS

We wish to remind the clerks of all the conferences who have not sent in their minutes for the 1978 YEARBOOK to please send them to us as soon as possible.

Answering Your QUESTIONS

by J. P. Barrow
Route 1 Box 475
LaGrange, N.C. 28551

Question: Please give your view on the miracles reported in the Bible. Tell us whether or not they may be explained scientifically. A person speaking in our church said they can?

Answer: Both the Bible and Evangelical sentiment teach that they may not be explained by true science. The Bible speaks of a false science. It is fostered by the devil who claims to do this, but the Bible facts are completely contrary to such teachings. Take the case of demon-possessed Egyptians, who reproduced certain acts that God performed through the instrumentality of Moses and Aaron, when they began to work signs before Pharaoh to entice him to allow the Children of Israel to go into the wilderness to worship God. Moses declared to Pharaoh that they were not able to perform the kind of miraculous acts that God further led them to perform.

In Exodus 8:5, Moses and Aaron, in obedience to God's commandment, stretched their rods over the waters of Egypt and an abundance of frogs covered the land. In Verse 7, we are told that the Egyptian magicians did as Moses and Aaron had done, and produced the same results. In Verse 16, Moses and Aaron stretched their rods over the land at God's command and brought an abundance of lice. In Verses 18, 19, we are told that the magicians did as Moses had done to bring forth an over abundance of lice, but that none came forth. Then, the Egyptian magicians, seeing that Moses and Aaron were working under one able to do what they were not empowered to do, admitted in these words that they could not duplicate God's power. "Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said" (Exodus 8:19).

Except when the power of God is giving, and His agents are given leave to do so, none of the devil gang, whether they are called magicians, sooth-sayers, scientists, prophets, or angels, can copy the acts of God or do that which may resemble that act. Such ability pertains only to God, unless God himself enables them to do so.

Timothy is warned, and the warning is recorded in the Bible, against working with any except the true servants of God. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace be with thee" (1 Timothy 6:20, 21).

Anyone classed as a scientist who propagates a theory that conflicts with the Word of God in any of its claims or precepts is a false scientist and should not be considered or followed in any way by a Christian. Jesus taught that the way God has designed for Christians to follow is narrow and that only the pure in heart shall see God.

"Blessed are the pure in heart: for they shall see God" (Matthew 5:8); "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matthew 7:13-20).

Christian men and women may find it as difficult to avoid all that's wrong in a society such as ours, as they find it to do all that the Bible requires us to do. "Abstain from all appearance of evil" (1 Thessalonians 5:22); "Whether therefore ye eat, or drink, or whatsoeve ye do, do all to the glory of God" (Corinthians 10:31). The Bible furthe teaches us to avoid every appearance c evil. "For who hath known the mind c the Lord, that he may instruct him? Bu we have the mind of Christ" (Corinthians 2:16).

The Bible also warns Christians to b on the look-out for propagators c falsehood in the end of this, the churc age, which is drawing nearer to its fin events within every passing day. "Thi know also, that in the last days perilou times shall come. For men shall be lover of their own selves, covetous, boasters proud, blasphemers, disobedient t parents, unthankful, unholy, Withou natural affection, trucebreakers, fals accusers, incontinent, fierce, despiser of those that are good, Traitors, heady highminded, lovers of pleasures mo than lovers of God; Having a form godliness, but denying the pow thereof: from such turn away" (Timothy 3:1-5).

This evil influence and teaching purported to bring a change, so th much effort and diligent steadfastness needed on the part of all Christians they will make needed progress toward life of godliness and freedom and awa from imprisonment in a world society ar carnal living, which they should avoi "Now the Spirit speaketh expressly, th in the latter times some shall depart fro the faith, giving heed to seducing spirit and doctrines of devils; speaking lies hypocrisy; having their conscien seared with a hot iron: . . . But refu profane and old wives' fables, a exercise thyself rather unto godlines For bodily exercise profiteth little: b godliness is profitable unto all thing having promise of the life that now i and of that which is to come . . . Ta heed unto thyself, and unto the doctrin continue in them: for in doing this th shalt both save thyself, and them th hear thee" (1 Timothy 4:1,2, 7, 8, 16)

When it comes to **so-called** scientist who claim to be able to explain away t unexplainable element of Bible miracle apart from the fact that they were acts God, used to attest His plan and purpo and right to exercise Himself in these have a few questions.

What is the scientific explanation how the whole complexion of the mosphere of the King's party w

hanged as is indicated by these words: In the same hour came forth fingers of man's hand, and wrote over against ne candlestick upon the plaster of a wall f the king's palace: and the king saw ne part of the hand that wrote. Then the ing's countenance was changed, and is thoughts troubled him, so that the ints of his loins were loosed, and his nees smote one against another'' Daniel 5:5, 6).

Before this, Belshazzar had been xpressing his jubilant merriment in a ibilance seldom excelled by an oriental ing. But now his mood and his ex-ression has been thrown in reverse. he only true explanation is that like the gyptian magicians he has become ware that ''this is the finger of God.'' 's too bad that too many wait until too te to discover this truth.

Another question, how do the false so-alled scientists explain the miracle God rote in delivering Daniel from the ungry lions, as recorded in the sixth hapter of Daniel, and the destruction of aniel's enemies when they are cast in, s is recorded in Daniel 6:24. I feel sorry r lost people who defy God and come to e same end as Daniel's enemies. here's no doubt that many in our age, e church age, will suffer a like fate. He, that being often reproved hard-neth his neck, shall suddenly be estroyed, and that without remedy'' Proverbs 29:1).

While the raging and devastating inds were almost ready to destroy the hip on Galilee's troubled waters, Jesus as asleep in the ship. His troubled, ewildered disciples, who were with im, were not. Here's how Matthew eports the event: ''And when he was ntered into a ship, his disciples followed im. And, behold, there arose a great empest in the sea insomuch that the hip was covered with waves: but he as asleep. And his disciples came to m, and awoke him, saying, Lord, save s: we perish. And he saith unto them, hy are ye fearful, O ye of little faith? hen he arose, and rebuked the winds d the sea; and there was a great calm. ut the men marvelled, saying, what anner of man is this, that even the inds and the sea obey him!'' (Matthew 23-27).

How would the so-called scientist entioned in **Timothy** explain this sign of Christ's deity? The Bible explains this and all other miracles performed by Jesus by representing Him as being God the Creator. ''Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds'' (Hebrew 1:2); ''Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, And by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence'' (Colossians 1:15-18); ''But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him'' (1 Corinthians 8:6); ''For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring'' (Acts 17:28).

If God could create the heavens and the earth and control each planet in its own orbit, as we learn from Genesis, surely He can control any laws governing any of these and cause the sun and moon and any other part of creation to change their regular pattern of operation to any other He sees fit for any length of time that His will calls for. He will do this in spite of all the objections of poor, puny, so-called scientists.

The thing for you and me to do is be faithful and obedient, ''. . . it is better to obey than to sacrifice,'' and be ready for His coming at all times, regardless of any opposition we face. Stephen was faithful. He was executed because of his loyalty, but **to be absent from the flesh** means to be present with Christ. Paul understood from God that being absent from the body and present with the Lord was best for him, so he was beheaded by Rome. He said under the Holy Spirit's inspiration that a crown waited for him, and not only for him, but for all who are faithful unto death. Let you and I be faithful.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

CRAGMONT

October at Cragmont was not as busy as it was last year. The groups that came were smaller than usual, but they seemed to enjoy themselves just as much. However, smaller groups mean less revenue for the camp, and we were not able to do as well, financially, as we had hoped.

September 30, October 1, and 2 was Little Rock Free Will Baptist Church's weekend at Cragmont. Little Rock church is near Lucama. They brought 45 campers this year.

On October 7, 8, and 9, we were to have two church groups here, but one group had to cancel. That left Kenly church as our group for the weekend. They brought 22 campers.

Spring Branch church near Walstonburg was at Cragmont October 14, 15, and 16. Due to sickness in the church, several of this group had to cancel at the last minute. However, they brought 33 enjoyable campers for the weekend.

October 21, 22, and 23 was an open weekend because the scheduled church group had to cancel at the last minute.

We finished up the month on October 28, 29, and 30 with 22 campers from the Milbournie church near Wilson. We are certainly grateful to this group for helping out in the kitchen.

As of October 31, Cragmont closed its 1977 camping season. If you wish to contact us, we will be at 2517 Trull Street, Wilson, North Carolina, again this winter. Our telephone number there is 243-2729.

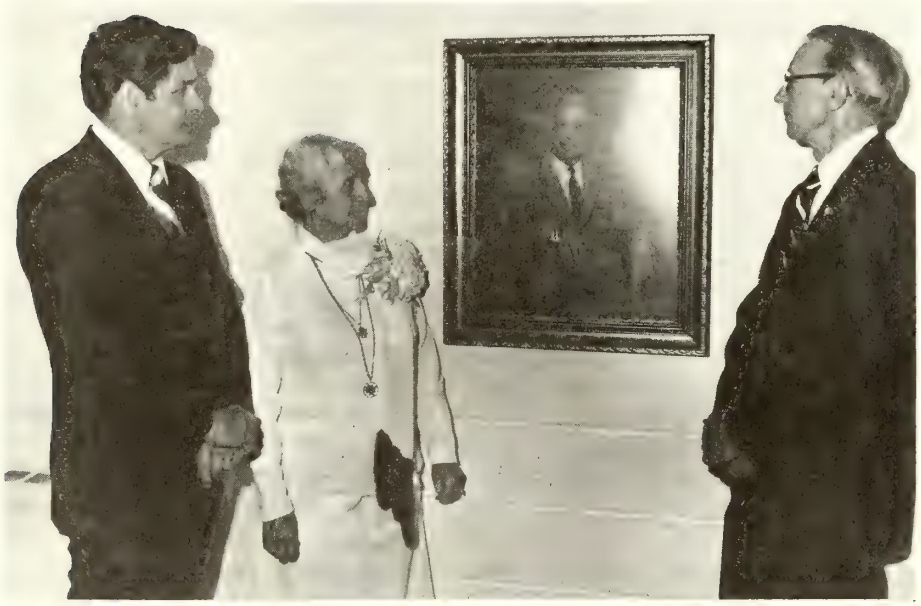
Again this winter, I will be doing promotional and publicity work for Cragmont, and I want to visit your church to present a Cragmont program—its past, its present, and its future, with the new main building. Please contact me in Wilson to set a date for your church.

Continue to pray for Cragmont, that it may be in the center of God's will.

In His service,
Rev. Douglas Skinner
Manager

Mount Olive College

MEN'S DORM DEDICATED



Dr. W. Burkette Raper, president of Mount Olive, Mrs. Grantham, and chairman of the Board, James B. Hunt Sr., right, view the portrait of Mr. Grantham that will hang in the building lobby.

The Mount Olive College Men's Dormitory was named Grantham Hall in a ceremony held recently in honor of Mrs. Estelle Grantham and in memory of the late Leopold T. (Jack) Grantham as a symbol of appreciation for the annual grants from the Grantham Charitable Trust.

CHRISTIAN EDUCATION AND OUR CHURCH COVENANT

Miss Maurice DeBruhl, a member of St. Mary's Free Will Baptist Church in New Bern, served as Chairman of the 1976 and 1977 Craven County Dinners for Mount Olive College. Under her leadership, the gifts to the College grew from $3,026 two years ago to $5,080 this year, an increase of 68 percent.

At the conclusion of the 1977 dinner, Miss DeBruhl made the following challenge to those in attendance, a challenge which deserves the attention of all Original Free Will Baptists.

We gathered here tonight to take part in a cause we all believe in, because we realize that we have a responsibility to our young people to provide them with an opportunity to further their education, to gain new knowledge and insight in their quest for truth, and to prepare themselves for a full, rich, and useful life.

Mount Olive College is our institution, an institution of which we are justly proud, and one worthy of our full support. You know there are two ways of looking at something; you can look at it with a microscope, and if you look at it with a microscope you see a very small part of it, and you see that very small part enlarged out of proportion. On the other hand, you can look at it with a telescope, and if you look at it with a telescope you see the whole dramatic panorama and the whole pattern stretched out before you. Let us view our college from a telescope, seeing not its flaws magnified through the lens of a microscope, but rather its overall effec for good on the lives of our young people

When we became members of the Fre Will Baptist Church we stood before sacred altar and agreed before Almight God and our local congregation to abid by the covenant of our church. covenant which reads in part:

. . . THAT WE AGREE TO COOPERATE I THE PROMOTION OF DENOMINATIONA INSTITUTIONS AND ENTERPRISES . . .

Mount Olive College is a denominationa enterprise and when we fail to support it we fail to keep our church covenant.

We have merely scratched the surfac here tonight, but let this be a beginnin Let us go forth from this place dete mined to make greater strides f Christian education in the future and have a renewed vision of what we ca accomplish together with God's help.

Dr. Robert Schuller, the gre possibility thinker, adds new dimensio to an old slogan when he states: ''YO CAN DO A LOT WITH A LITTLE THAT TOTALLY DEDICATED.''

If we leave this building fully committe and dedicated to this cause, if we back to our churches determined enlist new prayer partners and to i crease our support for this institutio then and only then, will we be meeti the challenge of providing our you people with that which they so rich deserve.

Tonight, let us make this our goal.

DR. RAPER TO SPEAK AT WHALEY'S CHAPEL

Dr. W. Burkette Raper, president Mount Olive College, will speak Whaley's Chapel Free Will Bapt Church near Richlands on Sunda November 20 at the 11 a. m. worsl service.

The Rev. Andrew Hill is pastor.

REMAINING 1977 CHURCH-COLLEGE DINNER

Sampson, Harnett, and Cumberla Counties— Thursday, November 17 p. m., Midway High School; C. Fel Godwin, chairman.

FREE WILL BAPTISTS
CELEBRATE 250 YEARS

Tuesday, November 22, 1977

RODGERS CHAPEL, MOUNT OLIVE COLLEGE

You are cordially invited to attend a special service in recognition of the 250th Anniversary of the founding of the first Free Will Baptist Church in North Carolina.



The Honorable James B. Hunt, Jr.

5:45 P. M. 250th ANNIVERSARY SERVICE
6:45 P. M. "The Spiritual Heritage of Free Will Baptists in North Carolina"

SPECIAL GUESTS

The Honorable James B. Hunt, Jr., Governor, State of North Carolina;
All living Past Presidents of the State Convention of Original Free Will Baptists;
1977-1978 Executive Committee of the State Convention;
All Living Conference Moderators;
Heads of all Denominational Enterprises.

6:45 P. M. Reception and Refreshments

EVERYONE ATTENDING THIS HISTORIC OCCASION WILL BE PRESENTED A 250TH ANNIVERSARY CERTIFICATE SUITABLE FOR FRAMING

NEWS NOTES

Stony Hill Church Awards Pins

The Beginners Class of the Stony Hill Free Will Baptist Church, Route 2, Middlesex, received attendance pins from their class and their teachers. Those receiving pins were as follows: Rodney Brown, five year pin; Christy Matthews, four year pin; Sharon Boykin, two year pin; Donna Lewis, two year pin; Matthew Langley, one year pin; Marie Strickland, teacher, nine year pin; and Phylis Strickland, substitute teacher, nine year pin.

Revival in Progress At King's Cross Roads Church

Revival services are now in progress at the King's Cross Roads Free Will Baptist Church, northeast of Farmville, and will continue through November 19. The Rev. Frank Flowers is the evangelist for the services, which begin at 7:30 p. m. There is special singing each evening.

The pastor, the Rev. David Thick, and members invite everyone to attend the remaining services.

Ordination Service For Rex Edwards

The Central Conference Ordaining Council will hold a special service of ordination for Rex Edwards on Wednesday, November 16, at 7:30 p. m. at Saratoga Free Will Baptist Church in Saratoga, North Carolina.

Everyone is invited to attend the service and to pray for this young man whom God has called to preach.

Coming Events . . .

November 24—Free Will Baptist Press Foundation, Inc. and All Bible Bookstores Closed—Ayden, New Bern, Smithfield, and Wilson

December 5—The next meeting of the Revision Committee of the Statement of Faith and Discipline, 10 a. m., Free Will Baptist Press, Ayden

December 10—Youth Meeting of Piedmont District

December 16—Annual Christmas Program and Party, 6 p. m., Children's Home, Middlesex

FREE WILL BAPTIST HISTORICAL SOCIETY TO MEET

The semi-annual meeting of the Free Will Baptist Historical Society will be held at Mount Olive College on Tuesday, November 22 at 4:00 p. m. in the Henderson Building, Room 115.

The time and place of this meeting will enable the members of the Society and all interested persons to attend the other events scheduled for that day at the College. Of particular interest to Society members will be the service at 5:45 p. m. in Rodgers Chapel, celebrating the 250th anniversary of the beginnings of the Free Will Baptist Church as an organized movement in North Carolina.

The program at this meeting of the Society will include a presentation by the Rev. DeWayne Eakes on Jacob Arminius. It is entitled, "Arminius: The Development of an Arminian Position." Members will report on recent additions to the Historical Collection at Mount Olive College.

Those interested in furthering the aims of the Historical Society, to preserve Free Will Baptist history, are invited to attend this meeting and to become members of the Society. Regular annual dues are $5.00; student memberships are $1.00 annually; life membership is $50. Gifts to the Society, as well as membership fees, are tax deductable.

THE FREE WILL BAPTIST LEAGUES

Below are the results of the November 5th meeting of the Executive Committee and representatives from church leagues:

1. We will work to begin new leagues across the State.

2. The Rev. Bobby Taylor will direct the Christian Cadet Conference at Cragmont, June 26—July 1, 1978; also, the conference will be self-supporting.

3. The State League Convention will be self-supporting, with the registration fee set at $10.00.

4. We will promote the league regularly through the **Free Will Baptist** Paper.

Our leagues have been slack in the past, but with God's help let's move forward like a mighty army.

Rev. Jack Mayo, **President**
Route 1, Box 273-1
Winterville, North Carolina 28590

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that is is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financia plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

A MUSICAL PUZZLE

by Mrs. D. W. Rose
Lucama, N. C.

G Y R E T L A S P O D I U G E A I R

R E E D S Y N C O P A T I O N O I E

D R O C E R O C S P A C O N R O S S

T E O P M E T A G L I E F G H P S T

E D U T E E E C F R B A S C R U N S

A U U E T D S C A L E S N A P A D R

M L E O E O B O E B A C H O R D L I

E E M R R T I M E B T P R A E N U T

N R I A L A E P T I S I P A R I A A

T P N B E L L A I Z I T H E R P C R

I H O E O E S N E E N C R Y S H S D

W O R D R W O I R T G H A A M T N A

H L Y O E O D S O L O I S T E N E N

O D C P G I J T E F I N E M C P S D

L N L E N O T A C C A T S U H E E O

E S I R C L E F M T K E Y N A D R T

N S C A R O L F U O H R E I N A V E

O A H C R A M M S R Z V E S T L I E

T M H A L F S S I G L A D O C G C M

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S T N E M A N R O N C I I T A I S H

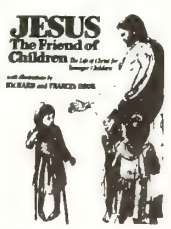
L I N E R U T R E V O H H C R U H C

Find these 105 words. They will be found horizontally, perpendicularly, and diagonally, and some are spelled backwards. The remaining letters spell the name of the composer and the oratorio he wrote. George Frederic Handel, **The Messiah.**

ccompanist
r
nen
ia
ack
ar
ass
eats
bell
Bizet
bow
carol
chant
chime
choir
chord
church
coda (two times)
con
dal
do (8 times)
dot (2 times)
eight
encore
etude
fa
fine
flat
gai
gong
Guido
half (notes)
harps
hold
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la (6 times)
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Mozart
music
nave
notes (2 times)
oboe
octet
opera
opus
organ
oratorio
ornaments
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peal
pedal
phrases
piano
pitch
prelude
psaltery
re
record
reed
reeds
refrain
rests
ritardando
SAB
SAT
SATB
scales
sharps
staccato
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sing
sol
solo
soloist
stem
syncopation
taps
tempo
ti (12 times)
time
tone
tre
trio
triplet
tune
unison
whole notes
zither

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the Sunday School LESSON

St. Claire Bible Class

For November 27

WHO IS THE GREATEST?

Lesson Text: Luke 22:24-27, Mark 9:33-37

Memory Verse: Mark 9:35

I. INTRODUCTION

Habits are hard to overcome, and habits of thought are perhaps even more persistent than habits of action. Don't we all know people who are Republicans or Democrats, Presbyterians or Methodists, just because their parents were? Ideas we grew up with cling to us as if they were a part of our very nature. No matter how many medical men say a cold is a virus infection, we still warn about catching cold by sitting in a draft or getting our feet wet. No matter what scientific experiments show, we plant potatoes in the dark of the moon, look for good weather when the evening sky is red, feed a cold and starve a fever.

In New Testament times the Jewish people had some fixed ideas about their expected Messiah. They thought He would crush the surrounding nations, especially the ruling Roman Empire, and establish a Jewish kingdom that would never again lose its power (Daniel 2:44; Isaiah 9:3-7). They did not see how such a king could suffer and die as predicted in Isaiah 53, so they thought that chapter must refer to someone else—perhaps the prophet himself (Acts 8:32-34).

When Jesus came with His miraculous powers, many people quickly decided that He was the Messiah. Impatient to start crushing other nations, some activists wanted to draft Him as their king and plunge into the revolution (John 6:15). When this plan was foiled, they lost interest in Jesus (John 6:66).

The disciples were sorely puzzled. They were convinced that Jesus was the Messiah (Matthew 16:16). Then what was He waiting for? Why didn't He destroy the Roman troops and get that indestructible and eternal kingdom started? The disciples rejected the idea that Jesus would die (Matthew 16:21, 22). How could He? The Messiah must rule forever. When Jesus persisted in predicting His death they dared not protest any more, but still they did not understand (Mark 9:31, 32). Probably they thought He was using a figure of speech, but they could not fathom its meaning.

Thinking that a world-conquering and everlasting kingdom was about to begin, the disciples naturally were concerned about their own places in it. Who would be the prime minister? Who would be the secretary of the treasury? Who would be chief of staff?—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. This lesson does not approach the study of greatness from the standpoint of the world, but from the standpoint of what Jesus taught. In the eyes of the world greatness is measured by the position which one has attained. In the eyes of Jesus true greatness is measured by service to one's fellowman. The world pays for greatness in material things; Christ's reward for greatness is eternal things.

B. Why should Christ's disciples argue about greatness? Why do church people today argue about offices in the church? There are a number of reasons. First, the sinful nature of man gets the upper hand, even with God's people. Second, we live in a material world surrounded by its values, so we absorb some of its practices and principles. Third, there is always the possibility that people in the church have not truly given themselves to the Lord and His work. If you hold to the world's idea of greatness, you should examine your relationship to the Lord.

C. How would you feel if someone told you that you were childish? How would you feel if someone told you that you were childlike? If you think about these two things for a moment you will see a difference. To be childish is to be immature. On the other hand, to be childlike is to have the good characteristics of a child.

D. Here are two people: One of them holds a high position in society and has all the trappings of success from the world's point of view. The other one is a poor person, but gives his life in service to other people. It is difficult for us to see that the poor person is greater in the sight of God. We must not leave the wrong impression here. It is not impossible for one to be wealthy and prominent in this world and to be great, if he gives himself in service to his fellowman. The secret of greatness lies in the service we give to others.

E. God does not call men to greatness; He calls them to service. They become great by the service they do. The sad part of this is that many of us who are called are not willing to give the unselfish service that is necessary to become great in the eyes of God. We are either unwilling to make the effort or we have absorbed the world's idea of success and are trying to become great in the eyes of the world.

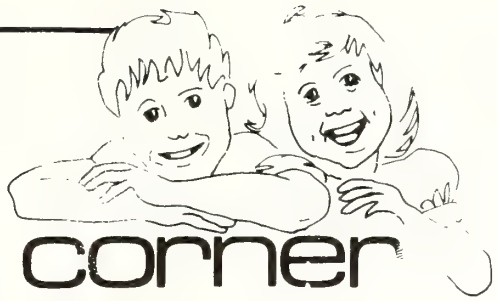
—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. The truth is, whatever place Jesus has for us to fill is important, be it lowly (in our estimation) or great. No service ever rendered for Christ can possibly be considered unimportant. The ''seats at the table,'' as it were, are arranged by our Lord himself, and it is He who should say where each of us should sit. To recognize this, and adjust accordingly, calls for a genuine humility on our part and a willingness to serve, as He served, where He would have us be.

B. In teaching the meaning of true greatness in Verse 26, Jesus employs two examples. The younger member of a group should not attempt to lord it over the older ones. The freshman senator in Congress does not push himself forward at the beginning; he bides his time until he has gained some experience. Therefore, in the first example, Jesus suggested that the younger member of the apostolic band should stand back to let the older ones lead. We do the same in electing deacons or Sunday school teachers. We do not usually place new converts in these positions, but rather choose those who have proved them-

(Continued on Page 14)



story corner



TILLY ROBIN REGRETS

by Maxine Harker
Grifton, North Carolina

Tilly Robin would not fly south for the ter. All of Tilly's friends were leaving orrow. They were going to Florida, ere it was warm.

They were leaving on the same day ir parents had gone the year ore—September 24th. They would leave New Hampshire for Florida tomorrow, but Tilly was not going.

"Why should I?" she asked. "I have everything I need right here. I was hatched in this nest; I learned to fly from this branch; I like it here; it's home."

The other robins just shrugged and said, "Fine—stay if you want to. But you'll be cold and food will be very scarce."

"Nonsense, I'll have all the food I need," she said. "Mrs. Harper puts lots of food out for us. She has built a snug little house over the garage door. I'll be fine. I don't want to go to Florida or anywhere else."

The next day Tilly's friends and relatives got up early and left without saying good-bye.

When Tilly woke up, she was the only robin left in New Hampshire.

The first week or two, she felt very happy. She was free to do anything she wanted to do. One day, late in the afternoon, it began to turn very cold; by daybreak, Tilly saw snowflakes for the first time in her life. When she hopped down from her cosy tree roost, she could not see the ground anywhere. She flew here and there, trying to find a place to dig for a tasty grub or a juicy worm. By noontime, she was exhausted from hunger. She had looked into every bird feeder, and they only contained seeds and bread. Tilly was sitting forlornly on the Harper's feeder when she saw a young girl come to the window. Tilly was frightened, but she was too weak to fly. The young girl left and then came back to the window, carrying a book. She was studying it intently.

Suddenly the back door opened. Tilly struggled up and flew to the rain gutter and watched the girl as she put down pieces of suet and some raisins.

"Come on down, little robin," she said. "What are you doing here? You should be down South where there is no snow. My name is Robin, too. I just read in my book that you eat only berries and worms, not seeds. I'll feed you this winter. Don't worry. But I hope you go with the others next year. The girl was shivering, so she went back into the house.

Tilly was very grateful to her.

Tilly knew she had the right to do as she pleased, but she also knew she had made a mistake. She decided that from now on she would think about reasons for doing things a certain way. She would also ask questions before she made up her mind.

Tilly ate the last plump raisin, and with a flick of her tail she signaled her gratitude to Robin, who stood looking out the window, smiling.

MRS. ELMORE HONORED



MRS. Alyne Elmore was the recipient of the Auxiliary Life Membership Award, when the Cape Fear Auxiliary Convention convened at Hopewell Free Will Baptist Church on October 12, 1977.

The name of the lady remained anonymous until the conclusion of remarks made by Mrs. Crafton Tart, daughter of Mrs. Elmore.

Following is the presentation, as made by Mrs. Tart:

"This lady was born in a rural community in Sampson County. Her father was a farmer. She grew up in this community and attended Shady Grove school.

"At an early age she married a neighbor's son. Her husband was a farmer and trucker. To this union was born four sons and two daughters. Her children were reared in a home where love and a Christian atmosphere abided. She has fifteen grandchildren and four great-grandchildren. Her husband is deceased.

"Her hobbies are ceramics and sewing. She is an excellent seamstress.

"Her life has been busy and sometimes hard. She is a good neighbor—willing to help when the need arises.

"The young ladies of her church honored her by naming the circle after her. She is a dedicated Christian and active member of her church. For several years she taught a Sunday school class of teenagers. She has worked with the Bible school, AFCs and YFAs. She is pianist at the church.

"She became a member of the auxiliary when it was known as ' The Ladies' Aid Society. ' She has held various offices in the auxiliary and presently is chaplain.

"She is usually in attendance at the conventions, where she enjoys the Christian fellowship.

"She resides on Route 5, Dunn, North Carolina. She is a member of Lee's Chapel church. She is 72 years young.

"I now present to you, my mother, Mrs. Alyne Elmore."

Mrs. Mary Lou Jackson escorted Mrs. Elmore to the pulpit, where Mrs. Tart was assisted by her sister, Mrs. Iris Sills, in the presentation of the beautiful pin and the certificate of membership.

Mrs. Elmore expressed her appreciation for the bestowal of this great honor and stated she would strive to be a better Christian and continue to allow the Lord to have His will in her life.

In conclusion, Mrs. Tart referred to Scripture, taken from Matthew 25:31-40. The references were to a vision of the Last Judgment, when the Son of Man comes to reward the Christian and non-Christian for the deeds they have performed. Mrs. Tart stated, "I know my mother has ministered unto the sick, hungry, thirsty, those in need of clothing and in prison; so when she stands before the King, she will hear Him say: 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' "

SUNDAY SCHOOL LESSON

(Continued from Page 12)

selves in Christian growth through the years.

C. In the second example, Jesus stated a principle that was the exact opposite of the ways of the Gentiles and their kings. He said that the chief, the one who is indeed the greatest among the human followers, should be the one who serves. He proved this in His own life. If any person on earth should have been served and waited upon, it should have been the Lord Jesus Christ, the Kings of kings.

D. An eight-year-old boy had fallen into a creek and had been sucked into a large drain pipe. His whole body was submerged in the pipe and he was in danger of drowning. His twelve-year-old playmate extended his hand. Though he could not get him out, he held him safely until help came and the boy was rescued.

The church may be thought of as the extended arm of Christ. He alone can rescue man, who is mired in sin, but the church reaches out, holds fast, and makes it possible for Christ to save him.—**The Advanced Quarterly (F. W. B.)**

Attention all churches in the Albemarle Union

We, the people of the Cape Colon Free Will Baptist Mission, nea Plymouth, would like to take this time t thank each church and person that gav money for our block fund. Almost a churches responded to our call. W thank God for people like you who ca see our need and are willing to lend helping hand. We would like to give special thanks to the young Miss Paul Alexander, who is still in school, wh took money from her savings an donated it to the mission for blocks. W greatly appreciated each and every one.

We want each one to continue to pra for us and if God be willing we hope t have a ground breaking ceremony in th near future.

Sincerely yours in Chris
John W. Sexton, Pastor

NOTE OF THANKS

Jenny and I extend to all of you o thanks for the prayers and kindnesse shown to us upon the birth and death our infant daughter, Karen Elisabeth, October 28, 1977. We are grateful for the cards and flowers we receive However, we know that your ma prayers are what has sustained during this period of loss. May God ble you all.

Rev. Douglas Skinn

Churches and Ministers Available

(Note: This column is provided, when needed, any church that is seeking a pastor and for minister who is seeking a church to serve and w like to give such notice. Please send the neces information to the editor of "The Free Will Baptis Each notice will run for two issues only.)

The Rev. Jimmy Cordor announ that he is available for pastoral wo conducting revivals, or supply work. may be contacted by writing the R Jimmy Cordor, 100 Hannah Pick Road, Rockingham, North Carol 28379.

The Free Will Baptist Press Foundat and its bookstores will be closed November 24 for Thanksgiving.



Special Moments

ear Maggie,

To identify one special moment would be quite a task because, you see, as I ow closer to our Lord each year of my life every day is filled with special moments.

Recently my eight year old asked, "How does God tell you what to do, Dad?" Ve had read in the Bible how God talked to Adam and Eve.)

I said, "Son, whenever I ask God to tell me what to do and I open my mind to im He just fills it full of all kinds of great ideas."

"That's what I thought, Dad," he said. "Sometimes I hear Him talk to me just ke that."

Maggie, that's special to me.

JSH
Middlesex, N. C.

THANKS

Dear Father, with humble humility
I thank You for your Son.
With love and all simplicity,
For the wonderful deeds He has done.

I thank you for the great transfiguration,
Which made Jesus divine and pure.
Help me, dear God, thru all tribulation;
Help me my troubles to endure.

Oh, Father, you gave your only Son,
That from sin, the world could be won.
On that cruel cross, He was crucified;
He suffered agony, bled, and died.

Guide me, Father, all the day long.
I want to join that happy throng.
Help me to walk daily by Your side,
Within your arms, I want to abide.

—Mrs. Luther Tugwell
Route 1, Fountain, N. C.

Children's Home

DUKE ENDOWMENT GRANT AIDS FREE WILL BAPTIST CHILDREN'S HOME

The Free Will Baptist Children's Home has received an appropriation of $5,500 from the Duke Endowment. The funds will be used to help the Children's Home expand its Social Service Department.

This grant brings the amount given for this program by the Duke Endowment to $27,500 over a three-year period. The grant was announced by Billy G. McCall, executive director of the hospital and child care sections of the Duke Endowment.

J. Stewart Humphrey, executive director of the Home, said, "These grants by the Duke Endowment and others have enabled the Home to investigate each admission more thoroughly, to better determine the needs of each child, and to reunite the child more quickly with its natural family whenever possible. Funds have also permitted the Home to develop a Foster Care Program."

Both Humphrey and Billy W. Dilday, president of the Board of Trustees, expressed appreciation to the Endowment for its generosity and continuing assistance to the Home.

Since 1925, the Duke Endowment has given more than $366,000 to the Home for operating and capital purposes.

Child care institutions are among major beneficiaries of the Duke Endowment, founded in 1924 by James B. Duke. In addition to non-profit child care institutions in the Carolinas, the Endowment also assists hospitals in North Carolina and South Carolina, four educational institutions—Duke, Johnson C. Smith, and Furman Universities, and Davidson College— and rural United Methodist churches, retired United Methodist ministers, and widows and dependent orphaned children of United Methodist ministers in North Carolina.

By the end of 1976, total financial assistance from the Duke Endowment to beneficiaries totaled $440,589,373.

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Where does ingratitude end and thankfulness begin?





Tommy Manning
Editor

Editorial . . .

Cover Photo by Ed Carlin

A MEASURE OF THANKFULNESS

How does one measure thankfulness? How does one decide for himself (or for others) where ingratitude ends and thankfulness begins?

We find it so easy to speak the words, "Thank you, Lord," for the blessings of the past year or for some undeserved benefit He has provided. Such blessings are numerous, but we fail to note these in our column of assets.

Our prayers of thanksgiving have become so common, so rote, that a correlation of sincerity is doubtful. The words come automatically, even ritualistically; and we hear ourselves voicing phrases we're heard so often before. We hear ourselves saying the same thing in the same manner, frequently with the same intonations. We must be careful. We must avoid vain repetitions.

It is far better to say nothing than to utter memorized passages which come from the mind rather than the heart. It is better to remain silent than to utter hypocritical words of gratitude—whether these words are "prayed" to God or voiced to a friend. God knows the hypocrisy. The friend, on the other hand, sometimes has to speculate; because some of us have learned to feign sincerity.

All of us should examine ourselves as critically as our minds and hearts will allow. *Are* we thankful? Do we *show* that we are? Is our thankfulness manifest in our daily activities, interpersonal relationships; and, more importantly, as we relate to our Heavenly Father?

Why is it that we wait until a specific time to express our thanks? Why must we be reminded? Why shouldn't every hill resound with the exultations of our hearts and voices? Why shouldn't everyone be able to witness a demonstration of our thanksgiving—better yet, our *thanks living*?

We observe the blind, as they pass through the maze of their dark world; and we are reminded that we can see.

We walk by the lame who are confined to wheelchairs or who are dependent upon braces or crutches, and we are reminded that we have mobility without having to rely upon mechanical means.

We watch the deaf and mute as they communicate with facial expressions and sign language, and we are reminded that we can hear and talk.

Somehow, though, we are not touched enough to afford these persons any more than a brief feeling of pity (which they don't want, anyway). How, then, can we say that we are thankful for our greater blessings? How fortunate for us that God's caring is not proportional to ours or accorded in respect to our gratitude!

It is lamentable that the majority of us have to experience some crisis before we realize the need of being thankful. While God does not demand the giving of thanks, He nonetheless desires it. And, sometimes, he allows misfortune to befall us to teach us thankfulness.

Certainly, if our hearts are placed right, we feel an automatic overflowing of gratitude, but we will not consider it *lightly*; nor will we offer our thanks passively.

It is a real fact that we never know how to appreciate our next breath until we find ourselves oxygen hungry, having to depend upon a machine to provide that necessity of life. "A matter of life and breath" carries far more meaning than the surface structure of the saying. Even in that regard, we are behooved to be thankful.

If we were inclined to do so, we could try to list infinitely many things for which we *should* be thankful. We somehow haven't the time or energy, we alibi. Sad, isn't it?

Now back to our initial question: How does one measure thankfulness? Very simply, *by the way he lives*. "How can we better thank, thee, Lord?"

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Anonymous

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GLORYING IN INFIRMITIES

by Loy Everette Ballard

THE Apostle Paul wrote in 2 Corinthians 12:9—". . .Most gladly therefore will I rather glory in my infirmities, . . ."

At first glance, it looks like this text shows that Paul was rejoicing because he had infirmities of the flesh—because he was a sick man—, and that he was getting a certain amount of joy out of telling of his ailments. We have known some people who seem to derive pleasure out of telling others just how sick they are. We knew one dear man who usually responded to every inquiry concerning his health with the words: "I don't think I have ever felt worse than I do right now!"

But if we look back into the first part of this chapter, we will find that Paul did not want to be sick; in fact he seems to have resented his infirmities. He tells us that he prayed to God three times to take away his sickness—his "thorn in the flesh."

I think that the answer God gave him after his third prayer holds the key to the meaning of the words we have quoted as our guideline for this article. God simply said, "My grace is sufficient for thee: for my strength is made perfect in weakness." This suggests that it was not the infirmities, as such, that brought rejoicing to the apostle, but the blessings he received because of these infirmities.

This little sermonette (if it be thought of as such) is intended to lead up to a personal testimony. It concerns a recent illness that put me into the hospital for the first time in my seventy-eight years of life (except for routine check-ups). As I look back over this brief period of infirmity, there are certain things that stand out as blessings I received because of my illness.

First, I want to mention the loyalty and devotion of my family. No wife ever stood by her husband more devotedly than my wife stood by me. And the devotion of my two sons and my grandchildren can never be forgotten. My oldest son, who lives in this area and pastors a church, let nothing interfere with his attention to my needs, and the care of his mother and the home. My youngest son, whose responsibilities are of international extent, placed everything into the hands of associates, and caught the first plane, to be by my side during the time of the moderate operation I had to undergo. And most of my grandchildren hastened, by telephone calls and letters, to assure me of their concern and prayers.

Then there was the concern shown by my friends and those who have been associated with me in Christian service. Since no publicity was given to my going to the hospital, and my stay was for less than three days, not too many of my friends in other places heard of it. But those who did hastened to come to me, or to contact my family with assurances of their prayers and good wishes.

Fortunately I did not need any special financial help, but it has delighted me to know that some were ready to give such help, if I should need it.

Most important of all, there has never been another time in my life when I have been more conscious of the presence of God's grace and power. Even as Paul did, I asked God to spare me the ordeal of this operation—to heal me by a divine touch of His power. In my blindness, I, like Paul, thought that this would be one of the greatest blessings that could come to me. But I learned, as Paul learned, that blessings greater than healing may come out of these afflictions.

During the two nights that I spent in the hospital, I meditated upon the goodness of the Lord. When I became convinced that the Lord did not intend to heal me by a miracle, Satan tempted me to doubt the reality of some of the promises in the Bible, promises I had sought to claim as promises to me personally. I wondered , in the hours that I lingered alone in the private room (my sons insisted upon me having it), if I would not have a bit of doubt of God's concern. But, strangely, my meditations refused to swell upon this disappointment. Instead, my mind was guided, as I believe, by the Spirit of the Lord to meditate upon the wonderful blessing of good health that had made it possible for me to devote so much of my life to the service of God and to the work of the church I have loved since my childhood. These hours, which Satan wanted to make a time of doubting and fear for me, became instead a time of thanksgiving and rejoicing over the long period of above—average good health with which the Lord has blessed me.



SUNDAY, NOVEMBER 27
Scripture Reading—1 Timothy 3:2

PRAY FOR YOUR PREACHER

Dr. John Watson, better known to many as Ian Maclaren, in the early years of his ministry, determined to preach without manuscript. He took into his pulpit a single sheet of paper containing a few notes. Sometimes his memory failed, and he would say: "Friends, this is not very clear. It was clear in my study on Saturday. Now I will begin again." The people never showed any impatience. After a sermon one Sunday morning, a gaunt Highlander elder went to him and said, "When you are not remembering your sermon just give out a Psalm, and we will be singing while you are taking a rest, for we are all loving you and praying for you."

In after years, Dr. Watson said, "I am in the ministry to-day because of the tenderness and charity of those country folks; those perfect gentlemen and Christians."

PRAYER THOUGHT

You should pray for your preacher as he delivers to you the message from God. He would appreciate knowing that you care about him.

MONDAY, NOVEMBER 28
Scripture Reading—Proverbs 12:4

"THE PREACHER'S WIFE"

There is one person in your church
Who knows your preacher's life.
She's wept and smiled and prayed with him,
And that's your preacher's wife!

She knows one prophet's weakest point,
And knows his greatest power.
She's heard him speak in trumpet tone,
In his great triumph hour.
She's heard him groaning in his soul,
When bitter raged the strife,
As hand in his she knelt with him—
For she's a preacher's wife!

The crowd has seen him in his strength,
When gleamed his drawn sword,
As underneath God's banner folds
He faced the devil's horde.

But she knows deep within her heart
That scarce an hour before,
She helped him pray the glory down
Behind a closet door!

You tell your tales of prophets brave,
Who walked across the world,
And changed the course of history,
By burning words they hurled.

And I will tell how back of them
Some women lived their lives,
Who wept with them and smiled with them—
They were the preacher's wives!

PRAYER THOUGHT

Yesterday, we remembered our preacher in prayer. Today, why not remember his wife. She would appreciate it too. They both love God.

TUESDAY, NOVEMBER 29
Scripture Reading—1 Peter 5:7

CERTAINLY I WILL BE WITH THEE

Many years ago, a little boy lay on his small bed, having just retired for the night. Before going to sleep, he moved in the direction of the large bed on which his father lay, and said, "Father, are you there?" and the answer came back, "Yes, my son." I remember that that boy turned over and went to sleep without a thought of harm.

To-night that little boy is an old man of seventy, and every night before going to sleep he looks up into the face of his Heavenly Father and says, "Father, are You there?" and the answer comes back clear and strong, "Yes, My son."

Whom need we fear if God our Father be with us?

PRAYER THOUGHT

We should always remember that God is near and dear to us. He cares for us, even if we have forgotten Him.

WEDNESDAY, NOVEMBER 30
Scripture Reading—2 Thessalonians 1:7

PUTTING DOWN OUR WHOLE WEIGHT

To celebrate an old man's seventy-fifth birthday, an aviation enthusiast offered to take him for a plane ride over the little West Virginia town where he spent all his life. The old man accepted the offer. Back on the ground, after circling over the town twenty minutes, his friend asked, "Were you scared, Uncle Dudley?" "No-o-o," was the hesitant answer. "But I never did put my full weight down." We smile at the remark of the old man, but there is no doubt of the fact that there are many Christians who are exactly the same way. They have been offered and have received salvation; they enter Christ, but they never put their full weight down on Him. He's carrying them all the time; but they are tense and unrelaxed in their Christian life and do not know the joy that comes from complete rest in Him.

PRAYER THOUGHT

Do we sometimes forget to give our whole self to Jesus? Do we give to Him just a little bit of our time? He gave His all for us.

THURSDAY, DECEMBER 1
Scripture Reading—Psalm 85:6

DR. R. A. TORREY'S PRESCRIPTION

"I can give a prescription that will bring a revival to any church or community or any city on earth.

"First, let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential. If this is not done, the rest that I am to say will come to nothing.

"Second, let them bind themselves together in a prayer group to pray for a revival until God opens the heaven and comes down.

"Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

"This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it ever failed; and it cannot fail!"

PRAYER THOUGHT

How many people have you won for Christ? Did you go to the revival at the church you attend? Did you pray that souls would be won?

FRIDAY, DECEMBER 2
Scripture Reading—Proverbs 23:4

THE STORY OF THE 8 RICH MEN

In 1923, a very important meeting was held at the Edgewater Beach Hotel in Chicago. Attending this meeting were eight of the world's most successful financiers. Those present were:

The president of the largest independent steel company;

The president of the largest utility company;

The president of the largest gas company;

The president of the New York Stock Exchange;

A member of the President's cabinet;

The greatest "bear" in Wall Street;

Head of the world's greatest monopoly;

President of the Bank for International Settlements.

Certainly we must admit that here were gathered a group of the world's most successful men. At least, men who had found the secret of "making money." Twenty-five years later let's see where these men are:

The president of the largest independent steel company—Charles Schwab—died a bankrupt and lived on borrowed money for five years before his death.

The president of the greatest utility company—Samuel Insull—died a fugitive from justice and penniless in a foreign land.

The president of the largest gas company—Howard Hopson—is now dead.

The president of the New York Stock Exchange—Richard Whitney—was recently released from Sing Sing Penitentiary.

The member of the President's cabinet—Albert Fall, was pardoned from prison so he could die at home.

The greatest "bear" in Wall Street—Jesse Livermore—died a suicide.

The head of the greatest monopoly—Ivan Kreuger—died a suicide.

The president of the Bank for International Settlements—Leon Fraser—died a suicide.

All of these men learned well the art of making money, but not one of them had learned how to live.

PRAYER THOUGHT

Jesus love you whether you are rich or poor. It does not take riches to make a life of love for God.

SATURDAY, DECEMBER 3
Scripture Reading—Psalm 95:1

A GENERAL'S FAVORITE

General Robert E. Lee was a man of fervent religious spirit, and those who were associated with him in war and in peace recognized the deeply devotional nature of the military man and educator. Two books he constantly used were the Bible and the Book of Common Prayer. His favorite hymn revealed his noble Christian spirit:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!

At the time of his funeral the assembled company sang this hymn.

PRAYER THOUGHT

What is your favorite hymn of praise? Isn't it nice to sing hymns of praise to God? He has done so much for us.

Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.

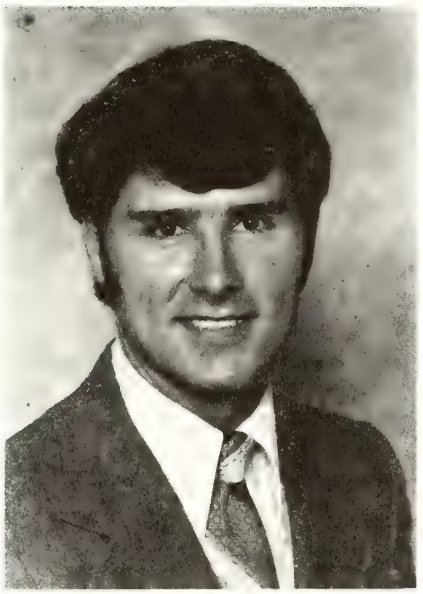
ATTENTION

The credentials issued to the Rev. Johnny Bullman by the Western Conference were returned upon request and the Palmetto Conference credentials have been returned to the Rev. Bullman. Mr. Bullman is a minister in good standing with the Palmetto Conference of Free Will Baptists and the General Conference of Free Will Baptists.

De.W. Eakes, Clerk of the
Board of Ordination,
Western Conference

Those persons responsible for information to be included in the 1977 YEARBOOK FOR ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA are asked to send such information to the Press as soon as possible. Thank you.

NOTICE



The Rev. Harry L. Bryan has joined the ranks of the Free Will Baptist. He is 28 years old and is originally from Jacksonville. He now resides in New Bern with his wife and two children. He pastored in a mission work for two years before joining the Free Will Baptists. He was educated at Mount Vernon Bible Institute in Mount Vernon, Ohio, where he received a Bachelor of Arts Degree in Bible and Religious Education.

The Rev. Bryan is a member of Saint's Delight Free Will Baptist Church. He may be contacted by phoning 638-5427; or writing the Rev. Noah D. Brown, Route 6, Box 159, New Bern, North Carolina 28560.

NEWS FROM CAPE FEAR YOUTH RALLY

At the November meeting of the Cape Fear Youth rally, the youth at Pleasant Grove church presented a pageant entitled "Heaven." The youth had worked real hard to perfect their program for the rally. God rewarded their many efforts with ten souls and many rededications. Everyone truly appreciated the services and enjoyed the hospitality. The Rev. and Mrs. Arnold Price are doing a wonderful job at Pleasant Grove with the youth.

Palmer Memorial church won the attendance banner with forty-nine present.

The December host will be Smyrna Free Will Baptist Church, Route 2, Dunn.

Answering Your QUESTIONS

by J. P. Barrow
Route 1 Box 475
LaGrange, N.C. 28551

Question: A speaker in my home church recently said that one cannot take part of Paul's writings to be literal. I would like your view on this statement.

Answer: It is my understanding that Paul said that he meant everything he said. When he said: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28); "I can do all things through Christ which strengtheneth me. . . .But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:13, 19); "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain" (Philippians 1:20, 21).

The same is true in all his writings found in the Bible. He probably came as nearly being completely dedicated to Christ and His purpose and plan as any Christian ever. When he said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

He was entreating all of us to make that dedication and live that kind of life before a lost world that he had made on the road to Damascus and was still living; yet, he did not count himself to have come completely up to his standard which was Christ. He was always in the process of this achievement as indicated here: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is the law, but that which is through the faith of Christ, the righteousness, which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before" (Philippians 3:8-13).

What God might do for us in this wicked and adulterous age should we each and every one that names the name of Christ commit our body, soul and spirit to such a complete dedication to the fulness of the Godhead in Christ? It took a man of such dedication and such commitment as seen in the life of Paul for God to use by which to give us His truth through Paul's marvelous writings. God's truth and it simply and profoundly interpreted, a mirror by which we see ourselves and a light by which we behold God in Christ using our selves by which to reconcile a world of hell-bound sinners to His precious self. It took Paul dedicated to God, the Paul who spent a silent period with God alone in a desert to write with such power and persuasion. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5:20). Like Paul we must first give heed to the beseech of "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2) before we are fitted to yield to the demands of 2 Corinthians 5:20.

We also need to run with patience the race: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2).

Being able in dedication and education He wrote having his hand and pen as well as his heart and mind controlled by the power of the Holy Spirit that which we can afford to be dedicated to and accept every precept as exactly that which God wanted us to have, know, believe, and practice. It is indeed part and a vital part at that, of what God calls: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12); "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). However, before the word can be these wonderful and needful things to any we are required to follow the psalmist who declares "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

Dr. W. M. Evans in **Great Doctrines of the Bible** and others such as P. B. Fitzwater in his book **Christian Theology**, Geerhardus Vos in his book **Biblical Theology** and Henry Thiessen in his **Lectures on Systematic Theology** refers to or cite the following Scripture to show that the words of Jesus and the Scripture writings of the Apostle Paul and other Scripture writers claim that Christ was divine and that theirs and the other authenticated Bible writers wrote the very words of God down in the manner and position that God designed: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof for correction, for instruction in righteousness" (2 Timothy 3:16) "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of

truth. But shun profane and vain bablings: for they will increase unto more ungodliness'' (2 Timothy 2:15, 16).

Jesus told His apostles what kind of energy was to be used as they conveyed His message to both the lost and undone and to the Christians. He told them that the source of their message went beyond them as did the message of God we have in the Old Testament. ''For it is not ye that speak, but the Spirit of your Father which speaketh in you'' (Matthew 10:20); ''But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost'' (Mark 13:11).

Here is some they spoke and wrote under the control of the blessed Holy Spirit: ''Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual'' (1 Corinthians 2:13); ''If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord'' (1 Corinthians 14:37); ''For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe'' (1 Thessalonians 2:13); ''This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; That ye my be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour'' (2 Peter 3:1,2). See Luke 12:12, 21: 14, 15; Acts 2:4.

In the light of these with many other Bible passages that agree we conclude that the writers of both the Old Testament and the New Testament writers God used to write were conscious of having received of God the message they wrote and considered themselves inspired of God to write.

They believed while they engaged in this writing they were giving expression to the infallible truth of God and were conscious that it was the Holy Spirit who was moving them to this work. With the authors of books named above I concur that not only the thoughts, but also that every word that came from the pens of those writers thus controlled by the Holy Spirit was inspired. God caused each writer of the Bible to write using the exact word God desired to express the thought He wished to be expressed. And God holds you and me responsible to accept this truth in the light of truths expressed in every part of the Bible.

We find the following on Page 205 in Dr. William Evans' book **The Great Doctrines of the Bible:**

''Note Exodus 32:16—'The writing was the writing of God'; Exodus 31:18—'Written with the finger of God.' Compare also Deuteronomy 10:2, 4; 9:10; Exodus 24:12. See also 1 Chronicles 28:19 (R. V.)—'All this, said David, have I been made to understand in writing from the hand of Jehovah'; Daniel 5:5—There 'came forth the finger of a man's hand and wrote. . .'

''In the New Testament God is heard speaking both at the baptism and transfiguration of Jesus, saying, 'This is my beloved Son, in whom I am well pleased; hear ye him.'

''It is clearly evident from these passages that some part of the inspired record claims to be a record of the exact words of God.''

As indicated above what words in the Bible that were not spoken by the mouth of God or written by His own hand were written by the hands of chosen people that were completely controlled by the Holy Spirit; that One who is in every Christian with and upon every Christian in all that he does whether it be breathe, speak, eat or walk or what else God allows him to do or be.

IN MEMORY OF MR. PERCY W. JONES

On December 5, 1976, Trinity Free Will Baptist Church lost one of its most faithful members, Mr. Percy W. Jones. He served faithfully as a deacon and in many other activities of the church.

Loving memories never die,
Years roll on and days pass by.
But in our heart a memory is kept
Of the one we love and shall never forget.

Respectfully submitted,
Mr. and Mrs. Nolton Pounds

ORIGINAL FREE WILL BAPTISTS 250th ANNIVERSARY CELEBRATION

The celebration of the 250th anniversary of the Original Free Will Baptists of North Carolina, will convene Monday, November 28, at 9:30 a. m., at Northeast Original Free Will Baptist Church, Mount Olive. The church is located two miles northeast of Mount Olive.

The Original Free Will Baptist Church is the third oldest denomination in continuous existence in the state, predated by the Episcopal (then church of England) and Friends (then Quakers).

The sponsoring body, the J. C. Griffin Brotherhood, is a fraternal organization of Original Free Will Baptist ministers and their wives. This brotherhood is committed to the mission of the church, dedicated to preserving the rich spiritual heritage and continuing education.

The conference will review the Original Free Will Baptists Church's history, mission, and biblical background of doctrinal statements. The program is scheduled as follows:

9:30—Convening and Statement of the purpose of Conference
9:45—Devotion
10:00—Keynote Address, ''Early General Baptists,'' the Rev. Eugene Purcell
10:50—Break
11:15—Discussion and Question Session
12:15—Lunch
2:00—''Biblical Concepts of OFWB Doctrine.'' the Rev. Sheldon Howard
2:50—Break
3:15—Discussion and Question Session
4:00—Benediction

The conference will reconvene at 5 p.m. at the Southern Belle Restaurant for a fellowship dinner. The meal will be served family style at a cost of $5 per person. Notify Bruce Dudley, Route 5, Mount Olive, North Carolina 28365; or call 658-4958, by November 23 if attending the dinner.

The conference will conclude with a communion worship hour at 7 p. m.

Mount Olive College

SCHOLARSHIPS AWARDED AT COUNTY DINNERS

Mount Olive College annually presents three $100 scholarships at each of the seventeen county dinners. The following is a list of the winners in each category for 15 of the 17 dinners held this fall.

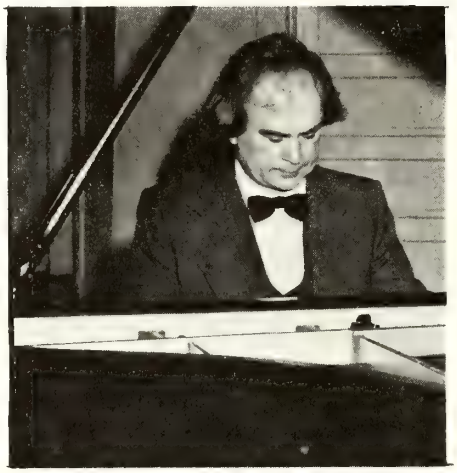
The scholarships for the churches giving the largest amount at the dinner have been won thus far by: LaGrange (Lenior), Mount Zion (Pamlico), Spring Hill (Wayne), Sandy Plain (Duplin), Juniper (Craven), Friendship (Jones), Snead's Ferry (Onslow), Smyrna (Beaufort), Barnes Hill (Nash), Edgewood (Edgecombe), Hull Road (Greene), Rain's Cross Roads (Johnston), Gum Swamp (Pitt), Rose of Sharon (Martin), and Holly Springs (Carteret).

The scholarships for the churches giving the greatest amount per capita have been won thus far by: LaGrange (Lenior), Mount Zion (Pamlico), Spring Hill (Wayne), First, Warsaw (Duplin), Juniper (Craven), Friendship (Jones), Snead's Ferry (Onslow), Trinity (Beaufort), Barnes Hill (Nash), Edgewood (Edgecombe), Hull Road (Greene), Rain's Cross Roads (Johnston), Gum Swamp (Pitt), Rose of Sharon (Martin), and Davis (Carteret).

The scholarships for the churches with the most high school students present have been won by: White Oak Grove (Lenior), Rock of Zion (Pamlico), Spring Hill (Wayne), Sandy Plain and Piney Grove (Duplin), Saint Mary's (Craven), Pilgrim's Home (Jones), Folkstone (Onslow), Dublin Grove (Beaufort), Barnes Hill (Nash), First, Tarboro (Edgecombe), Ormondsville (Greene), Hopewell (Johnston), Winterville (Pitt), Mount Zion (Washington), and Otway (Carteret).

Special recognition in the form of $100 scholarship went to Saint Mary's of New Bern for outstanding effort, and two $100 scholarships were awarded to Hopewell in Smithfield for an increase of $2,280 in one year.

INTERNATIONAL PIANIST PERFORMS



Internationally known pianist George Riabikoff received a standing ovation for his performance before an audience of approximately 500 at the 12th annual Pierson Lecture Program at Mount Olive College, November 10.

The Russian-born performer gave his first performance at age 4, but later had his hands crushed by the Nazi's for aiding the escape of Jewish families during World War II. Through faith, determination, and much practice, he regained use of his hands to perform some of the most difficult musical pieces ever written for piano.

CHRISTIAN FRATERNITY OFFICERS



New officers of the Kappa Chi fraternity were elected at Mount Olive College. They are, from left: Ronnie Hobgood from Farmville, president; David Hines from Winterville church in Pitt County, vice-president; Pam Johnson from Calvary church in Wilson county, secretary-treasurer; and Gerald Garris of Dudley, reporter.

Kappa Chi is an organization of students preparing for the Christian ministry or church-related careers. The main objectives of the fraternity are to provide opportunities for personal and Christian development through fellowship and practical experiences.

MISSIONS

HILL URGES SUPPORT FOR YOUTH PROGRAMS

Home Missions Director Taylor Hill made the following statement urging support for youth and youth programs. His remarks followed presentation of a check from the Cape Fear Youth Conference; the check was for $755.00.

"I have a very strong feeling about our young people, and its by no means all bad. There is something about young people that seems to create a happy atmosphere. Let's face it, we need them just as much as they need us: As for me I would be a very lonely person without them. I believe that some of my very best and devoted friends are among our young people. I urge all of our people to show more interest in our young people. And let's not overlook the fact that they will soon be running things. **Will it be for better or for worse?**"



Taylor, director of Home Missions, is shown holding a check in the amount of $755.00 presented to him by the Cape Fear Youth Conference.

The private and personal blessings we enjoy, the blessings of immunity, safeguard, liberty, and integrity, deserve the thanksgiving of a lifetime.



Special Moments

ar Maggie,

I certainly appreciate the opportunity to share with others my testimony of the ving and keeping power of my Lord and Master, Jesus Christ.

When I was only seven years old, I very innocently (as only a child can) gave my art and life to Jesus. I was certainly not aware at that time just what an impact this mmitment would have on my future life. I just wanted to know more about this autiful person who my Sunday school teachers and the preacher called Jesus rist, the Son of God. Since that time, I have often remembered that night when I ade my decision to step out in faith and to give my heart and pledge my life to the rvice of Christ. To this day, I have never regretted that decision. I thank God often the opportunity that was afforded me, for I have definitely seen over the years the erits of an early commitment.

Because of this early commitment, I have had thirty years so far to work and use talents for Christ and hopefully have influenced others along the way to follow this me path. One person that I was able to influence by means of my faithfulness and sistence on church attendance was my mother, who not long after I had made my cision, made her decision. She has always given me credit for leading her to rist, for she says that every time I went to the altar to pray, she would remember e words of the Bible which state that "a little child shall lead them" and she cided to follow my example. I have always been thankful that my mother gave her art to Christ at the same time I did as this created a very personal bond between us s only Christians understand) that has continued throughout our lives.

As I remember life was very hard for my mother; but she never once waivered in r faith that the Master would provide and see her and her family through every uation. Because of the faith in Christ that she showed in all matters, whether great small, I have been able to exercise my faith in Him and meet every situation in life th the assurance that He would see me through. As I look back over the past thirty ars, I realize that without this faith, instilled in me by my mother, I would have ver made it. Also, the faith and trust that she always placed in me built confidence d has brought me to where I am today. I am enjoying a relationship with Christ that ave never experienced before.

Praises be to God for the opportunity to serve Him and a special thanks to my ther for the life what she so beautifully lived before me. My prayer now is that I ght do the same for my daughter and for all whose lives I touch as I travel life's hway.

N
eenville

MY PRAYER OF THANKS

I thank Thee, Lord, not for miracles perhaps, but for each simple ordinary thing that has no price—the gold of daffodils, the charm of peach trees in the early spring, for work that keeps me happy and content, for memories of beauty I once knew. I would give thanks for dreams of future joy, for friends whose words are kind and true. Oh, miracles deserve a song of praise, and eloquence like that I do not know; but for the simple ordinary things, my heart with gratitude does overflow!

—Copied



Too many a discontented mourner
Is spending his days on GRUMBLE CORNER—
Sour and sad—whom I long to entreat
To get a house on THANKSGIVING STREET!

*****

Thank God for dirty dishes,
They have a tale to tell;
While others may go hungry
We've eaten very well.
With home, health and happiness
I shouldn't want to fuss,
By the stack of evidence
God's been very good to us!

NEWS & NOTES

Saints Delight Presents "The Judgement"

The Youth choir of Saints Delight Free Will Baptist Church, near Bridgeton, will present a play entitled, THE JUDGEMENT, on Sunday, November 27, at 7:30 p.m.

The Rev. Noah Brown, pastor, asks that all come and bring a friend.

Dedication Services at Smith's New Home Church

The painting, "River of Jordan," by Mr. Keul was dedicated in a special service on November 13 in Smith's New Home Free Will Baptist Church, near Kinston.

The painting was presented to the church in memory of Perry Blizzard by his wife, Mrs. Reba Blizzard, and friends.

The services were conducted by the pastor, the Rev. Bobby Harrell. The vows were written by his wife Helen. Following the dedication, the pastor hung a plaque.

Revival Announced at Bethel Church

Revival services will begin at Bethel Free Will Baptist Church, Pamlico County, on November 28, and will continue through December 3. The Rev. Norman Ard, pastor of Christian Chapel church, will be the evangelist. He will be assisted by the pastor, the Rev. James E. Howard.

The church and the pastor request prayers, and cordially invite all to be present and share these blessings with them.

Western Conference Board Of Ordination Scheduled

The Rev. Clyde Cox, chairman of the Western Conference Board of Ordination has announced a meeting for November 28, 7 p. m., at the First Free Will Baptist Church in Wilson.

All persons having business with the council are requested to meet with the Board at this time. Anyone planning to attend should phone the chairman at 243-6612 or the clerk at 239-1058.

Represented FWB's at General Association



The Rev. David Charles Hansley represented Free Will Baptists at the meeting of the General Association of General Baptists which met on October 18, 19, and 20, in Flint, Michigan.

Homecoming Observed at Fremont Church



Mrs. Gela Musgrave (left), the Rev. Charles L. Renfrow (center), and Mrs. Frank Bogue (right) burn the note on the church parsonage, leaving the church free of all encumbrances.

Homecoming services were held at Fremont Free Will Baptist Church on Sunday, November 6, 1977. It marked the 75th anniversary of the church. Although stormy weather kept the a tendance down, the Lord blessed thos who attended the homecoming services.

The combined Sunday school clas was taught by Mrs. Gaye Renfrow. Th Rev. Charles Renfrow, pastor of th church, delivered the homecomin message. During the service, forme members of the church and speci guests were recognized.

Loyalty Sunday offerings were take prior to the homecoming message. Th goal which had been set by the churc was to raise $3,851.11, the amount owe on the parsonage debt. The total o ferings that day far exceeded that goa With the help of every group in th church, various projects were planne prior to homecoming day to pay towa the debt. All projects totaled $3,685.6 The offering received at church Loyalty Sunday amounted to $1,883.5 bringing the total figure of moni received to $5,579.17.

Following a delicious meal in th Fellowship Hall, the note on the pa sonage was burned by the pastor and th Board of Trustees, Mrs. Oscar Barne Mr. Frank Bogue, and Mrs. Ge Musgrave.

A very touching memorial service w held during the afternoon in memory deceased members since last year service. Those remembered were Mr Irene Edwards, Mrs. Lucy McCandles and Mr. Ivey Pittman. The remaini of the afternoon included a variety gospel music.

Oak Grove Church Announces Revival

Revival services will be held at O Grove Free Will Baptist Church, Route Newton Grove, November 24-2 Services will begin each night at 7:3 The Rev. Billy R. Nowell will be the gu speaker.

The pastor, the Rev. C. Felt Godwin, and the church members request that everyone be in prayer for revival and extend a cordial invitation all to atttend these services.

Thanksgiving is man's response God's grace.

ATTEND

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MY PRAYER OF THANKS

by Maud Reynolds Dean

Lord, help me live each passing day
As Thou would have me go;
Help me to lend a helping hand,
And love to others show.

Help me to think not of myself,
But of someone in need;
That through my life, unto the cross,
Might some poor sinner lead.

Help me to think of those that are ill,
And those who may be poor;
Help me to realize that I'm blessed,
That others may need more.

I thank you for the nurses
And faithful doctors too;
Yes, even for the janitor,
Who smiled when days were blue.

Thank you, dear Lord, for many friends
Who prayed for me each day;
For those who helped lift financial loads,
Which were so hard to pay.

Thank you, dear Lord, for those who sent
Flowers and cards into my room;
For those who left tracts, and friends who came,
Which brightened up my gloom.

I also want to thank You for
America where we're free;
To worship Thee as we desire
And may it always be.

I want to thank You for Thy word,
The Bible, so divine;
Which is a light unto my path.
And may it ever shine.

There are so many things, dear Lord,
I desire so much in life;
But do not let me ask amiss,
As it could bring much strife.

So just what you want me to have,
I ask, "Thy will be done".
If desires on earth are incomplete,
In heaven, they'll be won.

God, keep in me a thankful heart
For everything each day;
Help me to hold a light of love
For others on life's way.

Dear Father, in a closing prayer,
May I a life-crown win;
A forgiving heart, oh let me keep,
I pray in Jesus' name, Amen.

the Sunday School LESSON

St. Claire Bible Class

For December 4

WHY SERVE GOD?

Lesson Text: Job 1:1-3, 8-11; 2:4-6, 9, 10

Memory Verse: Job 12:13

I. INTRODUCTION

Today we have the first of two lessons from the ancient book of Job, a book written at least 2,500 years ago, perhaps even earlier. But we are not dealing simply with an ancient story. The message of Job is as relevant to our lives as any headline of this morning's paper, for it deals with a problem that is ageless. The theme of this two-lesson unit of study from Job is entitled, "Triumph Over Tragedy." Certainly tragedy is no stranger to any of us. If we have not experienced it deeply firsthand, at least we have seen it all around us. It is an old as the human race itself, having begun in the Garden of Eden with Adam and Eve. Tragedy is the theme of the story of Cain and Abel. No age and few persons have been without it from that time right down to the victim of the latest highway crash or to the most recently afflicted cancer patient.

Tragedy has no favorites. It may come to the wise as well as to the foolish, to the poor or to the rich, **to the righteous as well as to the wicked**. Indeed, it often seems that the righteous are called upon to endure more suffering, more heartache, than others. In view of these facts, in view of the never-ending series of tragedies that continue around us, many question whether or not there is any possibility of triumph over tragedy. Others question the existence of God. "If there is a God," they ask, "why does this happen?"

The Book of Job deals with this problem. Job never questioned the existence of God. But how to reconcile the fact of his own great suffering with the fact of a God who is all-powerful and just—this was his problem. However, he did find triumph over his tragedy. It did not break him. In a measure it served to **make** him.

In this first lesson we are introduced to Job and to the crushing experiences that he endured. Few people have known anguish of heart and physical suffering equal to that of this ancient man. Yet, as we shall see, he was a righteous man, declared so to be by God himself. And the fact of the great suffering of this good man gives rise to the question that is the them of our present lesson: Why serve God? One might suppose that the servant of God would be spared all heartache, all pain. But such is not the case. Why, then, should I serve Him?

The question may, in measure, be phrased another way. Why be good? Why seek to live righteously? Why be decent, honest, truthful, sober, morally pure, kind, forgiving, and helpful to others? Things may be lovely just now, and that in itself may seem reason enough to serve God. But what if suddenly there should be a terrible change in our affairs, what then? It could happen, you know. It happens all around us. What if it should happen to me? With this possibility in mind we should approach our study of the question, Why serve God?—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. The Book of Job is one of the oldest, if not the oldest, of the books in the Bible. It also deals with one of the oldest problems that has afflicted man from the Garden of Eden—the problem of human suffering. The book does not answer this question, but it does give us some insights toward understanding God's purpose for suffering.

B. In this lesson, we are concerned with motives for trusting and believing God. Satan challenged Job's motives. We may be sure that he has challenged ours. Have you stopped and asked yourself: "Why am I a Christian?" Now is a good time to do this.

C. Job lost all his materi possessions and still trusted God. He lo his health and suffered greatly, but h still trusted God. He even lost th sympathy and support of his wife, bu still he trusted God. It is easy to trust Go when things are going well, but do w have enough faith to trust Him in th dark and trying hours?

D. One of the greatest truths th comes to us out of this lesson is th Satan can do no more than God permi him to do. Satan is mighty, but he is n almighty. As long as the child of Go trusts Him, Satan will not be permitted ruin him. Tis is a blessed truth!

E. Is material success always a indication of godliness? Job was ve successful in material things, and h was a godly man. Does this mean that men who are successful in mater things are godly? If not, why does G permit the ungodly to succeed in mater things, while some of His children a poor?

—**The Bible Teacher (F.W.E**

III. ADDITIONAL TRUTHS

A. Many Christians give the i pression that their service for God is means of "earning" eternal life Heaven. Others appear to be looking answers to prayer, for divine protecti of their family and business, for peace mind. Like Job, we must learn to ser God because He is God, because loves us and blesses us, and r because of a false notion that we c earn anything from Him.

B. Perhaps the little slogan fi "Please be patient with me—God not finished with me yet." We c simply point out that until the period adversity is past, and we can see t benefits that have come from it, there no justification for questioning Go judgment or our confidence in t judgment.

C. The Book of Job demonstra that whatever may be the source of problems, they can afflict us only to degree that God permits. Job was ne told of Satan's role in his afflictions, a we need not be so much concerned v the question of Satan's role as with question of what God is trying to te us.

—Sele

Coming Events . . .

lovember 24—Free Will Baptist Press Foundation, Inc. and All Bible Bookstores Closed—Ayden, New Bern, Smithfield, and Wilson

ecember 5—The next meeting of the Revision Committee of the Statement of Faith and Discipline, 10 a. m., Free Will Baptist Press, Ayden

ecember 6—Handel's **Messiah** presented by the Mount Olive College Concert Chorus in Rodgers Chapel, 8 p.m.

ecember 8—Handel's **Messiah** presented by the Mount Olive College Concert Chorus in Rodgers Chapel, 11 a.m.

ecember 10—Youth Meeting of Piedmont District

ecember 16—Annual Christmas Program and Party, 6 p. m., Children's Home, Middlesex

THANKSGIVING HOLIDAY

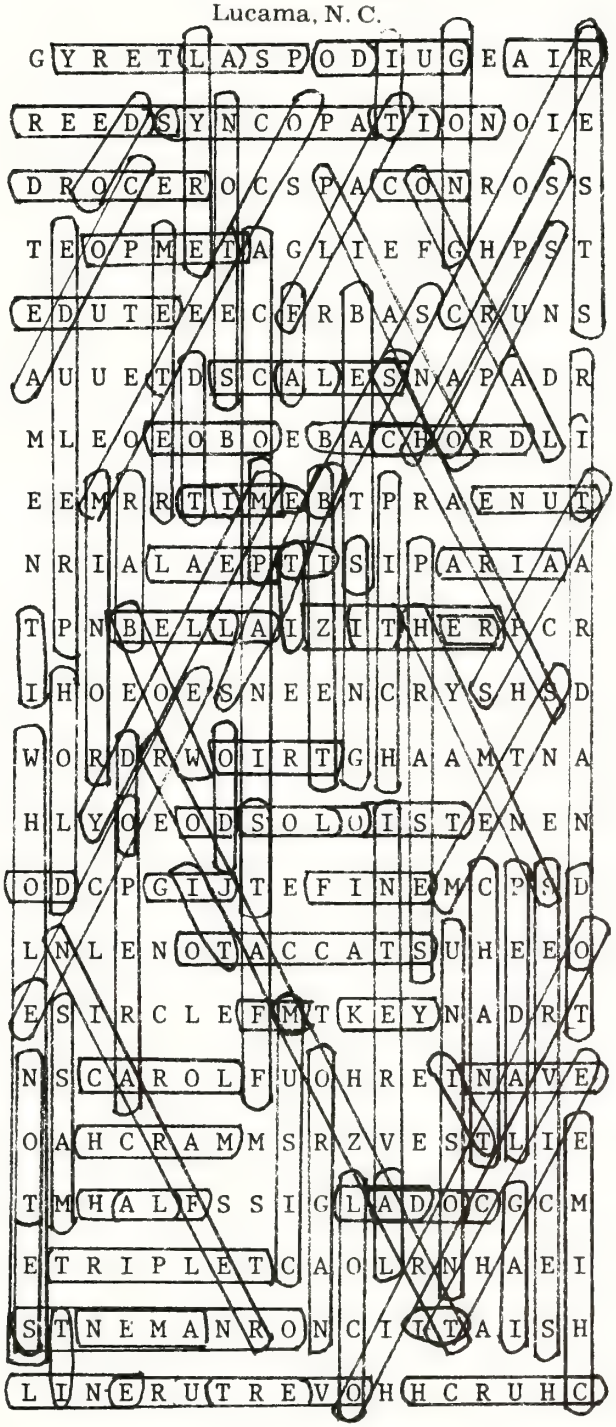
The Free Will Baptist Press Foundation nd the Ayden Bible and Bookstore, long with the branch stores at Smithfield, New Bern, and Wilson, will be losed Thursday, November 24, in bservance of Thanksgiving Day. They ill all be open again on Friday, lovember 25, at the usual hour. Thank ou!



ANSWERS TO LAST WEEK'S PUZZLE

Here are the answers to last week's puzzle. The word back should have been Bach. We apologize for the error.

by Mrs. D. W. Rose
Lucama, N. C.



DEADLY POISON IN WORDS

by Woodrow Hill

No one wants to believe such could happen, but it did! Reports have circulated about people giving poison to "trick or treaters" on Halloween night. They actually dumped into bags held in little children's hands such things as rat poison, and buttons, moth balls, and insect killers. Some demented person, so it is said, put red hot pennies into little hands, and all this and more because people felt they couldn't bear the nuisance or inconvenience of one evening's fun on the jolly night when happy little children roam the streets dressed like goblins and witches.

Imagine little children going happily home with the loot they have collected from well-wishing friends and neighbors. Carefully assorting their sweets and delicacies, they examine with glee every oddly wrapped and strangely shaped contribution. Since almost everything eventually ends up in little children's mouths, the danger of foreign substances becomes even greater when they have been sweetened. Arsenic mixed with sugar might remain in one's mouth too long before it is expelled when a strange flavor comes through. Only when sickness and vomiting occur in the night is it discovered how mean the trick some deranged human beings will stoop to play.

One doesn't have to be a psychiatrist to understand that people who play such tricks are mentally ill and in need of professional help. There are other kinds of people, however, who perform deeds equally subtle, and for some reason they are accepted as being perfectly normal. They are the ones who pass out sweetly dressed words, carefully draped and scented as though they were choice delicacies when in reality they are loaded with poison. From the very beginning they are intended to be deadly missiles, and they have built-in settings calculated to assure they will move on target.

People may sit in a beautifully appointed living room gleefully enjoying those delicacies without suspecting they are poisoned. In the middle of the night, however, the sickened stomach occurs when it is realized that deadly poison has been carefully planted, and that it has moved on schedule as it was calculated to do. By now a comrade has fallen, and he may never know who the enemy was because the camouflage was so subtle and complete.

The person who practices this strategy is just as mentally and spiritually ill as the one who gives poison to the "trick or treater." The greater tragedy lies in the fact that he will probably never get the psychiatric or spiritual help he so badly needs. He will go on poisoning the tender and trusting minds of the unsuspecting unless a miraculous transformation occurs in his spiritual life.

Of this type person, James declared, "The tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8).

The next meeting of the Revision Committee of the Statement of Faith and Discipline will be held December 5, 1977, at 10 a.m., at the Free Will Baptist Press, Ayden, North Carolina.

Bill Futch
Secretary

NEWS FROM WORLD VISION INTERNATIONAL

Church leaders in Thailand have appealed to Christians worldwide for strong prayer support during a special evangelistic emphasis in 1978. That year will mark the 150th anniversary of the Protestant church in Thailand.

Sponsored by the Thailand Church Growth Committee, the year-long evangelism project will include special evangelistic campaigns during February in six areas of the country. Among the major speakers will be Dr. W. Stanley Mooneyham, president of World Vision International; Paul Ariga, Kansai Bible College in Kobe, Japan; James H. Taylor, president of the China Evangelical Seminary in Taiwan, and several Thai evangelists.

"For the first time, Thai churches believe that God can use a small minority to make an impact on the country," said Mooneyham after meeting with church leaders in early November. "Rarely have I seen such strong faith in the face of such overwhelming obstacles. It is just the kind of impossible situation in which God delights to demonstrate His power."

During nearly 150 years of missionary work, Thailand has been one of the most resistant countries to the Gospel in all of Asia. The entire Christian population—both Protestant and Catholic—make up only 1.2 percent of the nation's 43 million people. There are only 545 full time Thai pastors, working among 608 protestant congregations.

The project marks the first time that all of the Protestant churches of Thailand have cooperated on such a large scale in a united evangelistic effort. Dr. David Liao, a missionary from Taiwan on loan from Overseas Crusades, is working with the Church Growth Committee to implement the project, which will include church growth seminars, prayer retreats, local prayer cell groups and training for pastors and lay leaders.

"At present a vacuum in the hearts of many Thai is causing an unprecedented spiritual hunger in Thailand," stated a representative of the Church Growth Committee. "Is it not time we move forward together in concentrated nationwide evangelism while we have the opportunity?"

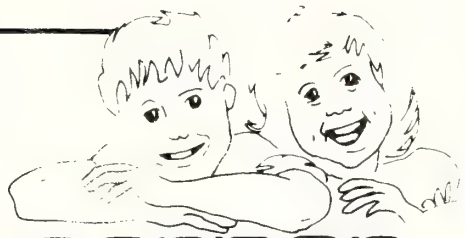
David Liao has called on church leaders to pray for the strengthening of the Body of Christ in Thailand. Prayer will be one of the predominate themes of the year, beginning with a day of fasting and prayer at the end of 1977.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Jimmy Cordor announces that he is available for pastoral work, conducting revivals, or supply work. He may be contacted by writing the Rev. Jimmy Cordor, 100 Hannah Picket Road, Rockingham, North Carolina 28379.

HAVE YOU RENEWED YOUR SUBSCRIPTION?



story corner



A THANKSGIVING SURPRISE

Marie, Sue, and Jane were sitting on ıe back porch of their country home atching their dad feed Tom, their pet rkey. They had won him at a Turkey hoot.

The girls were sad because they over-eard their parents planning the family's nnual Thanksgiving dinner, and they ıst knew Tom was going to be the main ourse.

"What are we going to do!" asked ane. "We just can't let Dad kill Tom."

"I know," replied Marie. "He's ecome our friend just like our dog, Spot."

"You're silly," exclaimed Sue. "You know Dad wouldn't hurt our Tom."

"Well let's go ask them right now!" Marie said.

Up jumped the three little girls and ran into the house. They found their mother in the kitchen preparing dinner.

"Mom, why do people always have to eat turkey at Thanksgiving," asked Jane.

Mom turned around and looked at her three curious daughters. "Why Jane! Why do you ask such a question?"

"Because, Mom, why!" the three girls exclaimed. "We don't want to eat Tom for Thanksgiving dinner."

Mother sat the three girls down and began to explain that all families were not as fortunate to have turkey for Thanksgiving and that they should be thankful for what God has given to them, especially during the Thanksgiving season.

"Just remember the Jones family that lives down the road. They don't have a turkey at their home and don't have enough money to buy one."

"But Mom, what will they eat," asked Sue.

"You mean they don't get dressing, cranberry sauce, and all the good stuff you fix for us?" questioned Marie.

"That's right girls," said Mother.

"I know what," said Jane. "Let's give Tom to them and fix a Thanksgiving basket for them."

Marie and Sue turned and looked at Jane in surprise.

"Well girls," Mother said to Marie and Sue. "What do you think?"

"But Tom's our pet turkey," Sue cried.

"I guess you're right Jane," said Marie, "after all, we have so much to be thankful for. Well, Sue, what do you say?"

"Ok!" said Sue. "I'll help Mom fix the basket."

The three girls and their mother were busy the next morning preparing the Thanksgiving basket for their neighbors. At noon they carried their surprise to the Jones family.

As the girls knocked on the front door they felt so happy for the good deed they were doing.

"Why girls, come in," said Mrs. Jones.

"We're sorry," replied Sue, "but we can't stay. We just want to bring you something on this Thanksgiving day."

Mrs. Jones opened up the basket and her eyes lighted up with glee. "Oh girls, what a nice Thanksgiving surprise!"

Anonymous

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AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 30, 1977

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EVEN DURING THE TIME OF AN ACCIDENT ONE CAN FIND SOMETHING FOR WHICH TO BE THANKFUL. GET INVOLVED WITH THANKSGIVING!





Tommy Manning
Editor

Editorial . . .

WHAT ARE YOU THANKFUL FOR?

by Verna H. McLawhorn

"O give thanks unto the LORD; call upon his name: make known his deeds among the people" (Psalm 105:1).

In his morning message last Sunday, our pastor asked the question: "What do you have to be thankful for, other than physical things?" He knew that we could say that we were thankful for such things as good health, decent jobs, education, and so on, but he was interested in what kinds of things we would have to be thankful other than material blessings.

As part of the evening service, he asked all who would to share their answers with the congregation.

The answers were many, and included such phrases as: I'm thankful for the Bible, God's Holy Word, for friends, for the church, for the love of family and friends, for salvation, for friendship among Christian friends—and many others.

One very touching answer was given by a member who described an ordeal she and her teenage daughter experienced on Friday night. They were driving through a sparsely populated area of the county late that night when their car was struck by a hit-and-run driver. The car was knocked crosswise, stopping with the front end in the ditch and the back still on the highway. When the car came to rest, they prayed together, asking God to help them in their need.

In a few minutes, help arrived, in the form of three teenage boys who stayed with them, directing traffic around their car, calling the friends they had been visiting to let them know of the accident, and calling the highway patrolman for assistance.

This woman and her daughter were especially thankful that God had watched over them, delivering them from danger and providing for them in their time of need.

What would your answer be, if you were asked, "What do you have to be thankful for?" Would you think of material blessings first? Or would you think of spiritual blessings first and put material blessings second? God would prefer that we give our best to Him at all times, and that includes **thankfulness**.

Cover Photo by John Taylor

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A PICTURE OF THE JUDGMENT

by the Rev. Graham Faucette

THE picture that Christ gives of future events is electrifying. n Tuesday of that final week of our ord's earthly ministry, He spent the day aching in the temple. At the close of is day, He gave His disciples a special essage about the fall of Jerusalem and s return to the earth. In this He offered e parables of the virgins and the lents, (Matthew 25). These parables ave assurance of His coming again, and e need for watchfulness. This chapter oses with the judgment scene. The hole chapter tells the truth that pure ligion is not a matter of abstaining from he thing and partaking of another, it is e habitual and happy spirit of doing the ll will of God in an earthly setting. A ow nothing, do nothing, be nothing, ay of life can only end in divine con-emnation, for God's Word indicates no probation of rudderless living.

The place of judgment—Christ's rone. "When the Son of man shall ome in his glory, and all the holy angels ith him, then shall he sit upon the rone of his glory" (Matthew 25:31). is was part of the answer to the inquiry the disciples concerning the end of the orld. Jesus gave a glimpse into the ture as He told of the angels who will ccompany Him at His final coming. "All e holy angels with him" indicates that e entire angelic community of Heaven ill be entrusted with the task of athering together the saints of God at e time of Christ's return. "And he shall end his angels with a great sound of a umpet, and they shall gather together s elect from the four winds, from one d of heaven to the other" (Matthew 4:31). Futhermore, the people of all ations will come for the judgment. Marvel not at this: for the hour is oming, in which all that are in the raves shall hear his voice, And shall ome forth; they that have done good, nto the resurrection of life; and they that ave done evil, unto the resurrection of amnation" (John 5:28, 29). Here is a esurrection with two possibilities—possibilities—resurrection to life, and resurrection to life, and resurrection to death. This statement of Christ's return is different from the Jerusalem. First, all nations are to be assembled for judgment. There was no such assembly at the fall of Jerusalem. Second, a division is to be made between the righteous and the unrighteous. This was not done at the time of Jerusalem's destruction. Third, eternal rewards and punishments are promised. These were not distributed at the time of Jerusalem's fall.

The action of the final judgment —separation. "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left" (Matthew 25:32, 33). Goats here represent evil people, and sheep represent the people who have obeyed God. The good and the evil do not belong together eternally. Then Christ fulfilling His place as judge, will say to the redeemed, ". . .Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world" (Matthew 25:34). Jesus is fully qualified as the judge by His human experience (John 5:27). And by His sinless character (Hebrews 1:8, 9). And by His divine wisdom (1 Corinthians 1:24).

The blessings of the judge—inherit the kingdom. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34). Jesus as judge so addresses heirs of the Father's kingdom. This kingdom has been in the course of preparation since the foundation of the world, and Jesus indicated that He had some additional preparatory work to accomplish before His return to earth (John 14:2,3). God was not lax in designing this heavenly place of abode, and those who enter into it will have gained it because of their willingness to obey God. Their infailing faithfulness in accomplishing the divine shall be their passport to eternity. If they make their "calling and election sure," they shall be accorded an entrance to His eternal kingdom (2 Peter 1:5-11).

The curse of the judge—depart from me. "Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). This is a negation of every blessing that the Father is capable of providing, and a positive sentence of eternal suffering. The image of fire is employed to indicate extreme suffering, for death by burning is horrible to contemplate.

Paul speaks of the judgment of hell as ". . .everlasting destruction from the presence of the Lord, . . ." (2 Thessalonians 1:9). John defines the second death as the lake of fire (Revelation 20:14). According to Christ and His apostles, this is what hell is like. While Jesus said that hell is "prepared for the devil and his angels." He also indicated that it is the destiny of these who have simply refused or neglected to obey the gospel (Mark 16:16).

The rational for judgment—it is a moral necessity. "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matthew 25:45). The judgment is a moral neccessity. The universe is based upon the principle of righteousness and justice (Psalm 97:2). Yet often the evil person escapes punishment in this life. As a result, the final judgment is necessary. Righteousness awaits vindication. Significantly Jesus speaks of our actions toward each other as actions toward Him. Obedience to divine law, has something to do with eternal salvation; and so does the giving of time, strength, understanding, possessions, and mercy. This does not contradict the beautiful truth that we are saved by faith rather than works. We are saved by faith, but not by a dead faith that does nothing (James 2:17). We are saved by a living, working faith; and therefore by faith and works together (James 2:24). We are saved by the grace of God, and that grace is freely bestowed on us when we freely give ourselves to Him in living, active faith (Ephesians 2:8, 9).



SUNDAY, DECEMBER 4
Scripture Reading—Exodus 20:15

HIS NEW NAME

My grandfather, who was converted in the mighty revival that swept Northern Ireland in 1859, told me many wonderful stories of that time. One story was of a man noted for cheating at the markets. One day he took a load of goods to the market and sold it to a recently converted man, who witnessed to him of Christ. He scoffed, saying, "Give me my money, and never mind the religion." On the way home great conviction from the Spirit of God came upon him, and he got down from his cart to the ditch on the roadside. As he called to God to have mercy on him, the man to whom he sold the produce came along. He, too, got down and knelt with the man on the roadside. Soon others joined them. The man was saved, and, jumping up, he said: "I've cheated nearly every one of you here today at some time or other, and by God's grace I'll make it right with each of you just as soon as I can. I know they called me the 'cheater' for a nickname, but I've got a new name now, and by His grace I'll adorn it."

PRAYER THOUGHT

One of the Ten Commandments is "Thou shalt not steal." Cheating is a form of stealing. Jesus doesn't love us when we cheat or steal.

MONDAY, DECEMBER 5
Scripture Reading—Luke 16:1

SENT ON AHEAD

"Poor R___; I understand that poor R___ did not leave much property," said a friend commiseratingly of one who had just died, as he drove home with the minister from the cemetery. "Too bad! He worked hard, and made money, but he was too tenderhearted. I think every beggar in town must have known him." The minister listened politely. "I suppose what you say is right about his having no property, but I imagine, from what I have known of his life, that he must have considerable property to go to."

PRAYER THOUGHT

A rich man here on earth can't take his riches to Heaven. A poor man is just as rich in Heaven.

TUESDAY, DECEMBER 6
Scripture Reading—1 Corinthians 13:13

LOVE'S GREAT SACRIFICE

The home of an English family was discovered on fire. They thought everybody was out but the baby. The mother saved her. For years as the child grew up the mother went about the house with her hands covered. The eldest of the servants had never seen her hands uncovered. But the daughter came into her room one day unexpectedly, and the mother sat there with her hands uncovered. They were torn and scarred and disfigured. Instantly the mother tried to cover them as the girl came forward, but she said, "I had better tell you about it. It was when the fire was in the house and you were in your cradle. I fought my way through the flames to get you. I wrapped you in a blanket and dropped you through the window, and somebody caught you. I could not go down the stairway, so I climbed out of the window. My hands were burnt, and I slipped and caught on the trellis work. When I fell, my hands were torn. The doctor did his best, but my dear, these hands were torn for you." And the girl who had grown to womanhood, sprang toward her mother, took one hand and then the other, and buried her face in those hands, as she kept saying, "They are beautiful hands, beautiful hands."

PRAYER THOUGHT

Isn't it wonderful that a mother would sacrifice to save the life of a daughter? It was wonderful also that Jesus would sacrifice His life for us by dying on the Cross.

WEDNESDAY, DECEMBER 7
Scripture Reading—Romans 7:25

WHEN YOU SERVE FOR LOVE'S SAKE

The mother of one of the girls from a Bible class of mine was sick for two years before she died. Jean was the eldest of six, and several mornings each week she would be up at five o'clock to help her mother befor leaving for her work. Many evening she set aside for housework that he mother was not able to do. Jean wa getting so thin that several of the girl from our class were anxious abou her, and one of them said, "You can keep on working as you have beer Jean; your health will break down. "I don't think it will," answered Jean "but thank you for being concerne about me. I love helping my mothe all I can, and you know things aren too hard when you do them for love sake."

PRAYER THOUGHT

Did you enjoy helping your mothe set the table and do little things fo her when you were a little child? D you still enjoy doing things for her Jesus loves to see His children doin things for Him such as going to church

THURSDAY, DECEMBER 8
Scripture Reading—Psalm 100:2

DO YOU KNOW THE SONGS?

The story is told of a man who wa saved when he was old. He had been great singer. He had sung many of th world's great songs. He had bee applauded and honored by the worl A few days before he died, h daughter saw him weeping as he la in his bed. She bent over him an asked why the tears were runnin down his cheeks. "Oh," he said, " dreamed I was in Heaven, an everywhere I went, people wer singing, and they wanted me to sin with them, but I couldn't sing th songs because I didn't know them. cried so that I wakened crying." As h looked up into her face, he said, "I' sung all my life, but I never learne Heaven's songs."

PRAYER THOUGHT

Isn't it going to be great to hear th angels sing in Heaven? What glorious chorus!

FRIDAY, DECEMBER 9
Scripture Reading—John 3:16

THE FINGER OF GOD

During a season of revival a frie was praying one evening for a certa unconverted neighbor. After th manner he prayed: "O Lord, tou that man with Thy finger; touch h with Thy finger Lord!" The petiti was repeated with great earnestne when something said to him: "Th

t the finger of God! Hast thou ever uched this thy brother? Hast thou er spoken a single word to him on e question of salvation? Go thou and uch that man, and thy prayer shall answered." It was a voice from the rone.

PRAYER THOUGHT

Have you ever thought about inning souls to Jesus? Jesus would e pleased if you would!

SATURDAY, DECEMBER 10

Scripture Reading—Ecclesiastes 1

TOO BUSY

oo busy to read the Bible
Too busy to wait and pray!
oo busy to speak out kindly
To some one by the way!

oo busy to care and struggle,
To think of the life to come!
oo busy building mansions,
To plan for the Heavenly Home.

oo busy to help a brother
Who faces the winter blast!
oo busy to share his burden
When self in the balance is cast.

oo busy for all that is holy
On earth beneath the sky
oo busy to serve the Master
But—not too busy to die.

PRAYER THOUGHT

Are we too busy to help a friend or ighbor? When God calls us we won't too busy to die. He is never too busy r us.

Devotions used by permission, *ight's Master Book of New ustrations,* Eerdmans Press.

RADIO NETWORK REACHES 10 COUNTRIES

Santo Domingo, Dominican Republic ctober 31). The second largest radio twork in Spanish evangelical history rried the Gospel message into at least n ten Spanish-speaking countries by one and satellite relay during the Luis lau Dominican Republic International usade, October 10-23.

Dominicans in four cities flocked to ar Argentine evangelist Luis Palau ring the three-week united angelistic crusade. More than 3,900 uirers came forward from the diences that totaled 105,445.

Speaking to an overflow opening night crowd in Santo Domingo, the capital (population 823,000) Palau presented Jesus Christ as the answer to the problems of the suffering Latin American family unit.

Three Family Counseling Centers, staffed by trained personnel, were opened during the crusade to deal in-depth with marriage and personal problems from a Biblical perspective.

A unique aspect of this campaign was the change of stadium halfway through the nine days in the capital. The first part of the crusade was held in a highly populated section of the city, at the Juan Pablo Duarte Baseball Stadium, which was filled to overflowing on three of the four nights.

Wednesday, the crusade was shifted to the beautiful new 13,000-seat Sports Palace, which, situated in a growing middle-class section of the dity, was built for the recent Central American and Caribbean games. Thus the campaign attracted two decidedly different audiences. Fifteen chartered buses brought residents of the ball stadium neighborhood to the Sports Palace.

A daily School of Evangelism, taught by various Palau Team members, sent out 50 young Dominicans to the streets of Santo Domingo to sing, testify, and hand out invitations to the nightly meetings. In all, over 135 professed to receive Jesus Christ as Saviour in the parks and market places where these young meople went.

Two days into the Crusade meetings in Santo Domingo, an international radio hookup carried the nightly message "live" by phone to the powerful 500,000 watt Trans World Radio Station located on the island of Bonaire, near Venezuela. The network setup represented a united effort by the evangelical churches of the Dominican Republic who funded and arranged the entire effort.

The broadcast was then taken "live" to the Latin American Continent on shortwaves, through HCJB, Quitok, Ecuador, and on AM as a chain of stations surrounding the Caribbean in turn retransmitted the signal to their countries.

Samuel Montoya, Director of Spanish programming for Trans World Radio, present in Santo Domingo to introduce and close each broadcast, stated, "The signals from Santo Domingo arrived each night in Bonaire, after two connecting relays, without a single technical problem."

Only one other evangleistic radio network surpassed the magnitude of this October's International Crusade outreach and that was the Palau Team's Continente '75 from Managua, Nicaragua in November 1975. That radio network, combined with television broadcasts, reached a Spanish-speaking audience estimated at 80 million.

Stations participating in the Dominican Crusade broadcast, in addition to HCJB in Quito, Ecuador, were YNOL in Managua, Nicaragua; TGNA in Guatemala; TIFC in Costa Rica; HRVC in Honduras; Radio Redentor in Puerto Rico; and 4VEH in Haiti.

The preceding two weeks, associate evangelists from three countries began crusades in the three other major cities of this island republic: San Juan (Mexican, Marcelino Ortiz); Nagua (Argentine, Frank Fiorenza); and Santiago (Honduran, Mardoqueo Jimenez).

Palau himself conducted the meetings the last day in the first two cities and the final three days in the republic's second largest city—Santiago.

Palau's schedule for the crusade also included speaking at schools, pastors' meetings, businessmen's luncheons, evangelistic women's meetings, and small sessions with senators and legislators. Dr. Palau, President of Overseas Crusades, also spoke on daily "live" one-half hour nationwide TV programs, and was interviewed on radio and by TIME Magazine's Latin American Editor, Bernard Diederich.

The next Palau Crusade will be in Santiago Atitlan, Guatemala, December 4-11.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

Answering Your QUESTIONS

by J. P. Barrow
Route 1 Box 475
LaGrange, N.C. 28551

Question: Please explain "For this cause ought the woman to have power on her head because of the angels". What kind of power is meant here and how is it to be used?

Answer: The woman that was married in some of the ancient world wore a headpiece that indicated she was married and under the leadership or direction of her husband. The angels were present at the worship services of the church giving celestial sanction to that particular terrestrial activities. "The angel of the LORD encampeth round about them that fear him, and delivereth them. . . . The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit . . . . The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate" (Psalm 34:7, 18, 22).

The angel exercised watch care over Hagar, Abraham's concubine when Sarai dismissed her from the home. "And the angel of the LORD found her by a fountain of water in the wilderness by the fountain in way to Shur . . . . And the angel of the LORD said unto her; I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction" (Genesis 16:7, 10, 11).

An angel stood by Paul and gave him assurance concerning him and all on the ship that was wrecked and lost in complete destruction in a storm near Malta when Paul as a prisoner was enroute to Rome to face Caesar. "But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee" (Acts 27:21-24). Verse 21 reminds me of Isaiah 40:31.

We don't know how long Paul waited before God until the answer came, but it is evident that it was a sufficient time that he got God's answer and that's what He wants us all to do; await His time for the answer. Psalm 1:1, 2 and 1 Thessalonians 5:17 are verses to keep in mind together with the fact that our Lord Jesus Christ prayed all night at times.

Jesus had angel accompaniment at His birth, at His baptism in the garden of Gethsemane, an angel announced to His followers His resurrection and at His ascension they preached His coming again to His followers. His holy angels are to come with Him in His return to the earth. They are promised as accompanying companions to the church and will be active in the harvest of the world.

They protected the members of the early church. Opened the jail at Philippi accompanying Peter and his companions out of the jail and fulfilled God's purpose any time and where their presence enhanced the activities of the members of the church they made their presence visible or invisible, fulfill God's purpose and this will continue as God sees fit.

George H. Sandison answers a similar question as follows in his **1000 Difficult Bible Questions Answered:**

"By the abstract word **exousia**—power—Paul plainly designates the hood covering her head. With this view the marginal reading accords: 'A covering in sign that she is under the power of her husband.' It is even possible that the Greek word was the name of the Hood, as the Latin work **imperium**, of the same meaning, was at one time the name for a woman's headdress. As to 'angels,' they are doubtless often present at the worship of the church below. See 1 Timothy 5:21 "I charge thee . . . before the elec angels"; and 1 Corinthians 4:9, we ar "a spectacle to angels and to men. Bengal says that "angels veil their face before God, so would they require tha the female face should veil before man. It was in accordance with Jewish an Roman custom that women's heads b covered in worship. The uncovere female head in Paul's day expressed th moving of woman from her sphere an assimilated her to the disreputable class Of course, at the present day, the apost would not consider the hood a possessing any religious significance Woman now can sit or stand before me with heads uncovered, either in soci circles or large assemblies, with r violation of womanly modesty."

THE YEARBOOK FOR ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA

Everyone should have access to th denominational volume. The followin items can be found in the YEARBOO FOR ORIGINAL FREE WILL BAPTISTS O NORTH CAROLINA:

- Directory of Ministers—names an addresses.
- Directory of Churches, with names officers and their addresses.
- Directory of Institutions, with names the officers.
- Directory of Denominational Enterprise listing names of the officers.
- Minutes of the State FWB Leag Convention.
- Minutes of the State Woman's Auxilia Convention.
- Minutes of the State Sunday Sch Convention.
- Minutes of the State Convention Churches.
- Minutes of the following Conferences a Associations:

Piedmont	Eastern
Albemarle	Cape Fear
Western	Central
Pee Dee	Rockfish

Calendar of Activities
Statistical Tables

Any one wishing to order the 19 YEARBOOK may do so by contacting T Free Will Baptist Press, 811 North I Street, Ayden, North Carolina 28513; any of the bookstores.

PRAYER IS. . .

Prayer is a mystery for we don't really nderstand it. We cannot see God with ur eyes. Neither can we hear Him, xcept by the inner Spirit. Though we do ot see or hear God, He sees and hears s.

Did you know God has no lips? We are is lips. Prayer is talking to God in ecret. In Matthew 6:5 it says, ". . . hen thou prayest, thou shalt not be as he hypocrites are: for they love to pray tanding in the synagogues and in the orners of the streets, that they may be een of men. Verily I say unto you, They ave their reward." When our Father ees us pray in secret, He will reward us penly.

Prayer is asking God for what we eed. If we ask God for what we need, e will try to give it to us. Matthew 7:7, says, "Ask, and it shall be given you; eek, and ye shall find; knock, and it hall be opened unto you: For every one hat asketh receiveth; and he that eeketh findeth; and to him that nocketh it shall be opened." Too many f our prayers are of a selfish nature. We re too self-centered. Prayer is an umbling down of oneself to God. Matthew 18:4 says, "Whosoever herefore shall humble himself as this ttle child, the same is greatest in the ingdom of heaven."

Prayer is also a request addressed to od, the heavenly Father. Prayer is neeting God. Do you know that you are alking to God when you pray? He listens o what you have to say. Prayer is letting od know you think about Him.

Did you know that the act of prayer is ddressing thanksgiving to God? Prayer s one of the sweetest duties of a hristian toward God. By it he approaches the personal ear of his Maker, he Lord; pouring out his thanks for life, erseverance, and salvation, glorifying od, asking aid, assistance, and grace. le can also ask for strength from day to ay. Many times people are trying to nake intercession to God for their loved nes. We should always pray, not that ur will be done, but for God's will to be one.

Christians ought to pray everyday and ever stop. Prayer strengthens a hristian—his soul and body. Prayer elps us to know God better. It also helps s to know ourselves better. Prayer is a ommunion between man and God. As one writer has put it, "In prayer God invites us to live with Him."

Our Bible tells us of many miracles as a result of prayer. Moses made host and bowed down and worshiped. Moses prayed to God to be permitted to cross Jordan. The answer was permission to view the Land of Promise. When we pray to God to heal someone, if we have enough faith in God, He will do it. For example, when Paul prayed to God to remove the thorn from the flesh—the answer was a promise of grace to endure it. Jesus' disciples recognized the need for meaningful communication with the Father and asked the Master to teach them to pray. In reply Jesus gave them the model prayer which we know as The Lord's Prayer.

When we pray to the Lord, He is near unto all that call upon Him in truth and faith. When we are in sin and in fear, the Lord will hear our cry and save us if we pray and ask Him to. That is, if we will open our heart's door and let Him in. If we fear the Lord, then we will understand our fear and find the knowledge of God. We are taught in Matthew 26:41 to watch and pray so that we enter not into temptation; the Spirit is willing, but the flesh is weak.

The priests of Baal cried unto their gods which were false gods. There is only one God who is the Father, the Son, and the Holy Ghost. Only He will hear when cried unto. He is our Father which is in heaven. He is not asleep, He is awake forever.

Everyone should be able to face God and not hide from Him. If you cannot face God, today is the day to change. Once you give your heart and life to God to use as He sees best, you will be able to face Him. You can begin with prayer. Prayer is power and you cannot face God without prayer.

Christians and sinners need to become closer to God. If we do not pray we will never get close to God. We know God hears not a sinner's prayer, but if any man will be a worshiper of God and do His will, the Lord will hear him. One of the best ways to find God is through prayer. Won't you who do not know Jesus live your lives for Him?

Even though we do not understand prayer, we, who know Christ, know that it can work miracles in our lives. Let us continue diligently in prayer and we shall be rewarded greatly.—**Ambassadors For Christ** (F.W.B.)

A TRIBUTE TO SOMEONE SPECIAL

I think I would be safe in saying that most of us take our five senses for granted. Especially those of seeing and hearing.

I have learned since I've been here at Spring Branch Free Will Baptist Church to appreciate my sight and especially my hearing.

Mrs. Annie Beaman, a member of Spring Branch church has been deaf since the age of about eighteen. Yet, each time we open the doors for services, Mrs. Annie graces the steps of our church to enter God's house to "hear" the gospel preached. We give her a copy of the sermons for her to read so that she too, is able to know what the rest of us have heard.

She spends most of her days reading her Bible and studying God's Word. She is one of the most dedicated Christians I know.

I have seen her lay her hands on the piano so that she can feel the vibrations of the music. She can play the piano although she says she has trouble with the timing. In playing the piano, she can feel the music; she loves a beautiful hymn.

She once knew the beauty of a song with a message of God, the singing of the birds and the soft breeze rustling in the trees. She once knew the sound of a minister's voice, preaching the gospel and the difference in the voices of her loved ones.

Then, all sound stopped for her. She could have given up and lost all hope, but she didn't. She trusted in God and became a better Christian. She has accepted God's will for her life and thanks Him everyday for all of her many blessings.

When I look at her in church, I often wonder if God, in His own very special way, lets her "hear". Maybe when the minister is preaching his message of love to the rest of us, God is whispering to Mrs. Annie, a message of love that only she can "hear".

Mrs. Annie, I know you love Jesus because you come to His house to "hear" His message of love to you. All of us here admire you because you still come to gather together with all of God's children. You may very well "hear" more than the rest of us. May God always bless you.

Fleedie Reynolds
Spring Branch church

Mount Olive College

DEDICATED STUDENTS



The New Creations (pictured above) are a witnessing team composed of Mount Olive College students who love the Lord and enjoy sharing that love through gospel music and personal testimony.

NEW CREATION'S SCHEDULE (NOVEMBER 22, 1977)

November 27 at 7 p.m.—Hopewell Free Will Baptist Church, in Smithfield

December 3 at 7:30 p.m.—Cape Fear Youth Rally at Smyrna Free Will Baptist Church , near Smithfield

December 4 at 11:00 a.m.—Ayden Free Will Baptist Church, in Ayden. 7:00 p.m.—Spring Hill Free Will Baptist Church, at Goldsboro

January 15 at 11:00 a.m.—Rains Cross Roads Free Will Baptist Church, Kenly. 7:00 p.m.—Grimsley Free Will Baptist Church, Maury

January 22 at 7:00 p.m.—Black Jack Grove Free Will Baptist Church, Goldsboro

January 29 at 11:00 a.m.—Smyrna Free Will Baptist Church, in Craven county

February 12 at 11:00 a.m.—Rose of Sharon Free Will Baptist Church, in Bear Grass. 7:00 p.m.—Pinetops Baptist Church, in Pinetops

February 19 at 11:00 a.m.—Rhodes Friends Church, in Dudley. 7:00 p.m.—Pleasant Plain Free Will Baptist Church, Selma

March 12 at 11:00 a.m.—Mount Zion Free Will Baptist, Vandemere

Frank Harrison, chaplain at Mount Olive College, may be contacted to schedule the New Creations for your church services. Home: 658-9363, or College: 658-2502.

REMAINING SCHOLARSHIPS PRESENTED

The following $100 scholarships [to] Mount Olive College were awarded at t[he] Wilson and Sampson counties, and t[he] Harnett and Cumberland count[y] dinners.

The scholarships for the church[es] giving the largest amount at the dinn[ers] were won by Little Rock (Wilson) a[nd] Saint Paul's (Sampson).

The scholarships for the church[es] giving the greatest amounts per chur[ch] member were won by Saint Mar[y's] (Wilson) and Saint Paul's (Sampson).

The scholarships for the church[es] with the most high school stude[nts] present were won by Daniel's Cha[pel] (Wilson) and Victory Mission (Cu[m]berland).

MESSIAH TO BE PRESENTED

All Free Will Baptists and Friends are cordially invited to attend the two annual presentations of Handel's Messiah set for Tuesday, December 6, at 8 p.m. and Thursday, December 8 at 11 a.m. in Rodger's Chapel Mount Olive College

Coming Events . .

December 5—The next meeting of t[he] Revision Committee of the Statem[ent] of Faith and Discipline, 10 a. m. Free Will Baptist Press, Ayden

December 6—Handel's **Mess[iah]** presented by the Mount Olive Colle[ge] Concert Chorus in Rodgers Chapel [at] p.m.

December 8—Handel's **Mess[iah]** presented by the Mount Olive Colle[ge] Concert Chorus in Rodgers Chap[el] 11 a.m.

December 10—Youth Meeting [for] Piedmont District

December 16—Annual Christm[as] Program and Party, 6 p.m. Children's Home, Middlesex



Special Moments

Dear Maggie,

We had been married about two weeks (both of us in our late teens) when we moved to a town where my husband was to attend college. We had little money, almost no financial support from relatives or elsewhere, and no friends in the new town. It was, therefore, necessary that I get a job to support us and finance my husband's education.

Like many young couples, we naively believed that our love for each other would withstand any trials that would come our way. We soon realized that marriage was a monumental adjustment. Much later, we admitted to each other that there were times we both wished we had never gotten into it. Lack of communication, financial pressures, jealousy, and long hours of college work and study made our lives miserable at times. It seemed unfair to me to be "stuck" in an office all day working while he was out "watching the girls go by." On weekends, he wanted to relax and watch TV. I wanted him to give me attention. My constant demand for his attention only served as a wedge to drive us apart. What I didn't realize was that the **only** way to receive love is to **give** love. Our lack of understanding for each other resulted in constant petty arguing.

Some of our friends and relatives thought we couldn't make it, but without regard to the resultant mental anguish it might cause us, we were determined to "stick it out" and prove them wrong.

Yes, much of those four years we spent working our way through college was filled was gloom, but we continued to pray. At times our prayers seemed futile. When you pray in the midst of a storm, it's sometimes difficult to see God responding. But God has a way of taking control of our lives without our even knowing it.

There were some bright times though. We did love each other. Although our problems seemed to tear us apart, there were times when they welded us together. God gave us some Christian friends who "took us under their wings." They invited us into their lives and made us a part of them. They would invite us to dinner, a real treat for us and a break from eating our ritual of dried beans and fried potatoes. They would pay me five or ten dollars for playing the organ at special church services—probably pocket change to the reader, but to us it meant one or two weeks groceries. They were genuine Christian people who were always there to listen to our problems, encourage us and help us in any way they could and not expect anything in return. We were also blessed with a few things other than bare essentials such as free tickets to an occasional movie, skating, or bowling.

After my husband finished college and began his career, most of the financial pressures were relieved, but our relationship gradually worsened. A barrier had been built up between us that only God could break down. We continued to pray and struggle for our marriage to survive, but ten years passed before God began to remove the selfishness and jealousy from my heart and give me a heart of understanding and forgiveness. There was such a warm and wonderful feeling inside. Our marriage began to improve and I began to realize that the more I tried to understand my husband's needs, the more he tried to meet mine.

Today we have a very happy marriage and are blessed with two beautiful children.

Sometimes our prayers are not answered the first or second time we pray for something. It may take years; but God tells us in His Word to "wait on the Lord." He knows what is best for our lives, and I believe that He had a purpose for the trials we had in our first years of marriage. Our trust in Him gives us assurance that He will care for us. He said, "I will never leave thee, nor forsake thee."

Name Withheld

THE FAME OF JESUS

No other fame can be compared with that of Jesus. He has a place in the human heart that no one who ever lived has in any measure rivaled. No name is pronounced with a tone of such love and veneration. All other laurels wither before His. His are ever kept fresh with tears of gratitude.

Let every dawn of morning be to you as the beginning of life, and every setting sun as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself. **—The Tampa Christian**

LEAGUE LITERATURE

The Free Will Baptist Press (in Ayden) prints three league quarterlies: The Junior Leaguer, for ages 9 to 12; The Teenage Leaguer, for ages 13 to 19; and The Adult Leaguer, for ages 20 and up.

The purpose of the literature is to provide a guide for those leaguers who are giving part of the lesson for the week. It is not designed to serve as a substitute for thoughtful, thorough preparation of the lesson. League is not intended to be simply another Sunday school class, where the teacher or someone else stands before the group and gives a lesson.

The leagues are intended to help us learn how to stand on our feet and witness about Christ. Through the league, we have an opportunity to begin by giving our testimony to friends, neighbors, and fellow Christians. Simply standing in front of the group and reading the league literature out loud will not help us learn to express our faith in our own words.

The proper way to use league literature is to study the lesson before the league and prepare yourself to express the major points in your own words. This will add interest to your class and contribute to your growth as a Christian witness.

Add enthusiasm to your class and maturity to your faith by giving a well-planned league presentation next Sunday night.

Rev. Jack Mayo, President
State League Convention

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AYDEN BIBLE AND BOOKSTORE
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(Other Branches Included)

GIVE ME, LORD

by Tommy Manning

(THE FREE WILL BAPTIST, November 26, 1969)

Lord,

Give me strength; I want to do
All the things I've longed to do
And couldn't.
And power, Lord; I need it so
I can stand upright and throw
Any man.

Give me wealth—a vital part
To fill and soothe my wanting heart;
I need it.
And glory, Lord; I want its glow
That I might shine for those I know
Right now.

Give me bread; I want to eat
All I can and have some treat
Tomorrow.
And give me clothes; I need some more
So I can look at those in store
Next year.

Then, a house—a larger nest
Where I can sit and find my rest,
So cozy.
And health, too, Lord; I want to know
That I'll be free from aches—and woe,
All the time.

Give me sleep and added peace
From storms of life to find release
Ev'ry night.
The moon, too, Lord—its golden light
To compliment the splendored night
So softly.

And give the sun—its grand array
To make the beauty of my day
Clear and bright.
Perhaps some rain, when earth is dry,
Lest in the spring my seedlings die
And waste.

Give me friends to own my cause,
To hold my torch when I would pause,
So tired.
And Lord—some hope to see me on,
To lift me ere my faith is gone,
Destroyed.

Most of all, please give me love
Styled like that thou hast above,
Sublime.
And ere I die, give me more life
And means to quell its ev'ry strife
Completely.



"Give me, Lord," has been my prayer;
I've asked for more than is my share;
'Tis greed.
Before I rest my head this day,
There's something else I have to say,
Ashamed.

For thou hast been so good to me—
To hear my wants so patiently,
List'ning.
Excuse, oh Lord, my erring way;
There's something I forgot to say,
"Lord, thank you."

the Sunday School LESSON

St. Claire Bible Class

For December 18

GOD'S CALL TO RIGHT LIVING

Lesson Text: Micah 2:1,2; 3:9-12; 6:6-8

Memory Verse: Micah 6:8

I. INTRODUCTION

The essence of our lesson today can be briefly stated. God warns the wicked of impending judgment, He condemns sin in high places, and He requires justice, mercy, and genuine religious devotion from man.

"Amen! amen!" we can hear every member of the class say. And if we review a little, the class can repeat these three main points when the class session is ended. Then we dismiss—and what is accomplished?

One of the deep impressions one gains from reading the book of Micah is that of the earnestness of the prophet. This earnestness of the prophet is a clear reflection of the earnestness of God.

The Scriptures clearly reflect the earnestness of God. In Exodus God says, "I have surely seen the affliction of my people which are in Egypt . . . and I am come down to deliver them" (3:7, 8). Hosea, a contemporary of Micah, reveals the longing heart of God in the words, "How can I give you up, Ephraim, how surrender you, Israel?" (11:8, **The New English Bible**). The earnestness of God about just, kind, and humble character is evident in our lesson today. God sees this as a possibility. He knows that human hearts can be changed. This is the Christmas season, and certainly if Christmas speaks to us at all, it speaks of the earnestness of God on behalf of humankind. Cannot the earnestness of Micah, the earnestness of God, arouse today a bit of earnestness in our own hearts?

The prophet Micah began his ministry about 750 B.C. At that time Judah was enjoying an extended period of peace and prosperity, a condition that had developed during the long and successful reign of good King Uzziah. This long period of peace had made possible the development of foreign trade to an extent that the wealth of many was increased in the land. But with the wealth there had also developed abuses of all kinds—social, economic, moral. In addition to this, Assyria was beginning to stir. In 738 B. C. the Assyrians invaded Palestine and exacted tribute from the northern kingdom, Israel (2 Kings 15:19. Four years later the Assyrians captured Damascus, and in 721 B. C. Samaria fell to the invader. Before the century ended much of the land had been overrun and many of the cities and villages of Judah had been taken.

Micah lived in the little town of Moresheth (Moe-resh-eth), near Gath, toward the Philistine plain some twenty miles southwest of Jerusalem. He prophesied the fall of Samaria and saw his prophecy fulfilled. The main north-south highway was but a short distance from Micah's home, so the prophet could easily observe the successive invasions of the Assyrians. The times were becoming more and more disturbing.

However, the enemy without did not disturb Micah so much as the corruption and growing depravity within Judah. On every hand he saw the effects of sin. Faced with such a situation, Micah knew that the life of the nation was at stake. He also knew that the only hope for Judah was to seek and to walk in the ways of God. No wonder he was in earnest. Faced with a similar situation, what of our earnestness?—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. The prophet Micah ministered in a trying time for God's people. They were in constant danger from the Assyrians. In addition, the rich people oppressed the poor. Micah was always the champion of the poor and their rights. Still, he preached against the sins of his day with great tenderness.

B. Micah speaks about the return and repentance of the Jews. He speaks about their return to the land that God gave, and prophesies that they will one day return to their God and the promised Messiah, who is the Lord Jesus Christ.

C. The main thrust of this lesson is that the hope of the Jews was in the coming of the Promised Messiah, the Lord Jesus Christ. As we approach the Christmas season, we should realize that the hopes of the individual, the nation, and the world are still in Him. We ought to trust Him in this Christmas season!

D. In prophetic language, Micah shows that when the Jews return to God He will not require a burnt offering, difficult things, or impossible things from them. All that the Lord wants from His people is to trust Him and walk daily in humble submission.

E. How can we celebrate this Christmas so it will be pleasing to our Lord? First, Christmas should be a time of worship and joy. Second, it should be a time when God's people trust in Him with all their hearts and realize that He is the Hope of the world.

—**The Bible Teacher (F.W.B.)**

III. ADDITIONAL TRUTHS

We can name many causes for wrong living among people; the failure of our leaders to live rightly is not the least of these. No nation, home, church, or any other institution can be any greater than those who lead it. If a nation's leaders are corrupt, the entire people suffer reproach.

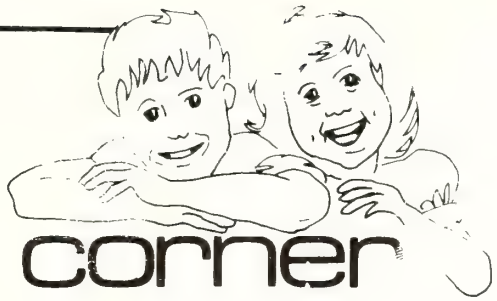
If the parents of a home are morally indifferent and practice sinful acts, they can expect their children to be affected by their example. The children will either act as their parents, or suffer irreparably because of the acts of their parents.

If the leaders of the church fail in right living, the congregation suffers. The church's program is impaired, and its gospel witness is nullified.

We each must understand this grave truth: whoever is responsible for the causes of wrong living must answer to God, both now and in the judgment. God has decreed this, and He has not repealed the verdict.

If there is righteousness in the heart there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, where will be peace in the world.—Selected.

—**The Advanced Quarterly (F.W.B.)**



story corner

THE FIRST BATTLE

Our Story from the Bible

It took several months for the Hebrews cross the desert. We must remember ey traveled slowly. The children and imals and the very old people kept em from traveling very fast. It was ard to walk in the dry desert sand. But ey moved across the desert, following e cloud God had sent to guide them.

Finally, they were out of the desert. u can imagine how happy these people ere to see trees and grass and streams water.

But their troubles were not over. here were new danger to face. There re people who did not like the idea of usands of strangers trooping across eir land.

Maybe they thought they could pture the Hebrews and make them ves again. Or perhaps they thought ey would return them to Egypt and llect a fine reward.

Or maybe they were afraid the brews would take their land away from m. We do not know what caused it, t an army formed to fight the Hebrews. was led by a man named Amalek.

The Hebrews received word that an my was marching against them. They rned to Moses and asked what they re to do.

"We are going to fight, of course," he id. "Do you expect God to do erything for you. He fed you when you uld not feed yourselves but He will not ht for you when you can do it for urselves."

Moses looked over the young men and ose a strong man named Joshua. Joshua, you will lead our army. I am d, too old to fight. Choose the strongest en among us and go to meet these ople who want to destroy us."

So Joshua picked the strongest men d came to Moses. "We are ready."

Moses said, "God be with you. I will and on the hill and watch and pray for you. I will hold this staff out over you that God's power might flow down to you."

Joshua led his men down the hillside to meet Amalek. They fought as Moses stood with the people and looked down.

Moses held the staff in his hands up toward Heaven and prayed.

As the people watched, they saw a strange thing. As long as Moses held up the staff and prayed, the Hebrews seemed to be winning the battle. But Moses was old and his arms would get tired. When he put down his arms to rest, the Hebrews were beaten back.

This went on and on. Moses held up the staff and prayed and the Hebrews pushed the enemy back. But when Moses rested, the enemy pushed the Hebrews back.

If this went on, no one would win the battle. As the day passed, Moses became tired more often and had to rest longer. Aaron realized that the battle would be lost unless something was done. So he called for help. He and a man named Hur rolled a large stone over to Moses. Moses sat on the stone and Aaron got on one side and Hur on the other. They held Moses' arms up for him. So Moses was able to hold up until night.

Joshua and the Hebrews won the battle and Amalek and his men ran away for they realized they could not defeat these people.

The Hebrews were not bothered again for a while.

They traveled on to the south until they came to the home of Moses' father-in-law, Jethro.

Moses had sent his wife and two sons on ahead long before. They were now with Jethro.

When Jethro heard that Moses and the Hebrews were near, he took his daughter and two grandsons to meet Moses.

There was a happy family reunion in the tent of Moses. It had been months since he had seen his wife and sons. He told them all the things that had happened in Egypt and on the trip .

The next day Moses took his usual seat and Jethro noticed the Hebrew people lined up waiting to talk to Moses.

"What is this, my son?" he asked Moses.

"I am their judge. I settle arguments and answer questions for them about how they should live," Moses answered.

Jethro was amazed. "You mean you are their ruler. You, alone, try to solve the problems of all these people and tell each one how to live?"

When Moses said, "Yes," he could not believe it. "This is not good. The people should rule themselves. You will kill yourself it you try to take all their problems on yourself. You must make up a set of laws so they will know what is right. Then appoint men to be judges over certain parts of the people. No one man can do it for all of them. Let them bring only the cases they cannot understand to you."

Moses saw that his father-in-law was right. He could not keep up this way. It took too much time. They traveled more slowly because he must spend so much time solving problems which were not really important. So he divided the people into small groups. He appointed judges over each group to solve the problems. If it was a problem or a question they could not answer, they brought it to Moses.

Jethro was pleased. Now he would leave Moses and return to his home.

Moses took his wife and sons, said good-by to his father-in-law and traveled with the Hebrews to the mountain where God had first appeared to him.

Here at Mount Sinai they would stop for awhile and worship God.

God told Moses that He would speak to the people from a cloud at Sinai. They would all hear His voice as Moses had heard it from the burning bush.

The people were excited as they prepared for the worship feast.

They washed their clothes, bathed themselves and got ready for a visit from God.

Moses warned them. They must not go up into the mountain for it was sacred. If anyone dared to go up they would die—**The Story Hour** (F.W.B.)

NEW CZECH BIBLE FOUR HUNDREDTH ANNIVERSARY

The 400th anniversary of the Kralice Bible, whose publication in 1579 was a high point of the Bohemian Reformation, will be marked in Czechoslovakia in 1979 by the publication of a new interconfessional Bible in modern Czech.

The Ministry of Culture has given permission for the printing of 120,000 copies of the new Bible, the Rev. Bohumir J. Sedlisky of the Czech Bible Work has reported to the United Bible Societies, the international association of 59 Bible Societies who conduct Bible translation, publication, and distribution around the world.

The new translation is sponsored by the Czech Bible Work, which is the Scripture publication arm of the Czechoslovakian Ecumenical Council of Churches. Portions of the new translation completed in advance have been published in stages ever since 1968, but 1979 will be the first year the whole text will appear in print.

Mr. Sedlisky has appealed to the United Bible Societies for help in purchasing paper for the new Bible. The paper must be bought in Czechoslovakia, but with foreign currency.

Through its World Service Budget, the UBS subsidizes Bible work in many parts of the world where local resources are not sufficient. Each year about one-half of the budget, which totals $12 million in 1977, is contributed by the American Bible Society.

The Kralice Bible anniversary is being planned as a national celebration which both church and secular authorities will jointly participate. Plans call for a mobile exhibition, scholars' symposia, and the establishment of a Kralice Bible museum.

The Kralice Bible was translated by scholars belonging to the Unity of the Brethren (the spiritual heirs of John Huss, the fifteenth century Bohemian reformer). It has been the favorite Czech translation among the country's non-catholic churches. Its prestige in Czechoslovakia is comparable to that of the King James Version in the English-speaking world.

Children's Home

"PLAIN OR WITH ONIONS"

So went the day for the Smyrna youth group all day long as they served hamburgers to their Blounts Creek community. Proceeds from "Hamburger Day" were given to the Children's Home. Altogether, $205.00 was raised through the project.

We, at the Children's Home, salute the Blounts Creek youth who have sought to share their lives with our boys and girls at the Home. God will bless that youth group and all others who will seek first to do our Lord's work. Why don't you encourage your group to do something for our Lord's kingdom!

GOD BECAME MAN!

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1,2).

Jesus, having glory with God the Father before the foundation of the world, was virgin born. When Mary, overshadowed by the power of the Highest, went down into the mysterious land of motherhood in Bethlehem's barn she came back holding in her arms the eternal Son of God!

Christ's virgin birth, on which rests the credibility of the Scriptures and the sinlessness of Jesus, is the alpha of our Christian faith. Accept that, and all else rightly follows. But reject that—accept the impious conclusions of modern skepticism that Jesus was earthborn, not heavenborn—then Christianity is falsehood, civilization is delusion, all history is a fathomless riddle, the whole story of Jesus is assailable.

Jesus, Son of man! Jesus, Son of God! And both in one! As man, He became tired; as God He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

As man, He became thirsty; as God He gave living water.

As man, He became hungry; as God He fed thousands with a lad's lunch.

As man, He was tempted in all points like as we are; as God He was without sin, baffling His enemies with the questions, "Who convinceth me o sin?"

As man, He was despised of men; a God, all the angels of God worship Him.

As man, He sorrowed over separatio from friends; as God, He promised neve to leave them comfortless and to come t them.

As man, He wept at Lazarus' grave as God, He raised Lazarus from th dead.

And this marvelous Christ, who wa "made of the seed of David according t the flesh," was "made under the law, t redeem them that were under the law." So, for us who deserved death, Chris bore the penalty of the law, grievous as was. So, by faith, the relationshi between Jesus and sinners is real: community of their debt on one side an Christ's merit on the other.

—Condensed from a tract published b the American Tract Societ

The next meeting of the Revision Committee of the Statement of Faith and Discipline will be held December 5, 1977, at 10 a.m., at the Free Will Baptist Press, Ayden, North Carolina.

Bill Futch
Secretary

NEWS NOTES

Ordaining Council Meeting Scheduled

The Ordaining Council of the Centr Conference of Original Free Will Baptis will meet quarterly beginning in 197 They have scheduled their first meetin for January 3, in the Board Room at t Free Will Baptist Press.

Any persons requiring the services this council, please contact the Re Jack Mayo, Route 1, Box 273- Winterville, North Carolina 28590.

First Church Rocky Mount

The First Free Will Baptist Church Rocky Mount will have a revi beginning November 30, and continui through December 4. Services will st at 7:30 each evening with the Rev. Lar Barbour, supply pastor, as speaker.

Special music will be provided by loc talent and "The Masters" OF Ro Mount.



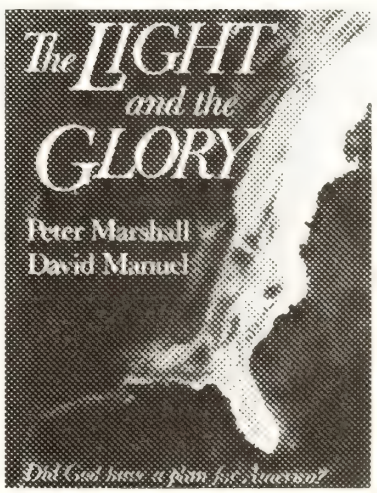
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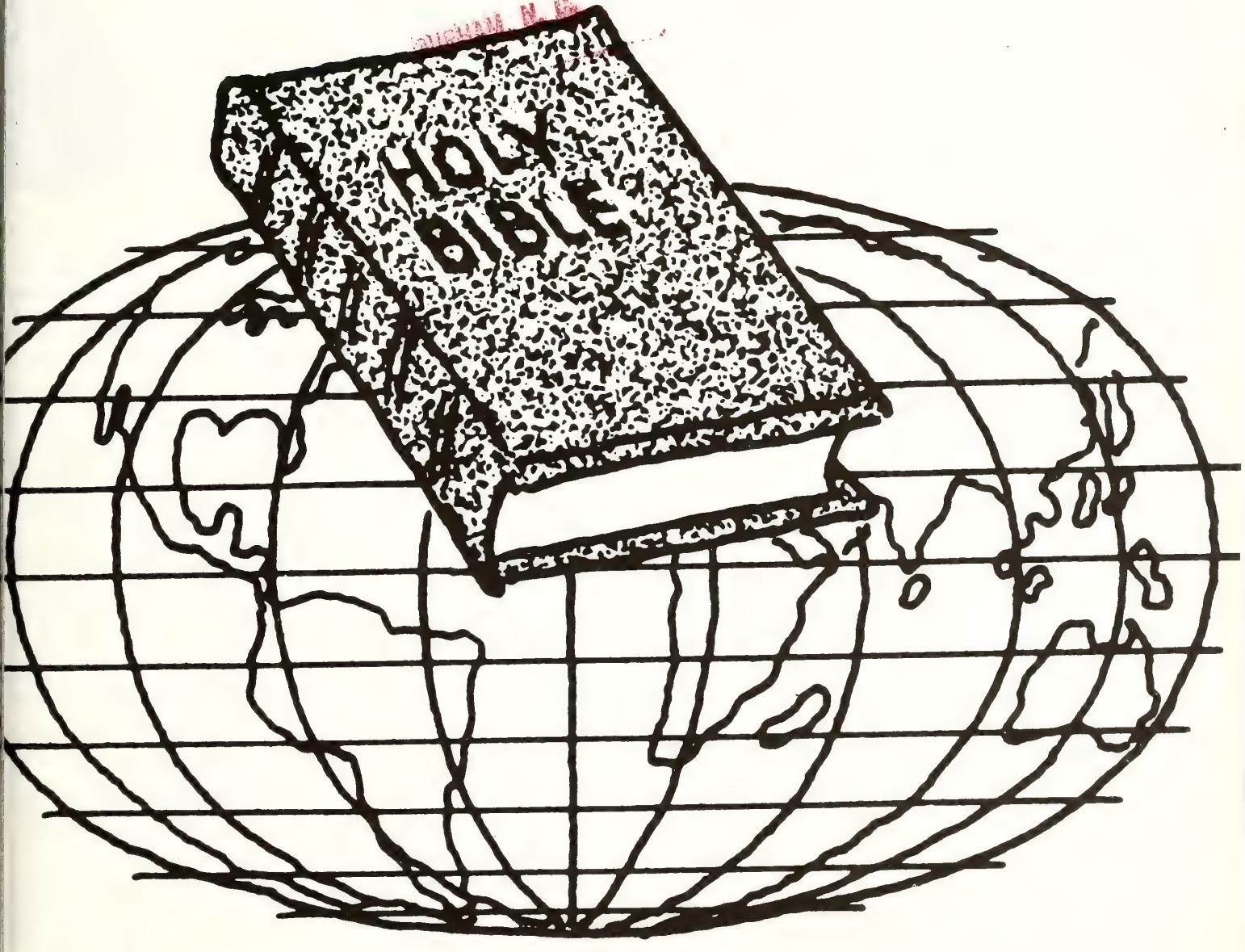
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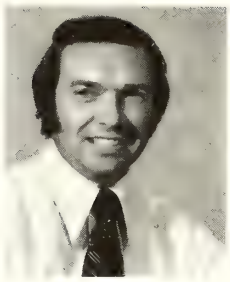
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REMEMBER: DECEMBER IS "MISSIONS MONTH."



Tommy Manning
Editor

Editorial . . .

EVERYONE CAN BE A MISSIONARY
(Missions Month)

Everyone can and should be missionary-minded. Further, everyone should help spread the story of Jesus' love to the lost—those persons hungering for a portion of righteousness, those persons dying in sin and yearning for that truth that can make them free.

It is a known truth that it requires a special kind of devotion to leave family, friends, and all cherished interests to go to foreign lands. These lands fairly explode with wails of anguish, often unheard by human ears and unfelt by human hearts.

The challenge comes when the world demands that people *prove* their Christianity. One way of proving it is to "purpose" in one's heart to take His message, to expound it, and to make it known to all. "Till the *whole* world knows" is a real task for those who have the ability to tell and show the story of Jesus' love! We should consider it a privilege to do thusly.

If one lives for himself, he lives in vain; if he lives for others, he lives to gain; and if he lives for Christ, he will live again. It is, therefore, fitting that one subscribe to the age-old tradition of "God *first*, others *second*, and self *last*." This way, one cannot help but place emphasis in the right place and take upon himself the commission of Christ to go unto all the world, telling them of the Saviour.

The great Salvation Army general, William Booth, had a motto that even today bespeaks the dedication of mission-minded people: "Go for souls, and go for the worst." Certainly, those who need the Saviour cannot be categorized "worst" in all instances, but it stands to reason that nothing can be worse than a soul *dying in sin*.

Some of our young men and women—a chosen few (too few, to be sure) have answered the call to go afar, to dare for Jesus' sake, to spread the light of His Word. Faithful workers, they have been (and are) bearing tidings that thrill and gladden hearts long since dulled by the plague of sin. The senior missionaries are no less to be lauded, for they have been seen to suffer with the cold, intense heat, all manner of inconveniences, and sickness, and have been touched by death. Still, they have chosen not to retreat; they have pressed on and fought the adversary valiantly, championing the cause of their Lord.

All of us, perhaps, have seen and talked to at least one missionary; and those of us who have not personally witnessed such a meeting have met them through letters, articles, and books. We cannot help but admire them when they insist that they have "given up *nothing*," that they are "*much blessed* in the Master's service." Some say with Mary E. Albright, in her poem "Let Me Go Back" (public domain): "'Tis nothing to suffer and do and dare; for the Lord has faithfully kept His Word; He is 'with me always' there!"

If we cannot *go*, we can *support*—despite our meager store. Only a little given for Christ can be multiplied again and again. If we indeed can offer no financial aid to those laboring afar, we can at least "hold them up" in *prayer*. Sometimes prayer is a worthier gift anyway!

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"BE READY IN THE MORNING"

by the Rev. Floyd B. Cherry



The Rev. Floyd B. Cherry is President of the Carolina Bible Institute and pastor of the Pine Level church. This is an abridgment of a sermon preached at Saratoga church at the ordination of the Rev. Rex Edwards, a student at Carolina Bible Institute, on Wednesday night, November 16.

Scripture: Exodus 34:1-3
Text: "Be ready in the morning" odus 34:2

XODUS 32 tells the story of the broken law. God had called Moses on the mountain to give His people the w through him. When he came down om Sinai, he found the Israelites nging, shouting and dancing around e golden calf. This shocking return to e bull worship of Egypt, which copied e idol Apis, angered Moses. He threw e tables upon which God had written e law down and broke them. Some one d said that this is the only time that a an has ever broken all ten of the mmandments at one time.

Moses immediately called for those ho were on the Lord's side to separate emselves from this incident. The evites came over on the side of Moses nd rashly slew 3,000 of the offenders. it not interesting that when the law as given 3,000 people were slain, and ccording to Acts 2 after the coming of e Holy Spirit when Peter preached on e Day of Pentecost, 3,000 souls were aved? The Law brings death, but the pirit of God brings life.

Exodus 33 tells the story of Moses pleading with the Lord for the Israelites. Here is perhaps the greatest example in all the Bible of the compassion of a leader for his people. Because of the pleading of Moses, God promised to renew the covenant with Israel and lead them on toward the Promised Land.

In renewing the covenant, God said to Moses, "Be ready in the morning." This would be a great day in the life of Moses. This day would compare to the day when the daughter of Pharaoh had nim taken from the river, the day when God spoke to him from the burning bush, the day when God called him up on the mountain to give him the law. It was truly a great day in the life of God's leader.

We have come here tonight to witness the ordination of a young man to the Gospel ministry. This will be a great day in his life, a day that will compare to the day he accepted Christ as his Saviour, a day that will compare to the day when he took his wife for better or worse, and the day when God first called him to the Gospel ministry. These are the days that change a man's life. Regardless of what happens to this young man in the future, life will never be the same after this day. God is saying to him as He said to Moses, "Be ready in the morning," because a new era is about to begin in your life.

Let's take a look at Exodus 34 and see exactly what God wanted Moses to do to be ready for the new day that would begin tomorrow. These same things may be applied to this young man as he begins a new day as a minister of the Gospel on the morrow.

To Be Ready in the Morning You Must Prepare Today

In the first verse of this chapter, God tells Moses to prepare the stones and tomorrow, He will again give him the Ten Commandments. To be ready for God to do this for him, he had to prepare the stone today. If one is going to "Be ready in the morning," he must make preparation today.

It has been said that a call to the ministry is a call to prepare. This was certainly true with Moses, and we believe that it is true with all men. If Moses had failed to prepare the stone would God have used him to again give the law to His people? We don't really know. If a young man fails to prepare today, will God use him tomorrow. We don't really know. But if a call to the ministry is a call to prepare, we do know that to fail to prepare is to be disobedient; and disobedience disqualifies one for service.

Most young preachers resent any demands on the part of the conference ordination councils for preparation. But they are not telling a young man that he cannot preach or that he is not called of God. They are merely telling him what God told Moses—"To be ready in the morning, you must prepare today."

God told Moses to hew these stones out by hand. Have you ever thought about how much labor this must have taken? There is no short-cut to preparing to be used of God. It takes labor; it takes discipline; it takes long hours of being alone with God and the Book as well as other books. Preparation is hard work.

To Be Ready in the Morning You Must Understand That You Will Be Alone

In Exodus 34:3, God told Moses that he was not to bring any one with him when he came up with the stones. He wanted Moses to understand that

(Continued on Next Page)

leadership is a lonely task. There are some things that God's man cannot share with anyone on earth: his deacons, his close friends, not even his wife. They would not understand, and not understanding they would form the wrong opinion of him and his labors. A good leader must understand this.

The life of a godly leaders is filled with three things: problems, perplexities, and pain. If a man denies the fact of problems, he is a liar. If he denies that he is perplexed and claims to know all the answers, he is a hypocrite. If he never suffers pain, it is because he has no compassion. To a great extent, these are things that God's leader must bear alone so far as his friends and associates are concerned.

Drop down to Verse 5 in this same chapter and notice this verse, "And the Lord descended from the cloud and stood with him there." Even though God's man is alone so far as other human beings are concerned, he is never really alone. God is with him. What a blessed truth this is! I admonish you, my friend, to never forget this truth!

To Be Ready in the Morning You Must Be Ready to Intercede for God's People

Moses had already interceded with God for these people but he would have to do it over and over again. A great part of the pastor's ministry is intercession before the throne of grace for his people. I've heard people laugh at the item in the church bulletin that said "Pastoral Prayer." Let me tell you something, I count it a great privilege on Sunday morning to stand in my pulpit and cry out to God for the people I serve. No, we are not like the Roman Catholic priest. The people can pray for themselves, but we must a have priestly ministry and go to God for them.

In the Old Testament, we have both the priest and the prophet. The priest went to God for the people in intercession, and the prophet went to the people for God with the message. The pastor must be prophet and priest. Both are important!

It is interesting to observe that Jesus never taught His disciples how to preach except by example, but He did teach them how to pray. God have mercy on the pastor that has not learned how to pray! He must intercede not just for himself, but with God for his people.

In 1948 I had the privilege of visiting the Free Will Baptist mission field in Cuba, and speaking at one of their conventions on January 1, 1949. The week that I was there, I became good friends with a young Cuban who knew very little English. One day while we were waiting for a bus, he took my New Testament and wrote a sentence in the front of it in Spanish. Since I could not read Spanish, I did not know what it said until I got to the missionary, Brother Tom Willey. When he translated this sentence for me here is what it said: "You can preach and perish; but you cannot pray and perish." Think about that for awhile!

To Be Ready in the Morning You Must Refuse to Compromise

In Verse 12 of this chapter, the Lord said to Moses, "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." This meant that Moses was never to compromise with the worldly nations that knew not God. There is always the temptation on the part of God's leader to compromise a little here and a little there to make his message more acceptable to "public." The leader who does this loses his testimony for the Lord and belittles God's message.

There is an old legend that a skin once existed that anyone could put on and wear, and while he was wearing the skin he might have anything he wished for. The only bad part about it was that each time, the wearer made a wish the skin shrunk. The legend tells us that the owner of the skin wore it and got his wishes granted until it shrunk and choked him to death. What a picture this is of worldliness! God's leader may get his wishes granted by compromise, but it always takes something away from him, and a continual compromise will eventually take all of his spiritual life away.

Sometimes the pastor's wife may not understand why "we" can't have things like other people. His children may question his discipline and wonder why "we" can't do like other people. The temptation is to compromise and give-in just a little, but God wants His man to be wary of Satan's methods and refuse to compromise anywhere along the line.

We are told that when the time came to build the great Brooklyn Bridge the engineer and architect who had draw the plans for the bridge was sick and n able to be on the job to see that the plan were followed. Each day they woul bring to his rooms a report of th progress that had been made. When th bridge was finally finished he asked to b carried out so that he might see th finished bridge. When he came to th bridge, he raised himself on his cot an took one long look at the finished bridg and said, "It's just exactly like I pla ned it." When God's leader comes to t end of the way, to have our Lord Jesu Christ to look at our lives and say, "It just like I planned it," will be worth a the effort and sacrifice that we have mad

---

IN MEMORY OF Mrs. Rittie Avery Jones

On Sunday, September 25, 1977, the home of her daughter, Mrs. Jess Rouse, God in his infinite mercy call Mrs. Rittie Avery Jones, 89, home to l with Him.

Mrs. Jones was the widow of Jam E. Jones. She had been a member Piney Grove Free Will Baptist Chur since she was a young girl.

She lived in Hopewell, Virginia, un 1972, when she moved to Ayden, Nor Carolina.

She is survived by four daughter Mrs. Will Jones and Mrs. Jessie Rou of Ayden; Mrs. Annie Klauder and Mr Esther Casey of Hopewell, Virginia; t sons; James R. and Ben O. Jones Hopewell, Virginia; two sisters; Mr Ellen Pilgreen of Winterville; and Mr Etta Pilgreen of Hopewell, Virginia; thr brothers; Walter Avery of Farmville; a Chester and Hubert Avery of Wintervil 19 grandchildren; 30 great gran children; and 3 great, great gran children.

Respectfully submitt
Myrtle Ruth Tyson
Velma Harris

HONESTY PAYS,
but it doesn't seem to pay enough
to suit some people.

Family Devotions

SUNDAY, DECEMBER 11
Scripture Reading—Psalm 96:9

THE SECRET

met God in the morning,
Vhen my day was at its best,
nd His presence came like sunrise,
ike a glory in my breast.

ll day long the Presence lingered;
ll day long He stayed with me;
nd we sailed in perfect calmness
'er a very troubled sea.

ther ships were blown and battered,
ther ships were sore distressed,
ut the winds that seemed to drive them
rought to us a peace and rest.

hen I thought of other mornings,
ith a keen remorse of mind,
hen I too had loosed the moorings
ith the Prescence left behind.

o I think I know the secret,
earned from many a troubled way;
ou must seek Him in the morning
f you want Him through the day.

PRAYER THOUGHT

Do you seek God in prayer in the mornings? What a wonderful way to start the day? Do you read your Bible also? His word can lighten your day.

MONDAY, DECEMBER 12
Scripture Reading—Psalm 4:5

WORRY, HEART'S WORST ENEMY

"Too many people are living at too ast a pace. Anginal pain may be ncited by any emotion except PITY. nger is the WORST enemy of the eart. It causes more anginal pains nd attacks than any of the other isturbances resulting from mo- on!"

PRAYER THOUGHT

Why do you worry when you have od on your side? He cares for you very moment of everyday.

TUESDAY, DECEMBER 13
Scripture Reading—1 Corinthians 3:14

HOW SIR WALTER SCOTT WORKED

Sir Walter Scott put in fifteen hours a day at his desk, rising at four o'clock in the morning. He averaged a book every two months, and turned out the "Waverly Novels" at the rate of one a month. Fritz Kreisler, despite his native genius, finds it necessary to devote eight to ten hours a day to practice. One of the Wesleys preached three sermons a day for fifty-four years, traveled 290,000 miles by horseback and carriage, wrote more than eighty different works on many subjects and edited a fifty volume library.

PRAYER THOUGHT

It is said that work never hurt anybody. Jesus worked while He was on this earth. Why shouldn't we!

WEDNESDAY, DECEMBER 14
Scripture Reading—Ephesians 4:5

TESTIMONY OF ALLIED GENERALS

The late Field Marshal Sir Douglas Haig: "The Gospel of Christ is the only hope of the world."

General MacArthur: "I give thanks for God's guidance who has brought to us this success in our great crusade—His the Honor, the Power, and the Glory forever."

General Wavell: "What the men want is a quiet place to read their Bible and turn their thoughts to God."

Field Marshal Montgomery: "I read my Bible every day and I recommend you do the same."

Lt. General Dobbie: "Christ has saved and satisfied me for forty-seven years."

PRAYER THOUGHT

Everyone can have faith, believe in Jesus, and read the Bible. A man doesn't have to be famous.

THURSDAY, DECEMBER 15
Scripture Reading—Psalm 27:4

WORKERS WITH GOD

A young man entered a florist's shop. Taking an American Beauty rose out of a jar, he said, 'See what God has made!' The clerk of the shop went into the rear and shortly returned with a wild rose, fresh and pink, plucked from the countryside. Said the clerk, 'See what God has made!' Then he held up the American Beauty rose and said, 'See what God and man have made together.' God made the forest, but God and man make the farms and gardens. God made the quarries, but God and man made the cathedral.

PRAYER THOUGHT

Have you ever stopped to look at the beauties of nature and the beauties of man? Man could not have made them had it not been for God.

FRIDAY, DECEMBER 16
Scripture Reading—Isaiah 33:17

A PARABLE OF THE TREES

Once upon a time a man built his house on a spot which commanded a view to the distant mountains and a vast expanse of Heaven's blue skies. Then he said to himself, "I must have trees to shelter and adorn my house; trees make any place more lovely." So he planted a number of fine trees, and these grew up and were admired. But the trees were too many, and were planted too closely, and by and by their lofty tops and interlacing branches shut out the distant view. The mountains were no longer visible from the house, and scarcely a glimpse of the sky could be had.

It is often that way with men's lives. They gather about them earthly interests in order to make their lives more beautiful, more comfortable, more influential, until after a while the glorious mountains of Heaven are shut out and Heaven itself grows dim and unreal.

PRAYER THOUGHT

Are we hiding the beauty of God in our lives? Why not take a look and see! We should never hide the beauty of God.

SATURDAY, DECEMBER 17
Scripture Reading—Revelation 6:2

THE CONQUEROR

No matter how the storms may rage
Upon the sea of life,
No matter how the waves may beat,
No matter what the strife,
The Lord is just the same today
As when He walked the sea,
And He can conquer every storm
That life may send to thee.

The waves are raging everywhere
And men are sore distressed,

(Continued on Page 10)

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Mount Olive College

PERSONNEL HONORED



Eight members of the Mount Olive College faculty and staff received certificates of appreciation for six years of service with the College. Pictured here are, James B. Hunt Sr., chairman of the board of trustees (left); and Dr. Burkette Raper, president of Mount Olive College (far right); who presented the awards to, (front row, Left -right,) Martha Jackson, Betty Harrison, and Emily Nicholson; and (second row, left-right) the Rev. Frank Harrison, Norma Moore, Marie Glenn, and Sidney Johnson.

GOVERNOR JOINS IN FREE WILL BAPTIST CHURCH CELEBRATION

Governor James B. Hunt Jr. joined the Two Hundred Fiftieth Anniversary Celebration of the first Free Will Baptist Church in North Carolina, held November 22, at Mount Olive College.

The anniversary celebration service was planned to coincide with the Twenty-Sixth Anniversary of the Chartering of Mount Olive College.

The Two Hundred Fiftieth Anniversary Service featured Dr. Michael Pelt, president of the Free Will Baptist Historial Society and chairman of the Humanities Division of Mount Olive College. He presented an outline of the significant events in the history of Free Will Baptists. A special tribute was given to leaders in the Free Will Baptist denomination, including Presidents of the North Carolina State Convention, Conference Moderators, and State Woman's Auxiliary Presidents.

James B. Hunt Sr., chairman of the board, introduced his son, the Governor. Governor Hunt delivered an address praising the Free Will Baptist denomination and praising Mount Olive College as one of the finest Christian Colleges in the nation.

An endowment fund in the honor of Mr. and Mrs. James B. Hunt Sr., was presented by Dr. W. Burkette Raper, Mount Olive College president, with contributions of more than $4,000 from College Trustees, faculty, staff, students, and friends. Additional funds are still arriving.

Earlier in the day, the Twenty-Sixth Anniversary of the founding of Mount Olive was observed at a Founder's Day service. Dr. James W. Batten, assistant dean of the School of Education at East Carolina University and former trustee at Mount Olive College, delivered the main address.

Six year certificates were presented to College Trustees and Mount Olive College personnel.

Governor Hunt, who arrived by helicopter from Raleigh, spent more than two hours on campus, talking with trustees, personnel, and students before his address.

COUNTY DINNERS SURPASS GOAL OF $100,000

The seventeen annual County Dinners held on behalf of Mount Olive College surpassed the $100,000 goal by raising a record $101,640.86, Harold Herring, director of development at Mount Olive College, has announced.

"Eleven of the seventeen County dinners gave more than at any time since the church dinners began in 1963," Herring reported.

Among those counties that raised the most ever were as follows: Craven County, $5,165; Duplin County, $7,582; Edgecombe-Halifax Counties, $2,300; Johnston-Wake Counties, $50,369; Jones County, $2,313; Lenoir County, $4,648; Nash County, $2,579; Sampson, Harnett, and Cumberland Counties, $6,398; Washington, Martin, Tyrell, Pasquotank, and Chowan Counties, $3,994; and Wayne County, $9,680; and Wilson County, $11,210.

The other counties that helped to meet the goal included Beaufort County, $3,473; Carteret County, $4,020; Greene County, $j5,145; Onslow-New Hanover Counties, $536; Pamlico County, $6,156; and Pitt County, $11,072.

Two counties showed outstanding increases over the 1976 dinners. Craven County showed an increase of more than $2,000; and Johnston-Wake counties raised $4,000 more than last year.

"Despite the many areas of eastern North Carolina suffering from crop losses, by working together and praying together as prayer partners, God has rained His richest blessings upon us once again," Herring said.

NEWS & NOTES

Smyrna Church Youth Groups Raise Funds for Children's Home

The youth group and leader, Dana Hallowell, along with the pastor, the Rev. Charles Richardson, and wife, Shirley, and several others from Smyrna Free Will Baptist Church recently made a bus trip to the Children's Home at Middlesex. After returning home they came up with a very profitable idea to raise money for the Home.

Under the leadership of Dana Hallowell, district youth advisor, they decided to have a cookout. They prepared various dishes and there was no charge for the meals. However, donations amounted to $205.

The people at Smyrna church should be commended for the outstanding work they are doing for the Lord.

Rosebud Church Holds Dedication Service

Rosebud Free Will Baptist Church held a Thanksgiving Eve Service to dedicate their new Fellowship Hall to the work of the Lord. There were about 60 members present for the occasion. Following the covered dish supper, a special Thanksgiving service was led by the pastor, Jack Burnett.

Mount Zion Church Honors Pastor

On November 2 following the regular Wednesday night prayer service, the members of Mount Zion Free Will Baptist Church, Washington County, surprised their pastor, the Rev. Charlie Overton, with a combined birthday and anniversary party. In honor of the fifteen years of dedicated service Mr. Overton had so faithfully given to Mount Zion church, it was decided to take advantage of his birthday and show gratitude to one who has proven to be a devoted servant of God, an energetic leader, and a warm personal friend to all. After the prayer service was concluded, the adult choir stood and sang "Happy Birthday."

Mrs. Darlene Oliver then spoke on the many accomplishments of Mr. Overton over the fifteen years as pastor. She noted in particular the number of souls that had been saved. The ladies quartet sang one of the pastor's favorite songs, "Just a Rose Will Do." During the fellowship hour that followed, Mrs. Beulah Whitson and Mrs. Ruth Davenport presided at a buffet table.

Sandy Hill Church Honors Teacher



Harold V. Sherrod, left, Sunday school superintendent at New Sandy Hill church, crowns Mrs. Frances B. Hall, teacher of the Beginners' class for her thirty years of continuous service to the Sunday school.

The New Sandy Hill Free Will Baptist Church Sunday school program recently honored Mrs. Frances B. Hall for her thirty years of continuous service as a teacher of the Beginners' class and a leader in the Sunday school program.

Mrs. Hall was crowned by Harold V. Sherrod, Sunday school superintendent, as the highlight of a series of presentations commemorating North Carolina Sunday School Teachers' Week, November 14-20. All the Sunday school teachers in the church were presented tokens of appreciation for the Christian services they have rendered to the Lord.

New Sandy Hill church is located near Bailey, North Carolina.

THANK YOU NOTE

The Rev. Joe Edwards, P.O. Box 1162, Alliance, North Carolina 28509, wishes to express his thanks for the prayers, cards, and visits to and for him during his illness. He asks that you continue to remember him in your prayers.

Coming Events . .

December 8—Handel's **Messiah** presented by the Mount Olive College Concert Chorus in Rodgers Chapel, 11 a.m.

December 10—Youth Meeting of Piedmont District

December 16—Annual Christmas Program and Party, 6 p.m. Children's Home, Middlesex

January 3—The Ordaining Council of the Central Conference will meet on January 3, 10 a. m. in the Board Room at the Press.

VETERAN MINISTER ILL

Our readers will want to be much in prayer for the Rev. Hermon Wooten, one of our older superannuated ministers. Mr. Wooten has been seriously ill for the past several months. Any expressions of concern and appreciation for his long service will be appreciated. His former churches might especially like to remember his needs at this time, in whatever way they deem appropriate.

Mr. Wooten's address is 104 Avery Street, Garner, North Carolina 27529. I am certain that he and his family will gladly receive any manifestation of love and concern. Financial gifts would be especially appropriate during this time of year.

—The Editor

December Has Been Designated As
Missions Month By The State Convention

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Answering Your QUESTIONS

by J. P. Barrow
Route 1 Box 475
LaGrange, N.C. 28551

Question: Was there any real healing virtue in the waters of the pool of Siloam or was it a superstition?

Answer: I am inclined to believe that one person was healed regardless of whom he might be and what his disease was that entered the pool after it was agitated by an angel. I do not know at what time this began to be true of such person or what time the pool began to be agitated by the angel for this purpose. Some think not too many years before Christ began to perform miracles.

The Bible teaches "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4); "GOD, who at sundry time and in divers manner spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:1, 2). While sin was little hindered when at all checked in Palestine among God's disobedient people He kept on through some manifestation letting the people know that His presence was among them.

Evidently this was one of His ways of making them realize this presence. The devil made his presence known in the activities of demons and sometimes by being able to get complete control of certain people such as the Gadarene that objected to Jesus' presence because they performed completely in the will of demons. Then there was Mary Magdalene out of whom Jesus cast seven demons. Since God has all evil under His control He, it seems to me, used this **troubling** of the water of the pool to give testimony to that fact.

We are aware of the reverse opinion even though as stated above it is not ours. There are just as renowned scholars, students of the Word, who agree with this view.

We find the following on Pages 271, 272 in **Ryle's Expository Thoughts on the Gospels**, the volume of John 1:1—10:9:

"The thing we are here told is very curious. There is nothing like it in the Bible. Josephus, the Jewish writer, does not mention it. The simplest view is that it was a standing miracle wrought once every year, as Cyril says, or at any rate at some special season only, by God's appointment, to keep the Jews in mind of the wonderful works that had been done for them in time past, and to remind them that the God of miracles was unchanged.—But when these singular miracles first began—or on what occasion they began,—or why we never hear anything else about it,—or how the angel came down,—are questions which cannot be answered.—That angels did interpose in a miraculous manner in the days of the New Testament, is perfectly clear from many instances in the Gospels and Acts. That the Jews themselves had strong faith in the interposition of angels on certain occasions, is clear from the account of the vision of Zacharias, when we are simply told that the people "perceived that he had seen a vision in the temple." (Luke 1:22.) That from the days of Malachi, when inspiration ceased, God may have seen it good to keep up in the Jewish mind a faith in unseen things, by the grant of a standing miracle, is a very probable opinion. The wisest course is to take the passage as we find it, and to believe though we cannot explain.

"All other attempts to get over the difficulties of the passage are thoroughly unsatisfactory. To condemn the passage as not genuine, is a lazy way of cutting the knot, and not at all clearly warranted by the authority of manuscripts.—To say that St. John only used the popular language of the Jews in describing the miracle, and did not really believe it himself, is, to say the least, irreverent and profane."

Beside this quotation I call attention to one by **George H. Sandison** in **1000 Difficult Bible Questions Answered:**

"In the account in John's Gospel, fifth chapter, it is made clear that there was a popular belief that the pool possessed certain healing qualities at the time of the "moving" (or inflow) of the waters from the hidden springs. This may or may not have been based on superstition or on some tradition concerning the pool. It should be noted, however, that Jesus (in John 5:6-8) said nothing about any wonderful virtue in the waters of the pool; if there was a tradition or superstition on the subject he simply set it aside and cured the infirm sufferer where he lay. In the case of the blind beggar at the pool of Siloam (John, 9th chapter) there is frequently a misconception in the mind of reader. Jesus did not tell the blind man to wash "in" the pool, but, having anointed his eyes with clay and spittle, directed him to wash "at" the pool—to cleanse his eyes of the moistened clay with which, under the divine touch, the miracle of restoring his sight was accomplished."

The opinion of Ryle somewhat contrasted with that of Sandison's will give us some idea of a lack of unanimity in the conclusions Christian scholars have come to regarding the curing virtue of the water of this pool at certain times. In such a case the advisable view of a devout Christian is to let the biblical facts be the influencing factor in his decision.

Family Devotions

(Continued from Page 5)

But all they need is found in Him,
Whose strength will never fail;
He calms the waves for your frail bark,
His power will e'er prevail.

PRAYER THOUGHT

Jesus can calm the seas, even if they are very rough. He has control over all things. What a great need there is to be found in Him!

Devotions used by permission *Knight's Master Book of New Illustrations,* Eerdmans Press.

Then, again, perhaps is the best policy because it has so little competition.

Honesty is the thing that keeps you from turning to the end of the book to see how the story ends.

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

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P. O. Box 979
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Taylor Hill
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Director—Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

We, the Entire Staff and Membership of Home Missions and Church Extension Wish You All a Merry Christmas and a Prosperous New Year. May This Christmas Season Bring Renewed Love, Joy and Peace That Only Christ Can Give.

Board Members: Rev. Ray Wells, Chairman
Rev. Taylor Hill, Dir.-Sec.-Treas.
Rev. Grayson Spencer
Mr. Johnny Howell
Rev. David W. Hansley

A LETTER OF APPRECIATION

Our Dear Friend:
ev. Grayson Spencer

other Grayson,

It is impossible for us to express our artfelt love and appreciation for you. We feel that you are the answer to one important prayer that Jesus taught us pray; that is to "pray for laborers." sus has taught us that the greatest gift that one can ever give, is to give one's self for service and that is what you do so often. We are indeed thankful for you and the unselfish attitude in which you serve our Lord Jesus Christ and your neighbor. As a small token of our love, please accept this carpenter's hammer with the inscription, "A Builder For Jesus."

Friends in Christ,
Happiness Free Will Baptist Mission

HAPPINESS MISSION OF FAYETTEVILLE GIVES TRIBUTE TO A FRIEND



The Free Spirit Free Will Baptist Mission (Wilson) homecoming was a happy, well-attended occasion. Home Missions Director Taylor Hill was the guest speaker.

He reported that the pastor, the Rev. Dale Albertson, and his wife, Jasmine, were in the spirit of thanksgiving. They expressed over and over again their appreciation for what they have. They thank all of God's people who have offered a helping hand.

"We can be proud of Free Spirit mission and their constant efforts to reach their goals," Hill said. They are presently preparing the foundation of a new building.

FREE SPIRIT MISSION HOMECOMING



On November 18 the Happiness Free Will Baptist Mission of Fayetteville, gave special recognition to the Rev. Grayson Spencer for helping them remodel their church building. He performed this service without pay and, because he has done the same for others, they caught him off guard at a Home Missions Board Meeting. The presentation was made by missions members, Cynthia Kuhn and Gail Canady.

It takes an honest man to tell
whether he's tired
or just lazy.

the Sunday School LESSON

St. Claire Bible Class

For December 25

HOPE FOR A BETTER DAY

Lesson Text: Micah 4:1-5; 5:2-4
Memory Verse: Micah 4:3

I INTRODUCTION

There is a two-fold thrust to the Book of Micah. The prophet lived at a time when corruption was almost universal in the land of Judah. Morals were shockingly low. With no thought of justice, judges accepted bribes, and the innocent suffered. Those in power oppressed the weak and stripped them of possessions. Bloodshed was not uncommon. Compassion was almost unknown. People had come to love evil and to hate good. The nation had lost all moral integrity and was sinful to the core. Greatly weakened morally and spiritually, Judah was ripe for destruction, an easy prey for her enemies.

Faced by such conditions Micah did all he could to turn his people out of the road to certain ruin and to the ways of God. With deep earnestness he spoke of the certain judgment of God that would fall upon such a wicked people. Throughout much of his book one finds scathing denunciations of social and moral evils. God would not suffer such a people to go on sinning and prospering. He demanded justice, mercy, and godly living. Their evil deeds would certainly bring tragedy; the beautiful Jerusalem would become a heap of rubble.

But the message of Micah was not all one of inevitable doom. The prophet also spoke to his people of a better day to come, not because he had confidence in some theory of inevitable progress on the part of mankind—far from it—but he had confidence in God and in the power of God. And so, interspersed with his warnings of certain judgments, there is a message of hope, the promise of a future of blessedness and peace under God. We are concerned today with this aspect of hope, hope in God.

The Old Testament has a forward look. The inspired writers of the Bible did not close their eyes to the evil that is in the world. But they were also aware of the movement of God in history and through history. God had called Abraham and had promised, "In thy seed shall all the nations of the earth be blessed" (Genesis 22:18). The descendants of Abraham became many, as God had said they would, and took possession of the Promised Land. "Ye shall be holy," God had said to them, "for I the Lord your God am holy" (Leviticus 19:2). Through Israel light was to be given to the Gentiles in order that God's salvation might extend "unto the end of the earth" (Isaiah 49:6). With the passing of the years after Abraham, God did bless Israel. Yet the people failed in achieving holiness. But God's promise of blessing to the world through Abraham would yet be fulfilled.

Even when wicked kings were on the throne of Judah, God promised to raise up a descendant of David, One who would establish an everlasting kingdom and rule in righteousness with justice (Isaiah 9:6,7; 11:1-5). Thus, more and more as the prophets spoke, the purposes of God were unfolded. For all of man's wickedness, there would yet be a means of deliverance. So the note of expectancy persisted, a looking forward to the time when the promised Deliverer, the Messiah, would come. Today we celebrate His coming as the babe born in Bethlehem. In any light the birth of Jesus was marvelous, but especially marvelous as we see in it the culmination of the promises and purposes of God as set forth by the Old Testament prophets.

—Standard Lesson Commentary

II. HINTS THAT HELP

A. The Christmas lesson is an opportunity to show that the Lord Jesus Christ, who is the Prince of Peace, is the world's only hope.

B. All men have a desire for peace and security. It may not always show, but it is always there. Yet men fail to find it because they look in the wrong places. Christ is the source of all peace individually and nationally .

C. God's people in the Old Testament looked forward to the coming of Christ as their only hope, yet when He came they rejected Him. His return to this earth is the world's only hope for the future.

D. The individual can have peace in his heart in the midst of a sinful and turbulent world. Our individual peace is dependent upon our complete trust of Christ.

E. The world tries in many ways to bring peace, and at the same time it rejects the Prince of Peace. There can never be peace in this world apart from Jesus Christ.

—The Bible Teacher (F.W.B.)

III. ADDITIONAL TRUTHS

"If we are faithful in our living and preaching of the gospel, we may yet hope that the world will get the message. Nor do we have to wait until every soul turns to God before we can know the blessings of peace. There were some Christian members of the Japanese parliament at the time of Pearl Harbor and they opposed a war of aggression. The bombs might have never fallen if their circle had been enlarged by only a few!"—**Standard Lesson Commentary**

Nothing destroys a man like the loss of hope. He may lose his money, his job, his friends, and even his home; but hope gives him the assurance that these may be regained. When his hopes are gone, his world is shattered, his will is broken, and he lives in a shell. Once hope is gone, he is finished.

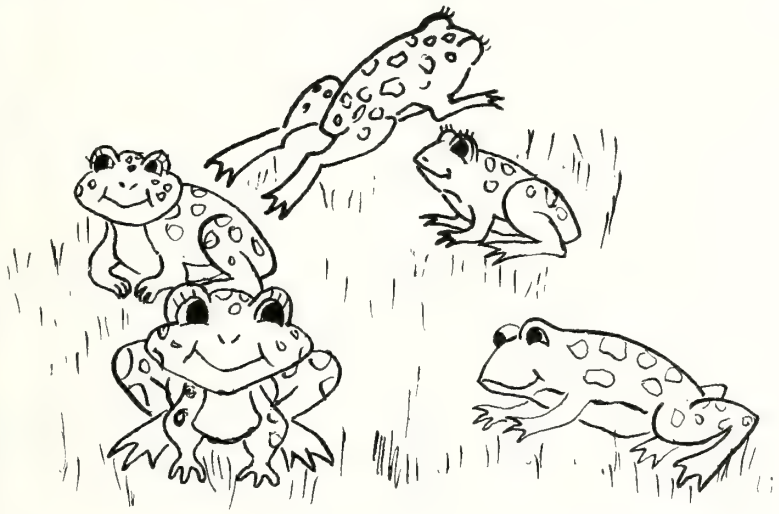
In our times, the man who has no intimate relationship with God is more easily destroyed by loss of hope than the Christian. People who commit suicide are among those who have lost hope; most of them die without any prior relationship in the family of God. Their hope is lost; they have no foundation upon which to build a future, and life doesn't seem worth the living.

This is not true for the child of God who is daily living in His divine will. He does not reach such depths of despair. God is too close to him. God is hope as well as love.

—The Advanced Quarterly (F.W.B.)



story corner



FROGS, FROGS, EVERYWHERE

Our Story from the Bible

THERE are two ways in which Moses and Aaron tried convince Pharaoh they were really sent m God. But by some trick the magic- ns were able to do the same things. Pharaoh would not let the Hebrews out of Egypt.

But after the seven days of blood stead of water they went back to see araoh.

"Have you decided to believe us and us go?" they asked.

"Why should I believe in your God? magicians have done all you have ne. They are not miracles, only cks!" said the Pharaoh.

Aaron said, "We must warn you. If u refuse us this time, God will bring a rible thing upon you."

But he would not listen.

So Moses and Aaron left him with this rd, "Watch out for the frogs."

Moses told Aaron to stretch his staff t over the river.

As he did, the river was filled with gs. They began to climb out of the ter onto the land.

Moses and Aaron went from the river to streams and ponds. At each one Aaron stretched his staff out over the water and frogs appeared by the hundreds and thousands. They swarmed onto the banks and covered the land.

Soon all the country for miles around was overrun with frogs.

It was easy for the magicians to claim to produce frogs for everywhere there were frogs and still more and more came.

The houses were overrun by the frogs. They climbed in through the windows and hopped through the doors.

No one could take a step without stepping on a frog.

The king could not eat for they hopped all over his chair and table and even into his food.

The cooks could not keep them out of the food they were preparing.

Even when Pharaoh tried to sleep he found his bed full of frogs!

He called his magicians. "Make them go away. If you can make them appear, you can make them disappear!"

But they could not. Pharaoh was very angry. The people were all crying to him to do something to get rid of the frogs.

The pharaoh said to himself, "Do you really suppose those men were sent by a God? Do you suppose they could make the frogs go away?" He decided to try for he could not stand to see another frog. He sent for Moses and Aaron.

They came before Pharaoh again.

Can you make these pesky frogs go back to wherever ti was they came from?"

"Yes, we can," they answered.

"Then, please do it!" exclaimed the king.

"Only if you promise to let our people leave," they answered.

Pharaoh could not stand the frogs any longer so he said, "Please take them away and I will gladly let the Hebrews go to worship!"

"Very well," said Aaron. "It shall be. Tomorrow there will be no frogs except those that live in the river. You will see it done and believe it can only be done by the Lord. There is not another so powerful as He."

Moses prayed to God for Him to rid the land of the frogs.

The next morning the Egyptians noticed that the frogs were dead. They gathered them all up into huge piles. They began to rot and smell.

Pharaoh saw that even if the frogs were no longer alive they were still there and he became angry. He would not let the Hebrews go.

Moses and Aaron came to him again. "Why do you break your promises

"Because you have not kept yours," answered Pharaoh.

"But the frogs are dead," they said.

"You said the frogs would be gone and they are still here. They may be dead but they are still here. How does that prove the power of your God? They would have died anyway. You proved nothing!"

"We will still prove the power of our God! He will send a more terrible thing upon you if you refuse to let the Hebrews go," they warned him.

"I am not convinced and I will not let the slaves go. There is work to be done. They cannot take days off to worship a God I do not know exists!"

So Moses and Aaron left Pharaoh again.

God told Moses what to do.

He turned to Aaron. "Take the staff and hit the dirt all around."

Aaron did and everywhere he hit became alive with lice. They went around

(Continued on Next Page)

the place hitting the ground and more and more lice came.

The magicians went to Pharaoh. "We know now that these men are more than magicians. They are sent by God for not one but God could cause such a thing. We have tried to make them disappear but we cannot."

But Pharaoh would not listen to them.

"How do you know they caused the lice? It could have just happened," he said.

The lice were harder to bear than the frogs for they bit the people and animals.

Every one of the Egyptians were covered with lice, even Pharaoh.

The people complained more and more, "The frogs were hard to bear but this is worse!"

It did no good for Pharaoh would not say the Hebrews could go.

God sent Moses and Aaron again to Pharaoh.

They came up to him early in the morning as he walked down to the river.

"Do you believe the power of God?" they asked.

"I do not know that you or your God caused these lice. We have had plagues of pests before. This is just another which will go away in time," said Pharaoh.

"Then you still will not let them go?"

"No, I will not let valuable slaves stop their work!"

Aaron warned him. "If you still refuse, God will send a plague of flies on the land. They shall swarm over all the Egyptians but they will not go near the Hebrews."

"I do not believe you. If flies come, they will cover everyone, Hebrew or Egyptian!"

So Moses and Aaron left.

The next morning as Pharaoh walked to the river, he noticed a large black cloud in the distance. It came closer and closer. Soon he could see that it was not a cloud at all but a huge swarm of flies.

Soon all Egypt was covered with flies.

Pharaoh sent men to see if it were true that there were no flies among the slaves.

The report came back. There were no flies among the Hebrews!

—The Story Hour (F.W.B.)

BEING THANKFUL

by Larry Melton

My wife and I are thankful for the opportunity to share with you some of the many blessings that God has given us.

We live in a free country; the richest and most powerful on earth.

We are blest with material goods sufficient to meet our needs and enjoy a level of comfort and security known to few in our world.

We are rich with friends and loved ones; a treasure that money cannot buy.

We are blest with good health and the ability to lead useful and productive lives.

We are honored to have been touched by God's love and shown the way to eternal life through Jesus Christ, our Lord.

Living in this Children's Home we are blest with the opportunity for service to God in many meaningful ways.

God has endowed us with a unique and challenging ministry, rich with the opportunity for touching other lives and open in the sense that many have the opportunity to touch ours.

Our children listen to our words about Christian love, forgiveness and the wholeness of life in Christ but the words are meaningless and the message is lost if they cannot identify these fruits of Christian faith in our lives. We are on display, for our children are with u when we work, eat, sleep, and mor often than not, they overhear even ou most personal conversations.

Yet out of this situation with all it frustrations and burdensome respon sibilities arises one of the greates blessings of all: a closer walk with th Master.

Our children's searching looks at ou lives challenge us to surrender ourselve more fully to His will so that God migh touch them through us.

Their fears remind us of our own frail and in whom we put our trust. The tears remind us of our inability to me their needs alone and our own need f strength and guidance.

In their victories we share in their jo and even in their disappointments, anger and rebellion we are blest by the fact tha in teaching them to lead fuller lives w are learning and growing.

We do not mean to say that as we liv here our problems are melting away. O the contrary, they remain. But God ha wonderfully blest us with the un derstanding that true happiness in th life is not found in an absence problems, but rather in the ability to cop with problems and overcome thes through faith in Christ and the guidanc of the Holy Spirit.

So we offer our thanks and praise God. We are truly blest.

ATTEND

THE FREE WILL BAPTIST

LEAGUE IN YOUR

CHURCH

"The Training Union of the Church"

A HANDFUL OF QUIETNESS

Book Review
y J. C. Forni

by Harold Rogers
Word Books, Publisher

''At the height of the noonday rush in crowded restaurant, a friend leaned ross the table and said, 'There's got to e more to life than what I am getting. At mes I feel as if I am being drawn rough a knothole and the knot shoved after me. I never quite get my feet on e ground before there is change, organization. I'm making a fair salary. here's no trouble at home, but I'm aching for something and never quite ake it.' ''

How many persons have felt this same agging dissatisfaction, even sincere ristians? It seems to be a common by-oduct of our helter-skelter life-style. e are, of necessity, in the world, but e are admonished not to be of the orld. How are we to maintain spiritual ability when our physical lives metimes shift and reel as though we ood on quaking sand?

''Better a handful of quietness than o hands full of toil and a striving after ind'' (Ecclesiastes 4:6).

With this verse as his basic text, arold Rogers asserts that the Christian ust build and maintain an inner life that centered on and grounded in God, and shows how such an inner life may be tained. He has written a relaxing and njoyable guide to building the life within rough a practice of scheduling quiet nes to draw closer to God.

Rogers recognizes the pitfalls of odern life that make it difficult to velop our inner spiritual lives. He rites:

''Perhaps the transgression that uses one of the major problems and at we so easily overlook as we try to d time for quietness is the sin of syness. We may say we are busy ing for others. Jesus was also busy aling, teaching, and comforting, but still took time to be with God.''

Further, he states:

''. . .the outer life is not as important the inner life, that calmness in the art of the storm that refuses to be feated. As long as we have the love d presence of God within, nothing can uch us too deeply to break our union with him. This thought we must keep uppermost: God is with me.''

Rogers draws on his own search for a deeper inner life, his experiences with fellow humans, and a long, intimate experience with nature to illustrate how to use times of quietness to seek and build a stronger, more personal relationship with God.

This is a book that is meant to be read and then reread, slowly, many times. The thoughtful reader will mark passages that excite particularly responsive chords so they may be found again, to spark fresh insights and point out new perspectives. Reading **A Handful of Quietness** is an excellent way to begin taking quiet breaks to relax and refresh the whole person: body, mind, and soul; and to begin strengthening the inner life so important to Christians living in our tumultuous world.

(Note: Harold Rogers is the author of several books, including: **Learning to Listen Lord; Rocks and Rills;** and **When Man Prays**. He has had more than 100 articles printed in a wide range of secular and religious magazines.)

THE FIRST PRAYER IN CONGRESS

December 17, 1777
by
Rev. J. Duche, Chaplain

O Lord, our heavenly Father, High and Mighty, King of Kings and Lord of Lords, who doet from the Throne behold all the dwellers on earth and reignest with power supreme and uncontrolled over all kingdoms, empires and governments; look down in mercy we beseech Thee on these American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy gracious protection desiring henceforth to be dependent only on Thee. To Thee they have appealed for the righteousness of their cause. To Thee do they look up for that countenance and support which Thou alone canst give. Take them therefore Heavenly Father under Thy nurturing care. Give them wisdom in counsel and valor in the field. Defeat the malicious designs of our cruel adversaries. Convince them of the unrighteousness of their cause, and if they persist in their sanguinary purpose, O let the voice of thine own unerring justice, sounding in their hearts, constrain them to drop their weapons of war from their unnerved hands in the day of battle.

Be Thou present, O God of wisdom and direct the counsels of this honorable Assembly. Enable them to settle things on the best and surest foundation; that the scent of blood may speedily be closed, ahat order, harmony and peace may be effectually restored, and truth and justice and religion and piety may prevail and flourish among Thy people. Perserve the health of their bodies, and the vigor of their minds; shkower down on them and the millions they represent such temporal bessings as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name of and through the merits of Jesus Christ, Thy Son, our Savior. Amen.

THE WAY OUT

Philosophy says:
THINK your way out;
Indulgence says:
DRINK your way out;
Science says:
INVENT your way out;
Industry says:
WORK your way out;
Communism says:
STRIKE your way out;
Fascism says:
BLUFF your way out;
Militarism says:
FIGHT your way out;
The world says:
ENTERTAIN your way out;
But **CHRIST** says:
I AM the **WAY** out!

Woe to the house where the HEN crows louder than the ROOSTER

CRAGMONT RALLY

DECEMBER 30, 1977
7:00 P. M.

FIRST FREE WILL BAPTIST
Wilson, N. C.
Corner of Barnhill and Garner Streets

Purpose: (1) Reunion of Cragmont Alumni
(2) Reviewing of Cragmont Ministries
(3) Revealing Plans for New Building and Future Ministries
(4) Revitalizing Stewardship Commitments
(5) Receiving Spiritual Uplift

Featuring: The Believers
The Brickhouse Sisters
The Crusaders
Daniels Chapel Youth Choir
Ms. Gail Ball
Puppet Team of Marlboro FWB Church

Special Guest: Nicky Cruz

GOALS: $5,000 in Cash for Cragmont
Commitments to Continued Support

the free will baptist

Ayden, North Carolina, Wednesday, December 14, 1977

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TWO-HUNDREDTH-FIFTIETH ANNIVERSARY OF FREE WILL BAPTISTS



HAPPY BIRTHDAY FREE WILL BAPTISTS

A number of Free Will Baptists attending the 250th Anniversary Celebration, November 22, at Mount Olive College, are pictured lighting the 250 candles that adorned the birthday cake which was served at a reception following the anniversary service. The cake, measuring 8 feet in length and 4 feet in width, was shaped as a cross and with the message "Happy Birthday Free Will Baptists, 250 Years."



Tommy Manning
Editor

Editorial . . .

DEAR TELEVISION NETWORK
(An Attack on TV)

by Mary Lou Hooks
Winterville, North Carolina

(Mrs. Hooks, in a rather humorous yet pointed way, gives her views on the subject of television programming.)

I want to express my appreciation for your endeavors to clean up television. Your brilliant manner of limiting viewers to game-oriented persons is an outstanding achievement. Since at least one person in every family wants to watch football, basketball, or baseball, you are home free. I suggest, in retaliation, that you devote as much time—and as prime time—to sewing, designing, and modeling of fashions.

Your superb handling of the problem of wholesome and decent viewing for our children is nothing less than incredible! Soaps are still filled with rape, riots, and unwed parents. Little ones really warm up to these subjects. The language used and issues discussed by the news media persons and on your informative talk shows (and by most of our governmental officials, for that matter) are most enlightening to the little ones. Even some grown-ups acquire new vocabulary words. All of this is obtainable during the afternoon. Your heads should be held high—on a post!

I dare not bring this "tribute" to a close just yet. Let me state further that your media has undoubtedly done more for the *liquor business* in this country than for any other industry or concern. AA continues to be a necessity; and just look at the new agencies for the treatment of alcoholics. New organizations such as Ala-Non and Ala-Teen are springing up almost overnight, to say nothing of the uncountable rehabilitation centers being opened.

I never cease to be amazed at your versatility. You are not allowed to advertise hard liquor; but on every soap opera, the main characters must have a drink before they carry on. And from the way they carry on, it is no wonder! Have you no conception of the impact that that delicious-looking, shining liquid being swirled and swished about in a delicate cocktail glass by a lovely, bejeweled hand has on a dowdy, drudge of a housewife who has just sworn off the juice? The fact that *she* faces the same problems as the character who has found "salvation" in the sauce does not escape the housewife. It is not too hard to believe that such programs which present alcohol as a type of "cure all" really raise beverage alcohol sales.

Rape and incest run rampant in our country, and television's aid and abetment in these areas are also to be "admired." I have often wondered about strip joints, and after watching a segment of a popular detective show, I no longer need to wonder. I watched spellbound while an almost nude, curvacious stripper swung and swayed and gyrated before a group of lusting men. It was really "invigorating." Scantily-clad chorus girls telling us exactly how things are (and how they are done) is great for people who are not quite sure "how to do it."

Words cannot express my "thanks." I, who cannot unlock a door with a *key*, can now unlock one with a *charge card*. I have also gleaned information sufficient to enable me to cut holes in glass noiselessly, and incapacitate a raging dog. I know of several cunning ways to elude arrest, and if arrested, how to escape.

I tip my hat in salute to you. You are an insidious instrument—as sharp as a scapel and just as capable of scarring!

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SOME DISTINCTIVE CHARACTERISTICS OF THE PEOPLE CALLED FREE WILL BAPTISTS

by Dr. Michael Pelt



ORIGINAL Free Will Baptists of North Carolina owe their existence to one the earliest religious societies in this ate, the General Baptists of the colonial riod. Although we do not know who ere the first General Baptists to settle in e colony, we know that some were here early as 1700. Evidence is lacking in e earliest sources that any of them ere organized into a local church by the ginning of the 18th century. But that ul Palmer gathered a congregation in owan Precinct north of Edenton about 27 is mentioned in a letter from Palmer John Comer, a New England Baptist nister, whose diary contains a otation from that letter. This year Free ill Baptists celebrate the two hundred d fiftieth anniversary of the founding of at General Baptist Church in Chowan ecinct.

Some religious societies receive their distinct character from the strong influence of an early leader or founder. Such has been the case with the Methodist Church and other denominations familiar to us. The influence of the founding fathers may continue to be a major factor in guiding the development of a religious society, either through their writings or their exemplary lives. In this respect John Wesley, for example, continues to make an impact on Methodists as well as other Christians who read accounts of his life or his sermons, letters, and papers.

Unfortunately, we do not know very much about Paul Palmer's background or his personal views on religion. The information we have about him, must be gleaned from several sources. These sources tell us that he organized the church in Chowan, another in Pasquotank, and a third at New River. Although he preached in Maryland and traveled as far as New England, there are no heroic accounts of his labors, though in 1729 his evangelistic efforts in North Carolina drew the attention of Governor Everard. Palmer apparently left no writings to instruct or inspire his spiritual children.

As I see it, if Free Will Baptists are to draw strength and insight from a knowledge of their beginnings or their heritage, if they are to find inspiration for the present and direction for the future in the record of their past, it will be necessary to examine that past in the hope of discovering some decisive moments or some significant developments which indicate the real character of this denomination. To put it another way, Free Will Baptists need to identify those distinctive characteristics which represent the best in their heritage and magnify these good qualities, so that knowledge of their heritage will inspire them and give direction toward greater and greater achievement for the glory of God.

Having reflected on these matters during the past few weeks, I would like to identify four or five distinctive characteristics which, I believe are deserving of praise and emulation by all who know the Free Will Baptist Church.

Christ Died for Every Man

The first of these is our belief that the gospel was meant to be given to all men everywhere in every age. Our spiritual forbears rejected the hyper-Calvinism of the 17th and 18th centuries which enjoyed wide acceptance among Protestants in western Europe, in Britain, and her colonies in America. It has often been assumed that this belief that Christ died for every man was rooted in an optimistic view of man's nature, that man's will is completely free with the result that he alone determines what he will become in this world and the next. I am convinced that our belief in a gospel for all men rests upon a belief in the all-sufficient grace of God and not **merely** an optimism concerning man's nature as a free agent. This belief that God's love reached out to every man can be the highest motive to work and pray for the salvation of men everywhere.

Those who endorsed this doctrine in the 18th century were clearly a minority. They were derided as "Arminian" and sometimes classed as Universalists. Among many other Protestant groups in Europe and America their views were

regarded as heretical. No argument is necessary to show that this belief in the general atonement has since the 18th century found broad acceptance among Christians in every land and that very few churches would contend against it today.

This belief gave to General Baptists in England and later in colonial North Carolina a missionary zeal that brought amazing results during certain periods of their history. In the 17th century when English General Baptists experienced rapid growth they ordained men called Messengers, whose special task was that of organizing new churches and acting as overseers of these churches on behalf of the local association which ordained them. It was the Kent Association, located south of London, which took the bold step in 1714 of sending Robert Norden and Thomas White to Virginia, where Norden established congregations in Isle of Wight and Prince George Counties before his death in 1725. This was long before the days of missionary activity abroad by most other Protestant churches.

It is clear that we have not accentuated this characteristic of our faith in recent years. To take seriously the implications of the belief that Christ died for all mankind could have significant results in terms of our growth and expansion in years to come.

Love of Religious Liberty

Another characteristic of our spiritual forbears was their conviction that in matters of faith the civil authorities should have no power over the conscience of an individual. They cherished religious liberty so much that they were willing to suffer deprivation and even imprisonment for it. It was a courageous little flock which under the leadership of Thomas Helwys, decided to leave Amsterdam and return to their native England in 1612 and established the first English Baptist Church in the vicinity of London. In that same year Helwys published a book called **A Short Declaration of the Mystery of Iniquity** in which he stated the first demand in England for universal religious liberty. He even dared to send a copy to King James I even though he had argued that the king had no authority over matters pertaining to his subjects in their relationship to God. The fact that he soon went to prison is ample evidence that the authorities did not ignore his words, for religious liberty was not granted to Englishmen in those days.

Later, in 1660 when Charles II was restored to the English throne, Thomas Grantham and other General Baptists in and about London submitted to the king a confession of faith which was to become the most important statement of beliefs and convictions in the history of this religious society. In it they declared: "That it is the will and mind of God (in these Gospel times) that all men should have the free liberty of their own Consciences in matter of Religion, or Worship, without the least oppression or persecution, as simply upon that account; and that for any Authority otherwise to act, we confidently believe is expressly contrary to the mind of Christ."

Although these men held that there ought to be civil magistrates in all nations to punish evil doers and that believers are to be subject to such magistrates, they were not willing, they said, to obey these civil powers if the latter "shall at any time impose things about matters of Religion, which we through conscience to God cannot actually obey. . ." Because of their deep convictions concerning the truth as they perceived it, these brave men were resolved "to seal the truth of these things in a way of suffering persecution, not only to the loss of our goods, freedoms, or liberties, but with our lives also (if called thereunto)."

Openness Toward Other Christians

A third characteristic of our church throughout its history has been what I would call an openness toward other Christians and other Christian bodies. We have often heard it said that Free Will Baptists have something distinctive to offer to other believers and to the world. The other side of that view is the recognition that others have something to share with us. Such mutual sharing of faith and experience enriches all alike. Undergirding this attitude is the recognition that the church of Jesus Christ is one and that no denomination can claim to be the whole Church. Free Will Baptists have always recognized that neither Paul Palmer nor Thomas Helwys were the first to preach the gospel, but that we owe something to the saints of all ages who have born testimony to the Word of the Lord and have added to the rich heritage of the church universal.

From early days this outlook prompte our forefathers in North Carolina to ado the practice of open communion whe many Protestant churches did not follo it. Although they were small in numbe they had a vision of the church as larger fellowship, which they showe repeatedly by establishing correspo dence with other Christian bodies the days when travel was difficu and slow. They also welcomed fratern delegates from other churches to with them in their annual conference

At times this openness toward oth Christians has led to the introduction ideas and practices which are alien to o tradition. Those whose aims were proselyte or to promote sectarian viev have at times exploited us or sowed t seeds of division among us. The experiences have born the fruit of b terness in some Free Will Baptists toda who see no value in associating w other churches. But as we grow in o understanding of the Christian faith soon recognize that we do not grasp t whole if it, just as no denominati constitutes the whole of Christ's Churc As we grow up into him who is the He (Jesus Christ) we begin to see that t advantages of being open toward othe who make up the great household of G far outweigh the risks of any loss sustained as a result of such openness.

The alternative to this openness c lead to a narrow sectarianism a provincialism which stifles and restri the growth of the individual chur member as well as the church to whi he belongs. Our forefathers tried to av isolating and insulating themselv from others at a time when they co have succumbed to the temptation withdraw. If it was ever possible for F Will Baptists to become a narrow encla of believers in the midst of a hos world, it is no longer possible desirable. Without this attitude of op ness our spiritual forbears wo have lost much of their creative capaci their ability to respond to the changi situations in both the larger church a the world. We have seen this happ again and again in the history of religio movements.

This same attitude of openness affe the way we see ourselves as well as t rest of the world around us. It essential in achieving the vision of bet human relationships. As applied

an's search for knowledge, this at-tude of openness fosters a spirit of quiry and encourages the discovery of uth whenever it is to be found. In the e of the church this attitude must be resent if learning is to be more than doctrination. It is therefore a basic ement in an enterprise in which all the nurches have a common in-rest—Christian education.

Reverence for the Scriptures

Along side this attitude of openness ere is among Free Will Baptists a deep verence for the Scriptures as the testi-ony of God's revelation to His people, th past and present. We see the Bible not the repository of all truth but as a suffi-ent testimony and guide to the salvation hich God has revealed. Along with her Christians who have emphasized e authority of the Scriptures and the oclamation of the gospel, we have ofessed to believe that Biblical eaching and teaching are indispensible the health and soundness of the urch and its mission to the world. We ave not always been able to implement is belief because of inadequate op-ortunites for education. But even this ck of sound learning was seen as a ability to be overcome and not as a sign spirituality. Leaders of the enomination in the 18th and 19th enturies had to obtain such learning as ey could wherever it was available to eople of limited means. With the pening of the Free Will Baptist Seminary Ayden in 1898 young men and women uld study in an institution established d supported by Free Will Baptists. om that day until now the denomination s made significant progress toward eeting the needs of the church and of ung people who want to prepare emselves for service to God and man.

The Necessity of a Statement of Faith

In addition to recognizing the criptures as the rule of faith and actice, Free Will Baptists have always derstood the need for a written atement of faith and discipline which eks to interpret the Scriptures and ristian experience for the faith and der of the churches.

John Smyth, an English Separatist ho became a Baptist after he and his ngregation went to Holland about 608, prepared such confessions of faith in order to interpret their beliefs to the Mennonites of Amsterdam. A few years later Thomas Helwys wrote a statement of faith in twenty articles to clarify the beliefs of his little flock which soon returned from Amsterdam to their English homeland. In 1660 English General Baptists thought it necessary to clarify their position in a confused period of English history against all suspicion and rumor associated with certain dissenting groups at the time of the restoration of Charles II. Many years later (1812) the Free Will Baptists of North Carolina revised the Confession of 1660 and prepared a book of discipline which served the church for well over a century. Although successive generations have felt the need to alter or modify this ancient confession, the important thing is that such a statement has been regarded as necessary for the well-being of the church. It is generally acknowledged that private interpretations of Scripture are more likely to err when they are deprived of the more balanced judgment and wisdom of the church as a whole.

Thus, when the Disciples movement, which advocated the abandonment of all creeds except the Bible, was introduced among Free Will Baptists in the 1830's, there were some able leaders like Jeremiah Heath who insisted that the doctrines, principles and practices of Free Will Baptists be upheld. When the Disciples movement had done its worst, the position taken by Jeremiah Heath became a rallying point for the scattered congregations of the Bethel and Shiloh Conferences.

The dangers of legalism is the trap into which some denominations fall when they give more weight to their creeds and confessions than is reasonable. If Free Will Baptists can avoid this pitfall, our own statement of faith and discipline can continue to serve a useful purpose in the future as it has in the past.

These are but a few of the distinctive characteristics of the people known as Free Will Baptists. We have a goodly heritage, one which includes far more than we can recount here today. Yet these can serve as a hallmark of the church in the present generation. Let us who celebrate this two hundred and fiftieth anniversary resolve here and now to make some contribution toward the enrichment of this heritage for the greater glory of God and let us give thanks to Almighty God that he has given us the privilege to be a part of that great company of his people through the ages.

THE ANIMAL SCHOOL

Once upon a time, the animals decided they must do something heroic to meet the problems of "a new world." So they organized a school.

They adopted an activity curriculum consisting of running, climbing, swimming, and flying. To make it easier to administer the curriculum **all** the animals took **all** the subjects.

The duck was excellent in swimming, in fact better than his instructor: but he made only passing grades in flying and was very poor in running. Since he was slow in running, he had to stay after school and also drop swimming in order to practice running. This was kept up until his web feet were badly worn and he was only average in swimming. BUT AVERAGE WAS ACCEPTABLE IN SCHOOL, SO NOBODY WORRIED ABOUT THAT EXCEPT THE DUCK.

The rabbit started at the top of the class in running, but had a nervous breakdown because of so much make-up work in swimming.

The squirrel was excellent in climbing unto he developed frustration in flying class where his teacher made him start from the ground up instead of from the tree-top down. He also developed "charley horses" from overexertion and then got C in climbing and D in running.

The eagle was a problem child and was disciplined severely. In climbing classes he beat all the others to the top of the tree, but insisted on using his own way to get there.

What are YOU doing about the rabbits, ducks, squirrels, and eagles in your school?

—Selected

HAVE YOU RENEWED YOUR SUBSCRIPTION?

CHRISTMAS AND ORDINARY PEOPLE

Is anything as common and at times more monotonous than the ordinary days of our lives? One day after another, and every one so similar. Exciting things happen to other people, but we are consigned to life's back pages. Eagerly we anticipate tomorrow, but our best-laid plans fizzle out like Roman candles. Hopefully we mix the ingredients of spunk, stamina, and courage, but always some malicious Herod comes along and throws sand in the soup. We bravely read Shakespeare's noble words:

> There's a divinity that shapes our ends,
> Rough-hew them how we will.

But that's not for us. Heroically we gird for battle, but alas, we cannot move in Saul's armor. Our fate is that of Robert Frost's hired man:

> Nothing to look backward to with pride,
> And nothing to look forward to with hope.

Then comes Christmas. Christmas is our day. Christmas is for ordinary folks. Now once again we hear the beat of a distant drummer. Now we hitch all of our hopes to a shining star.

That is how it was when Christmas first came to Bethlehem. Even the setting of the nativity was commonplace. A sequestered town astride a limestone ridge, where once Jacob gently laid to rest his beloved Rachel, where Boaz claimed Ruth as his bride, and where the prophet Samuel anointed the head of the shepherd lad, David—but now, overshadowed by the splendors of Jerusalem, Bethlehem, "little among the thousands of Judah" (Micah 5:2), is a spent candle.

Two weary travelers enter the village on a night that can scarcely be distinguished from a thousand other nights. Bureaucracy must have more tax moneys! And a Child is born. A Child. Not Athena sprung fully grown and fully armored from the head of Zeus. Not a resplendent king descending in a flaming chariot from the heavens. Only a birth, the most common of human experiences. This is how God comes.

One would have expected the burst of a meteor, a brilliant sun at midnight, a burning bush, a pillar and a cloud, a parting of the waters. But none of these things happen. A Child is born at the hour of twelve, so pious legend tells us, to a mother of humble origin. We should have thought God would have chosen dawn when the heavens are aglow with the variegated colors of the rising sun or twilight when the hand of day reaches high to pull down the purple curtains of the night. How strange are the ways of God.

Yet the very ordinariness of that first Christmas pleads knowingly and persuasively to common people. Christmas came to little Bethlehem that we might know that no place is unknown to God; at the stroke of twelve to remind us that there is no moment of the day or night when He is absent from us; to young Mary to convince us that all life is dear to him; and in a Child that we may sense all of life is in His hands. Christmas is His monogram, stenciled on our hearts, recalling to us year by year that "no more is God a stranger."

Christmas is person-centered. Christmas affirms that human lives—"even the least of these," like Mary, the shepherds, a Baby—are the least expendable treasures in the whole universe. W. H. Auden in "For the Time Being" says that on this day:

> Everything became a YOU and
> nothing was an it.

The God of Bethlehem is not concerned with principles, abstractions, and theories. He loves only people. He is the Good Shepherd who searches in love for even the least worthy and most neglected of the children of men.

Will Durant in **The Story of Philosophy**, writes of another kind of deity: "Aristotle's God never does anything. He has no desires, no will, no purpose. He is activity so pure that He never acts. He is absolutely perfect. Therefore he cannot desire anything. His sole employment is the contemplation of himself. Poor Aristotelian god. He is a do-nothing king. The king reigns but does not rule.

Not so the God and Father of our Lord Jesus Christ. J. B. Phillips' translation of John's Conticle of the Incarnation read "At the beginning God expresse Himself. That Personal Expression w with God and was God, and He existe with God from the beginning. All creati took place through Him, and none to place without Him. In Him appeared Li and this Life was the Light of mankin The Light still shines in the darkness a the darkness has never put it out. (John 1:15).

God's supreme revelation of Himself through personality—the personality Christ—so that we ordinary mortals m know and understand him. And in t years of His ministry among men Jes cast His lot within the vortex of hum experience, linked Himself to o common human destiny, and died on cross for such persons as you and m Wrote John Robert Seeley in "Ec Homo," "He set the first and greate example of a life wholly governed a guided by the passion of humanity."

Do you wonder that Christmas especially precious to ordinary peop Or that on this day more so than on a other, we think of giving, not gettin and of what we can do for others, what they can do for us?

The nephew of Ebenezer Scroo expresses the genuine Christmas Sp in response to his uncle's assertion t Christmas is humbug: "I am sure I ha always thought of Christmas time, wh it has come around—apart from veneration due its sacred name a origin, if anything belonging to it can apart from that—as a good time; a ki forgiving, charitable, pleasant time: only time I know of, in the long calen of the year, when men and women se by one consent to open their shut hearts freely, and to think of peo below them as if they were fell passengers to the grave, and not anot race of creatures bound on ot journeys. And therefore, Uncle, thoug has never put a scrap of gold and sil in my pocket, I believe that it has d me good, and will do me good; and I s God bless it!"

Nearly twenty centuries have co and gone since Christ's coming Bethlehem. But even now He comes.

> Where meek souls will receiv
> Him, still
> The dear Christ enters in.

(Continued on Page 7)

Cragmont Bulletin

"The Mountaintop Experience"

Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, NC

INVEST IN CRAGMONT



Sponsored by

North Carolina State Convention of Original Free Will Baptists

State Sunday School Convention

State Woman's Auxiliary Convention

State League Convention

CRAGMONT ASSEMBLY, INC.
BLACK MOUNTAIN, NORTH CAROLINA

Certificate of Participation

This Certifies that the bearer, _____,
of the city of _____, of the county of _____,
state of _____, of the _____ conference,

Original Free Will Baptist

is a Donor in the Cragmont "Main Building Fund Drive" The bearer has donated twenty-five dollars per square foot for _____ Sq. Ft. for a total of
$ _____

This Certificate issued by vote of the Cragmont Assembly, Inc Board of Stockholders, _____ Month _____ Day In the Year of Our Lord 19 _____.

_____ Chairman

_____ Secretary

Above you will notice a "Certificate of Participation." This certificate and about two thousand more are waiting to be filled in with your name, your church, your youth organization, women's auxiliary, laymen's group or Sunday school class. Your name, along with the amount of participation and the number of square feet that has been paid or on the "main building" program will complete this certificate beautifully!

In the last Cragmont board meeting, the board voted to issue these special certificates to churches, individuals or groups contributing $25 per square foot toward the "Main Building Fund Drive." $25 per square foot is the approximate cost of the proposed building which is to be started on or about March 1, 1978. One certificate will be awarded to each individual, group or church. The amount of the gift will be listed, i.e. $25, $50, $75, $100, $200 or whatever plus the number of square feet purchased, 1, 2, 3, 4, 8 or whatever! This is a good way for you to feel a personal participation in the building of this building.

We urge you to consider this an investment not just another plea for money! It is an investment in this wonderful, glorious and very worthwhile institution. It is also an investment in the lives of thousands of Free Will Baptist young people and adults for many generations to come. The ministry of this mission arm of our church has brought rich dividends to our denomination and the service of the Lord and shall continue to do so as you insure the future growth and prosperity of this ministry.

Yours in His service,
D. W. Eakes

CRAGMONT NEWS

I am back in Wilson now; and I want to come to your church, youth meeting, ladies meeting, conference, or any other church organization to present a Cragmont program. Again, this year I have a slide presentation of the building on the campground and a presentation of the conference sessions. I can present a full, 30-45 minute program; or a short, 5-10 minute program on Cragmont. We will have information concerning the construction of the new main building, which is to begin March 1, 1978. I wish to visit with you and share this information with your church or church organization.

I want to encourage everyone to continue to support Cragmont, especially during the added expense of a building program. I want to thank the many people who have contributed to the camp already. A special thanks goes to the young people of Gum Swamp Free Will Baptist Church near Greenville, in their efforts to raise money for Cragmont. They had an arts and crafts sale on one Saturday which raised $1,000 for Cragmont.

If you wish to contact me for a program in your church or church group, please call 243-2729; or write me at 2517 Trull Street; Wilson, N.C. 27893.

Rev. Douglas Skinner
Manager

Christmas and Ordinary People

(Continued from Page 6)

Read prayerfully these words from the pen of Albert Schweitzer: "He comes to us as one unknown, without a name, as of old by the lakeside He came to those men who knew Him not. He speaks to us the same words, 'follow thou me,' and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the suffering which they shall pass through in His fellowship, and as an ineffable mystery, they shall learn in their own experience who He is."

Christmas has staked a claim on our ordinary lives, making them vessels of adoration and instruments of praise. Always this has been true. To the last syllable of recorded time this will remain true.

(Reprinted by permission., "Pulpit Digest," Jackson, Miss.; submitted by De W. Eakes).

Mount Olive College

GOVERNOR LANDS IN HELICOPTER



Governor Hunt arrived on the Mount Olive College campus in a helicopter. He attended a reception for students, faculty, College trustees, and denominational leaders before attending the 250th Anniversary celebration.

GIFTS TO MOC CAN SAVE YOU TAX DOLLARS

At this time of the year many people are surveying their income tax liability for 1977. We suggest to our friends that they consider the effect of charitable gifts made before December 31 on taxes that will be payable by April 15 of next year. If one has reached the 25 percent bracket a dollar gift to Mount Olive College would actually cost only 75 cents. If one is at the 50 percent bracket a dollar gift would cost only 50 cents.

More important than tax savings is the great joy of investing in God's work and knowing one has helped deserving students prepare for a life of service to God and mankind.

There are several ways gifts to the College can be made:

1) Outright gifts of cash.
2) Gifts of assets that have increased in value through such gifts and avoids capital gains tax and at the same time receives credit for the current market value of the stocks or property.
3) Life income contracts in which money or property is given to the College in return for an income for life. The tax benefits of these plans can result in a meaningful increase in one's net annual income.
4) Naming the College as beneficiary of a life insurance policy. The approximate cost value of the policy will be considered to be a gift by the Internal Revenue Service and therefore deductable on your income tax return.

For further information regarding the tax aspects of charitable gifts or investments in Mount Olive College that pay an income for life, contact W. Burkette Raper, president, Mount Olive College, Mount Olive, North Carolina 28365 (Telephone 919/658-2502).

HUNT ON CAMPUS



The Honorable James B. Hunt Jr., Governor of North Carolina, shakes hands with Ronnie Hobgood, a member of Ayden Free Will Baptist Church, while John Capps, a member of Friendship Free Will Baptist Church, looks on.

A SHIP

by Stanley Sowers

I looked into a dark night
Across an ocean.
I saw the tiny light,
All alone.
I thought and I wondered
About that light.
It just sat.
Then, the sun came.
The light was no longer
Just a tiny light.
It became a great silver ship . . .
Oh, God,
Let me reflect your love,
That I may be a great ship
And carry your words,
As cargo in my heart
On this ocean of life.

NEWS NOTES

Hall Family to Appear at Owens Chapel Church

On December 17, Saturday night, at 7:30 p. m. the Hall Family will be at Owens Chapel Free Will Baptist Church, Route 3, Elm City. The pastor, the Rev. Swade Benson, invites all to attend.

In Celebration of Christ At Little Rock Church

Little Rock church, Lucama, announces special advent services in celebration of the Christ event. On Saturday, December 17, at 7 p. m. a Christmas pageant will be presented under the direction of the Board of Christian Education. On Sunday, December 18, at 7 p. m. the chancel choir will render the John Peterson cantata, ''Night of Miracles.'' Following the cantata, there will be a fellowship and refreshment hour prepared and served by the church social committee. Everyone is invited to attend.

To emphasize the Christ event and add to our advent worship, Little Rock church is continuing the use of the advent wreath this year. Also, under the leadership of Mrs. Carolyn Eakes, many of the women of the church have made ''Chrismons'' (Christ plus monogram), which are symbols having special meaning for the Christian faith, for use in a Chrismon tree to be used in lieu of the traditional Christmas tree in the church sanctuary this year.

Union Church Presents Cantata

The Christmas Cantata, ''Down From His Glory,'' will be presented at the Free Union Free Will Baptist Church, Route 1, Walstonburg, on Sunday night, December 18, and Tuesday night, December 20, at 7 p. m. The public is cordially invited to attend.

ATTEND THE FREE WILL BAPTIST LEAGUE IN YOUR CHURCH

THE REVISION COMMITTEE: THE STATEMENT OF FAITH AND DISCIPLINE OF ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA



At the December 5 meeting, held at the Press, a rough draft of the Statement of Faith and Discipline was drawn up. Members of the committee are pictured above as they relax after the session. Seated, left to right are the Revs. Robert May, Bruce Dudley, Marvin Waters, Bill Futch, D. W. Hansley, James B. Hardee, Gary Bailey, Bruce Barrow, and C. Felton Godwin; standing, left to right are the Revs. Adrian Grubbs, Jackie Godwin, Ray Wells, DeWayne Eakes, and Francis Garner.

Woman's Auxiliary

CAPE FEAR DISTRICT STUDY COURSE

The Cape Fear District sponsored a study course on Stewardship, Monday night, November 28, at the First Free Will Baptist Church in Smithfield.

Mrs. Mary Lou Jackson, district president, was in charge of the service. The Rev. W. O. Lassiter gave the invocation.

Mrs. Dola Dudley, district field worker, taught an interesting and challenging lesson on the book, ''How Do You Find the Time'' by Pat King. She stressed four points in the use of time—purpose, goals, priority, and plan.

There were 100 persons in attendance. The churches represented were as follows: Bethel, Eastwood, Hopewell, Johnston Union, Lee's Chapel, Oak Grove, Palmer Memorial, Pleasant Grove, Riverside, Shady Grove, Smithfield, St. Mary's Grove, Tee's Chapel, Wooten's Chapel, and Yelverton's Grove from the Cape Fear District. Friendship, Pine Level, and Pleasant Hill of the Western District were also represented.

The Rev. Leonard B. Woodall prayed the benediction.

Respectfully submitted,
Ruth L. Warrick

NOTICE TO ALL BOARDS OF ORDINATION AND CONFERENCES OF THE NORTH CAROLINA STATE CONVENTION OF CHURCHES

The Western Conference of Free Will Baptists of North Carolina makes the following announcement: The Rev. David Hoke's and the Rev. Frankie Flowers' credentials as Original Free Will Baptist ministers are no longer valid. The two above named ministers have failed to attend or to make answer to the last two sessions of the Western Conference. This is in keeping with Article 2 of the ''Bylaws of the Western Conference.'' ''Each minister and delegate, in good standing, shall duly attend the conference or represent by letter, card, or phone call; and have a reasonable excuse or be subject to censure by the conference and reported to his local church.''

By action of the Western Conference
Board of Ordination
De W. Eakes, **Clerk**
Dated: December 1, 1977



SUNDAY, DECEMBER 18
Scripture Reading—Psalm 63:3

SATISFIED WITH CHRIST

Let me tell you what our Negro washerwoman said one morning when I asked her why she was so happy. "Wall, I'll tell you," she replied, "Ah ain't got no money to lose, so ah never worries about losin' none. Ah ain't got no furniture to lose, for ah gave it to the Lord, and if anythin' happens to it, the Lord did it to His own stuff, not mine. Ah has a fine, healthy body, but if ah gets sick and dies, ah'm goin' to Heaven, and you don't think ah'll worry about that, do you?" She was satisfied with Christ . . . Solomon was worth seven and one-half billion dollars. Do you know what he said? . . . "Vanity of vanities; all is vanity."

PRAYER THOUGHT

Do you sometimes worry over the little things which have little meaning? If you do you should remember that God will take care of you and all the little things.

MONDAY, DECEMBER 19
Scripture Reading—1 John 2:15

BAD COMPANY

The crows one spring began to pull up a farmer's young corn. So he loaded his gun and went out to frighten them away. Now the farmer had a parrot, who, when he saw the crows pulling up the corn, flew over and joined them.

Presently, "Bang!" went the farmer's gun, and when he went to see what he had done, he found to his surprise that besides killing three crows he had wounded his parrot.

He took the bird home, and the children asked, "What did it, Daddy? What hurt our pretty Poll?"

"Bad company! Bad company!" answered the parrot, in a solemn voice.

"Yes, that was it," said the farmer. "Poll was with those wicked crows when I fired, and received a shot intended for them. Remember the parrot's fate, children. Beware of bad company!"

PRAYER THOUGHT

As Christians we should have good company and avoid being around bad company. Bad company will make us do things which God does not love for us to do.

TUESDAY, DECEMBER 20
Scripture Reading—Matthew 23:5

"SO THIS IS CHRISTIANITY"

The traveler had been napping, and when the train came to a stop he awakened. "Where are we, porter?" was his question. "We have just crossed the state line, and are now in Maine." It happened that in this emergency stop, his Pullman car was right beside an old automobile junk yard. Piled up and scattered everywhere were pieces of rusty iron and broken cars. "So this is Maine!" said the traveler. Yes, this is Maine, but a very small piece of it. Look up beyond the junk heaps and see the rugged hillsides in the background, and on this side well-kept farmhouses and peaceful cattle grazing. "So this is Christianity!" cries the cynic, surveying the junk heap of broken plans and lives. Oh, no, this is not Christianity! These disorders have pre-empted a little ground, but they exist in spite of Christianity, in spite of Christ. Look up and see the mountains of transfiguration and beatitude.

PRAYER THOUGHT

Does a non-Christian see the "heaps of junk" piled up in your life? You should always let Christ shine first and not Satan.

WEDNESDAY, DECEMBER 21
Scripture Reading—1 John 5:4

"LET GOD!"

A young man, who was struggling to let the Lord have His way in his life, knelt to pray. He had been advised to "Let God do the work for him." But as he was kneeling, he cried, "I want to let God have His way, but I can't."

The day before he had cut out of paste-board the letters "LET GOD" and tacked them on the wall. He rose from his knees and with a feeling of defeat and despair, he left the room and slammed the door with a bang, saying, "I can't 'LET GOD.' " On his return to his room, he was startled to note that the slam of the door had loosened the letter D on the word GOD causing it to fall to the floor, and changing the motto to "LET GO."

"I will, I will, Lord Jesus," he cried and threw himself on his knees at the side of his bed. "I will 'Let go,' and 'Let God,' " and he did.

PRAYER THOUGHT

Are we afraid to let go and let God have His way in our lives? We should not be afraid. God will take care of us.

THURSDAY, DECEMBER 22
Scripture Reading—John 3:17

HOW CHRIST SAVES

A man who had been converted from a sinful life gave this experience of his acceptance with Jesus: "I just crept to the feet of Jesus, and greatly to my astonishment He did not scold me—He knew I had been scolded enough; and He did not pity me; and He did not give me any advice, either. He knew that I had plenty of that. He just put His arms around my neck and loved me. I was a new man."

PRAYER THOUGHT

Jesus loves everyone. He will shelter all His children within the fold.

FRIDAY, DECEMBER 23
Scripture Reading—Luke 18:12

CHARITY BEGINS. . .

An old Chinese farmer caught in the path of war lost house, tools, equipment, and became a refugee. A missionary loaned him $20 with which he bought a horse and cart and began hauling goods for hire.

The countryside was still dangerous, and he made good wages for his work. Soon he had made an unbelievable sum of $80. He went to the missionary and repaid the $20.

"Now," he said, "I have always given a tithe of my earnings to the Lord. Our church is broken up and scattered. What shall I do with my $8?"

"Eight?" asked the missionary. "Your tithe is only $6. The $20 was a debt."

But the old farmer could not figure that out. All he knew was that at first he had nothing and then he had $8. But the missionary refused to give him advice. "You know of many needs," he said, "If you pray, God will give guidance about it."

Then, one day the old man came beaming. "I have decided," he said

"Our Lord was a Jew. I have heard that there are many Jewish people who have been driven out of their own country. Will you take this eight dollars and send it somewhere where there are Jews who need help, and let it be used for them?

PRAYER THOUGHT

Can you think of people who need help? What better time to help a person than during the Christmas season.

SATURDAY, DECEMBER 24

Scripture Reading—Luke 2:7

STARTLING CONTRASTS

This little message the editor discovered a few years ago in a tract. We want to share it with you. "Jesus Christ was born in the meanest circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage. His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teachings. He had no cornfields or fisheries, but He could spread a table for 5,000 and have bread and fishes to spare. . .Three years He preached His Gospel. He wrote no book, built no church, had no money back of Him. After 1,900 years, He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the age revolve, the only regenerator of the human race. Was it merely the son of Joseph and Mary who crossed the world's horizon 1,900 years ago? Was it merely human blood that was spilled on Calvary's hill for the redemption of sinners, and which has worked such wonders in men and nations through the centuries? What thinking man can keep from exclaiming, 'My Lord and my God!' "

PRAYER THOUGHT

Was Jesus all that different? Does not His life shine forth through the ages? Why not be thankful that there was a person as Jesus! Let's pray and thank Him this Christmas season.

***

Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.

***

CRAGMONT RALLY

DECEMBER 30, 1977

7:00 P. M.

FIRST FREE WILL BAPTIST
Wilson, N. C.

Corner of
Barnhill and Garner Streets

Special Guest:

Nicky Cruz

GOALS:

$5,000 in Cash for Cragmont

Commitments to Continued Support

the Sunday School LESSON

St. Claire Bible Class

For January 1

GOD KNOWS NO FOREIGNERS

Lesson Text: Ruth 1:1-5; 2:1-3; 4:13-17

Memory Verse: Ruth 1:16, 17

I. INTRODUCTION

On a tour of Bible lands, the traveler found himself in Egypt at Luxor. With three companions he walked some of the side streets of the city, getting into what was obviously a poorer neighborhood. How strange it was—the narrow, dusty, streets, the mud-brick houses, the sights, the sounds, the aroma of cooking food, and especially the language. It all sounded so foreign! Yet he had not walked very far until a child of about eight looked up, smiling broadly, and called out, "Hallo, hallo!"—the one word of English that he knew.

Elsewhere the same experience was repeated—in Turkey near the site of ancient Ephesus, in Lebanon, in Syria, in Jordan by Bedouin children, and on the streets of Jerusalem. All that was needed was but to give a glimmer of a smile to a child and back would come a big grin and that "Hallo." The experience was such as to impress one with the truth that indeed all of these children were precious in the sight of God, just as that well-known song says: "Jesus loves the little children, all the children of the world," And although the tourists may have been "foreigners", they did not feel as foreigners. The warmth of the smiles and the sincerity of the one word of greeting made the word "foreign" unnecessary.

Our lesson today is entitled, "God Knows No Foreigners." Many exist who are "alienated from the life of God" (Ephesians 4:18). But the Scriptures teach clearly that God's mercy and forgiveness are offered freely to all. Race, nationality, ethnic background —none of these places any restrictions on His love, nor should they restrict our love either. John 3:16 certainly teaches us this. In our lesson we shall see how God both accepted and used a foreigner in developing His purpose to bring blessing to the world, a clear demonstration of the fact that "God knows no foreigners."

This person was Ruth—not an Israelite, but an alien from the commonwealth of Israel, a native of Moab. The Moabites (Mo-ub-ites) were descended from Lot, nephew of Abraham, and so they were distantly related to Israel. In the early period of the judges the Moabites, with their allies, captured Jericho, and "the children of Israel served Eglon the king of Moab eighteen years" (Judges 3:13, 14). (Could it be that God would have anything to do with these people? We shall see that He did.) The second of the judges, Ehud (E-hud), killed the King of Moab and brought deliverance to Israel. After this "the land had rest" for eighty years (Judges 3:30). It is possible that the setting for our lesson is near the close of this period, at a time when the old hostilities were all but forgotten. We cannot be certain of the date, but a time around 1150 B.C. would seem about right.

The Book of Ruth is about little, ordinary things—a journey to a neighboring land, tragedy in the family, love and devotion, everyday virtue and service. Yet through it all we see that God recognizes these as significant in making the world what He would have it to be. Even on foreign soil the grace of God can and does work, and even the foreign Moabite can respond to its working.

As we shall see, when Naomi of Judah returns to her own country, her daughter-in-law Ruth accompanies her. It is now she who is the foreigner in the midst of strangers. She comes, however, not as an invader nor as one who would perpetuate animosity between Israel and Moab. She comes simply as a daughter-in-law devoted to the one who she has come to love and to respect. Yet her coming to Judah would be far more significant than all the troops that Moab might have mustered along the border. And it would mean more to Judah than years of military maneuvering or of political intrigue. Thus are the ways of God, and even the "foreigner" could share significantly in His plans and purposes.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. "The household of Elimelech emigrated to Moab in a famine, and, whether they were right or wrong, they were among heathen as Jehovah worshippers. They were meant to be missionaries, and in Ruth's case, the purpose was fulfilled. She became the 'first-fruits of the Gentiles'; and one aim of the book, no doubt, is to show how the believing Gentile was to be incorporated into Israel."—**Maclaren**

B. Some fundamental facts should be considered as we ponder our relations to other people of the world: (1) having a foreigner as a neighbor is a responsibility; (2) every man is an alien when in a country other than his own; (3) being an alien does not indicate character; and (4) character is the only basis on which a man should be judged.

C. Jesus placed no national or racial boundaries on the Great Commission. The church is to go into all the world with the message of Christ. We cannot hope to win the lost to Christ if we go to them without respect for them as persons.

D. The Book of Ruth shows the providence of God at work, accomplishing His purpose in the world. He meant for Christ to be a descendant of David. God does not restrict this providence to any one nation or race or people.

E. National, racial, and cultural pride tempt us to exalt our achievements and look down on the achievements of others. The best answer the Bible has to this is the parable of the Good Samaritan given by Jesus himself.—**The Bible Teacher (F.W.B.)**

III. ADDITIONAL TRUTHS

A. "Thou shalt love thy neighbor as

(Continued on Page 14)

A Christian Home for Boys and Girls

free will baptist children's home



MIDDLESEX, NORTH CAROLINA
J. STEWART HUMPHREY, Executive Director

GOSPEL PROGRAM PRESENTED AT HUGO JR. CHURCH

During Children's Home month the Hugo Free Will Baptist Junior Church, Lenoir County, held a gospel singing featuring the youth choir of the church and the Baker Family from Kinston for the Children's Home. Led by Brother Ray Shepard, this little band of Christian boys and girls gave $25 for our boys and girls at the Children's Home.

GRANTS CHAPEL BARBECUE

Grants Chapel Free Will Baptist Church, of Wayne County, came to the Children's Home Saturday, November 12. and barbecued two pigs and several chickens for our noon meal. The men came early and cooked the meat and the women came later to prepare the trimmings. We wish to thank the Grants Chapel people for their good food and fellowship for the day.

FRIENDSHIP CHURCH HAVE COVERED DISH SUPPER

We can always count on our friends from Friendship Free Will Baptist Church Middlesex who provided a delicious meal on Sunday evening, November 20. The pastor, the Rev. Dwight Chapman, and a good portion of his congregation came, so, we had a very fine Sunday evening meal.

RELIGIOUS CONTRIBUTIONS

July, August, and September, 1977
Total: $63,596.34

Albemarle

Corinth	$ 10.00
Free Union	240.00
Gum Neck	130.00
Hickory Chapel	550.00
Malachi's Chapel	350.00
Mount Tabor	308.47
Shiloh	199.40
Sidney	50.00
Sound Side	50.00
Sunday School Convention	50.58
Trinity	200.00
Union Chapel	149.82
Union Meeting	17.10
TOTAL	$ 2,574.57

Cape Fear

Bethel	$ 5.00
Christian Chapel Mission	150.00
Daly's Chapel	100.00
Goldsboro, First	510.00
Happiness	75.00
Hopewell	377.50
Johnston Union	289.19
Lee's Chapel	963.52
Mount Olive	10.00
Miscellaneous	200.00
Oak Grove	200.00
Riverside	200.00
Robert's Grove	200.00
Saint Mary's Grove	100.00
Shady Grove	204.50
Smithfield	500.00
Smyrna	65.00
Saint Paul	200.00
Tee's Chapel	70.00
Victory Mission	12.00
Yelverton's Grove	103.08
TOTAL	$ 4,534.79

Central

Aspen Grove	$ 799.00
Ayden	415.00
Bethany	138.39
Black Jack	358.15
Cedar Grove	75.00
Community	106.00
Daniels Chapel	415.00
Dilda's Grove	248.24
Edgewood	380.00
Elm Grove	242.37
Free Union	706.47
Friendship	891.90
Greenville, First	280.00
Grimsley	339.40
Gum Swamp	500.00
Harrell's Chapel	300.00
Hickory Grove	98.72
Hugo	189.00
Hull Road	820.14
King's Cross Roads	489.96
LaGrange	25.00
Layman's League	50.18
Little Creek	179.00
Marlboro	325.00
Ormondsville	23.00
Otter's Creek	138.02
Owen's Chapel	405.23
Peace	237.50
Piney Grove	100.00
Reedy Branch	725.76
Roanoke Rapids Mission	5.00
Rocky Mount, First	150.00
Rose Hill	451.45
Saratoga	226.60
Spring Branch	365.00
Sweet Gum Grove	437.28
Tarboro, First	595.00
Walnut Creek	200.00
Watery Branch	255.00
Union, Second	112.08
Union, Third	50.00
Union, Fourth	37.13
Williamston	20.00
Winterville	1,090.92
TOTAL	$22,986.09

Eastern

Auxiliary District Fund	$ 135.50
Antioch	150.00
Arapahoe	200.00
Bethel	125.00
Bethlehem	200.00
Beulaville	70.00
Bridgeton	127.00
British Chapel	63.24
Christian Chapel	200.00
Core Creek	485.80
Crab Point	45.00
Croatan	200.00
Davis	310.00
Deep Run	210.00
Dublin Grove	172.39
Edwards Chapel	45.00
Faith	3.00
Folkstone	120.00
Friendship	82.36
Grant's Chapel	150.00
Gray Branch	290.00
Hillsberry	75.00
Holly Springs	320.00
Jackson Heights Mission	140.25
Juniper Chapel	322.50
Kinston	145.00

Lanier's Chapel	120.00
Macedonia	100.00
May's Chapel	123.50
Mosley's Creek	45.00
Mount Olive	25.00
Mount Zion (Onslow)	214.13
Mount Zion (Pamlico)	350.00
Miscellaneous	20.00
New Bethlehem	142.00
New Haven	154.32
Northeast	140.15
Oak Grove	95.00
Oriental	38.41
Otway	100.00
Pearsall's Chapel	150.00
Pilgrim's Home	20.00
Rock of Zion	266.04
Rooty Branch	100.00
Russell's Creek	75.99
Sandy Plain	560.73
Sarecta	75.00
Smyrna	50.00
Snead's Ferry	64.25
Snow Hill	200.00
Sound View	65.55
Spring Hope	56.00
Saint Mary's	353.25
Union, Carteret	25.00
Union, Fifth	75.00
Union, Third Sunday School	30.00
Fifth Sunday School Convention	50.00
Vanceboro	71.35
Verona	200.00
Warden's Grove	136.51
Warsaw	25.15
Welcome Home	109.00
Whaley's Chapel	170.00
White Hill	50.00
White Oak Grove	43.40
Wintergreen	24.50
Woodrow, First	20.00
TOTAL	$ 9,300.77

Pee Dee

Beaverdam	$ 1,125.00
Cypress Creek	86.00
Conference	90.50
Mount Olive	25.00
Oak Grove	425.00
Union Meeting	70.10
White Oak	125.00
TOTAL	$ 1,946.60

Piedmont

Baptist Road Cathedral	$ 175.00
Community	50.00
East Rockingham	219.17
Gethsemane	10.00
Heritage Mission	42.84
Highland Pines	75.00
Miscellaneous	120.00
TOTAL	$ 692.01

Rockfish

Miscellaneous	$ 21.52
Sandy Grove	200.00
TOTAL	$ 221.52

Toe River

Coxe's Creek	$ 200.00
Miscellaneous	20.00
Odom's Chapel	20.00
Roaring Creek	38.22
TOTAL	$ 278.22

Western

Barnes Hill	$ 325.00
Branch Chapel	517.56
Calvary	425.00
Durham, First	70.00
Elwood Lane	14.40
Everett's Chapel	464.70
Fellowship	100.00
Flood's Chapel	80.00
Free Union	220.00
Fremont	23.75
Friendship	155.00
Heaven Bound	200.00
Kenly	325.00
Little Rock	165.00
Living Water	200.00
Marsh Swamp	270.00
Memorial Chapel	112.43
Micro	335.00
Milbournie	392.50
Mount Zion (Wilson)	239.16
New Sandy Hill	175.00
Oak Grove	124.65
Peoples Chapel	269.00
Pine Level	906.09
Piney Grove	145.00
Pleasant Grove	615.00
Pleasant Hill	397.57
Pleasant Plain	100.00
Rains Cross Roads	170.00
Rosebud	315.00
Selma	50.00
Sherron Acres	475.00
Spring Hill	305.00
Stancil's Chapel	528.34
Saint Mary's	593.15
Stoney Creek	75.00
Stoney Hill	59.00
Union Chapel	97.50
Union Grove	197.50
Union, First	85.00
Unity	50.00
Watson's Grove	75.00
Wilson, First	1,375.00
Youth Fellowship	244.47
TOTAL	$21,061.77

SUNDAY SCHOOL LESSON

(Continued from Page 12)

thyself,'' Jesus said. Then when He was asked, ''Who is my neighbor?'' He answered with the story of the good Samaritan. In this way our Lord taught clearly two lessons. First, among peoples of other races there are those of noble character. Second, by inference Jesus taught that those who follow Him will not permit the word ''foreigner'' to become a barrier to friendliness and helpfulness. For the Christian, neighborliness is not be to defined in terms of nationalistic or racial boundaries.

B. The existence of the United Nations is a symbol of the almost universal human longing for world peace. But it is obvious that no merely human organization, utilizing human means, can achieve the kind of peace Micah describes. To the degree that it promotes righteousness, mercy, and peace the United Nations is worthy of our respect and our prayers.

C. The purpose of our study is to show that God knows no foreigners. We must realize that God is the Creator of all men. Our race or nation does not have all of the good men, nor do other races have all the wicked men. There are good men in all races and bad men in all races. To condemn a race or nation because of the actions of one or a few is to act on the same principle as those who condemn an entire congregation because of one or more so-called hypocrites in the fellowship.

—Selecte

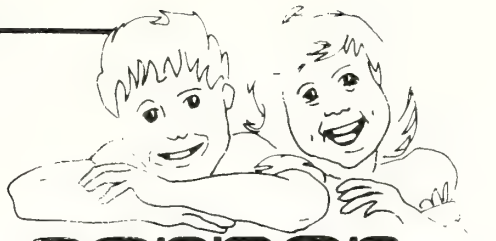
Coming Events . .

December 16—Annual Christma Program and Party, 6 p.m Children's Home, Middlesex

January 3—The Ordaining Council of th Central Conference will meet January 3, 10 a. m. in the Boa Room at the Press.

January 9, 10—Revision Committee the Statement of Faith and Discipli will meet 9:30 a. m., Free W Baptist Press, Ayden.

January 13—Ministerial Associati Mid-year Banquet; 7 p. m. Fr Union Free Will Baptist Church, ne Pinetown



story corner

THE WORLD'S GREATEST TEACHER

Our Story from the Bible

DURING the life here on the earth Jesus lived very simply. He was born into a family that was not wealthy, and barely made a living. He wore simple clothes and worked very hard. He was a strong man. His life as a carpenter had strengthened Him. This was helpful, for during the time He went about the country teaching, preaching and healing the sick, there was often no time to eat. The hours were long and hard.

Seeing so much suffering also affected Jesus. He was not always a happy man. He was often called the "Man of Sorrows."

It is true that healing was one of the important things that Jesus did while He was on the earth. But the real reason He came was to teach us how we must live. Today we are going to deal with some of the things He taught while He was here.

First of all, He taught us that we must use the commandments given by Moses as a guide. Let us see if we can remember them.

"I am the Lord, your God. You shall have no other God before Me."

Another, "You shall not take the name of your God in vain."

"Remember the Sabbath Day and keep it holy."

"Honor your father and your mother."

"You shall not kill."

"You shall not steal."

"You shall not commit adultery."

"You shall not bear false tales about our neighbor."

"You shall not covet or wish for anything that is anothers."

"You shall not make any image of anything and call it a god."

These are the Ten Commandments given to the people by Moses. Jesus said, in His teaching, that He was adding another commandment.

"You shall love your neighbor as you love yourself."

We must learn to love our enemies. It is easy to love someone who is good to us, but we must also learn to love the people who are not nice to us. We might not always like the things they do, but we should try to love them and help them to do better.

At times Jesus liked to get away from everyone and be alone with His thoughts. One day He was up on a high mountain for just such a time. He spent the night up on the top of the mountain. No one knows what happened while He was up there, but I imagine it was a time of close communion with God. There, on top of the world, with all the noise of people far below Him, Jesus could feel very close to His Father in heaven.

As He came down the mountainside the next morning, the people who always followed after Him were waiting for Him to teach them. Jesus spoke to them. He was standing high on the mountainside, but each person could hear Him as well as if He were standing beside Him. The people listened to every word, as Jesus told them of His faith and what it could mean to all of them if they believed.

"Blessed are those among you who are humble, for you shall enter the Kingdom of heaven. Blessed are you who mourn, for you shall be comforted. Blessed are you who are meek, for you shall inherit the earth. Blessed are you who strive for righteousness, for you shall be rewarded. Blessed are those of you who are filled with mercy, for you shall be given mercy. Blessed are the pure in heart, for you shall see God.

"Blessed are you who make peace, for you shall be called the children of God. Blessed are you who undergo hardships for the sake of right, for yours is the Kingdom of heaven." The people were silent as they waited for the Saviour to go on.

Jesus turned to the twelve He had chosen as His disciples and said, "You are the light of the world. A city which is built on a hill cannot be hidden. Neither does a man take a lighted candle and hide it under a basket. But he sets it on a candlestick so that the light might fill the room. I say to you, do not hide your light. Let it shine so that men might see your good works and give the glory to your Father who is in heaven."

Jesus warned the people they must be careful not to do good deeds just for people to see. If that is why they are done, that is the reward. But do good deeds in private when no one can see, and your reward is of God.

"Stop criticizing other people. You will be judged as you judge others.

"Do not pray as the Pharisee prays. He prays for men to hear; pray in this manner.

"Our Father who is in heaven. Holy is Your name. May Your Kingdom come and Your will be done in earth as it is in heaven. Give us this day the things our bodies need; and forgive us our wrong doings as we forgive those who wrong us. Do not let us fall into temptation, but deliver us from evil. Yours shall be the power, the glory, forever. Amen."

These are only a few of the teachings of Jesus. A great deal of His teaching was done in story form. The people would more easily understand and would remember them longer. We have already studied the parables or stories of Jesus. It would be well to get those out again and reread them.

If we are to be good Christians and eventually inherit the Kingdom of God, we must study the teachings of Jesus. They are the instructions by which we must live our daily lives.

Accepting Him is much more than saying that we believe that He is the Son of God. We have to give our lives to Him. You boys and girls have long lives to dedicate to Jesus. Not only can you insure yourselves of eternal life, but you have the wonderful opportunity of showing the people around you the way Jesus wants you to live. Through you, many people could be saved. But it will not matter how much you tell people about Jesus; or how much you tell them how they should live. They will listen more to the talking your lives do before them. If you live the Christian life before them, you will often not have much talking to do to win a soul and life to Jesus.

Won't you begin right now to let your life talk for Jesus?

SUPERANNUATED WIDOWS, MINISTERS, WORKERS, AND RETIREMENT SYSTEM LIST

It would be nice during the holiday season, on their birthday, or anytime you feel led to do so, to remember these persons who have served the Free Will Baptist Church so faithfully during the past years.

	MINISTERS' PENSION LIST	
Rev. Hermon Wooten	104 Avery Street Garner, N. C. 27529	February 15, 1893
Rev. Wiley Ferrell	608 Tower Street Selma, N. C. 27576	September 27, 1902
	WIDOWS' PENSION LIST	
Mrs. M. A. Woodard	c/o Rachel W. Gorsuch 60 Lemon Street St. Augustine, Fla. 32084	June 5, 1891
Mrs. Duffy Toler	131 N. Eastern Street Greenville, N. C. 27834	February 8, 1884
Mrs. Julia W. Snyder	Box 162 Erlanger, N. C. 27292	August 25, 1896
Mrs. Mary J. Parrish	Box 43 Elm City, N. C. 27822	September 23, 1903
Mrs. G. C. Joyner	c/o Mrs. Norma Eubanks Route 3 Pittsboro, N. C. 27312	April 15, 1894
Mrs. Bessie G. Mitchell	Box 65 Pikeville, N. C. 27863	July 18, 1891
Mrs. W. H. Lancaster	405 Raleigh Road Smithfield, N. C. 27577	August 2, 1899
	RETIREMENT SYSTEM LIST	
Dr. J. P. Barrow	Route 1, Box 475 LaGrange, N. C. 28551	October 26, 1898
Rev. L. S. Joyner	1220 Lynn Road Durham, N. C. 27703	November 5, 1905
Rev. Willie E. Stilley	Route 5, Box 12 New Bern, N. C. 28560	July 28, 1909
Rev. J. A. Evans	Route 1 Seven Springs, N. C. 28578	November 10, 1905
Mr. Wade Long	702 W. Fourth Street Ayden, N. C. 28513	June 21, 1909
Rev. R. W. Allman	P. O. Box 196 Saratoga, N. C. 27873	December 25, 1909
Rev. Fred A. Rivenbark	904 Midway Avenue Durham, N. C. 27703	January 16, 1910
Mrs. Alice Barrow	Route 2 Snow Hill, NC 28580	
Rev. N. B. Barrow	Rt. 2 Snow Hill, NC 28580	
Rev. Clifton T. Rice	P. O. Box 1303 Kinston, N. C. 28501	
Rev. Edgar Benton	Rt. 1, Box 395A Fremont, NC 27830	
Mr. Ralph Bowen	Rt. 1, Box 394 Ayden, NC 28513	

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the free will baptist

DEN, NORTH CAROLINA
EDNESDAY, DECEMBER 21, 1977

Why not slow down and really enjoy the peace and serenity that should be present in all our lives as we celebrate the birth of Jesus Christ, our risen Saviour.



Cover Photo by John Taylor



Tommy Manning
Editor

Editorial . . .

THE HEART OF CHRISTMAS

By Verna H. McLawhorn

Christmas is a season of mystery, pleasure, and goodwill. There is mystery amid the brightly-colored packages under the tree—especially that oddly-shaped package. Will it contain the new game that is all the rage? or will it be those new shoes you need so badly? There is pleasure and goodwill in the company of family and friends and the gifts we share with those we love so much.

Unfortunately, ''commercialism'' and too-hectic schedules often take first place for many families and overwhelm the real heart of Christmas. Around the first of November the television begins to pelt us with messages about every conceivable toy imaginable to catch the eyes of the children, young and old (for many grown-ups revert to childhood at Christmas).

Take a look at the December, and often November, issues of magazines. What do you find? Page after page of tempting recipes, along with color pictures of the finished dishes of ham or turkey, and sweets galore. We pore over the recipes to see what we need to make the selected cakes, salads, and so on.

Even if we make gifts, we usually have to buy the materials, and the merchants are ready for us. Every shelf and window of every store is designed to lure us into spending our money on their offerings. Amid commercialism and too many people and too much work—what happens to Christmas?

We tend to place the blame on others, particularly the merchant. But is he really to blame? If we consumers did not demand and plead for him to stock his store with holiday merchandise, he certainly couldn't afford to purchase it to sit idly on the shelf. Why put the blame on him? **We** are the ones who forget the heart of Christmas. We forget the **Giver**, Christ, who makes all things possible.

Sure, it is hard not to get the Christmas fever—for not many of us can escape getting caught up in the hustle and bustle along with everyone else. But if we don't call a halt somewhere, our Christmas cards may have to be replaced by sympathy cards.

This Christmas, why not slow down and really enjoy the peace and serenity that should be present in all our lives as we celebrate the birth of Jesus Christ, our risen Saviour.

The Christmas season wouldn't be so hectic if we would put forth a little effort during the year—spread the spirit out over five or six, or even twelve, months. It wouldn't burden the pocketbook so much either!

Why not practice your Christianity all year long? Give everyone a cheery ''Hello'' every day rather than on special days only. Visit a friend you haven't seen in a long time. Take time to cheer a shut-in. Do a thoughtful deed without waiting for Christmas to come. Who knows? Neither of us may be here that long. Spread a little sunshine along the way as you travel life's weary road. Do as the song says: Make someone happy. Think about this:

Suppose Christ should choose **this Christmas** for His return, would He find you celebrating in a manner pleasing to Him? Or would you want to run and hide your head in shame. This year we celebrate Christmas on a Sunday, so try to organize your day so you and your family can attend services at some church—if not your regular one. (The blessings you receive may be sorely needed to sustain you through the coming weeks of bills, and more bills.)

Let's remember to keep the mystery, but more important, let's keep **Christ** in Christmas—first, last, and always. Have a happy and healthy holiday!

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Bundle Plan: Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

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WHAT IS OUR MISSION?

by Evangelist Darnley V. Brown

Luke 19:13 and 2 Corinthians 5:1—10

THE Church, the Body of Christ, has a mission in this world. Every believer in the Body of Christ has been given by God a Christian occupation, that the mission of His Church may be accomplished. If we, as individuals, have no concept of what our Christian occupation is, the mission of the Church will be hampered.

The Bible reveals that the will of God is progressive. There is the Acceptable Will of God, the Good Will of God, and the Perfect Will of God. As followers of Christ, we are to prove, or test, or know for ourselves what the specific will of God is for our lives, and progress daily in the accomplishment of His revealed will. In our Luke 19 text, the nobleman called his servants and delivered, or gave to them ten pounds. Because they were servants, we can understand that they already had specific work duties to perform. But due to his departure, in addition to their normal duties he gave them ten pounds to use for the benefit of the household, during his absence.

This clearly teaches that aside from our regular occupations, God has given to every Christian a spiritual occupation to be performed for the benefit of His cause. This is our mission, our purpose here on earth. And the Bible says: "Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2). It is not the size of the task; it is not the variety of tasks; nor is it the danger or self-deprivation that may be involved in the task that please God the most. But to be acknowledged as faithful to the revealed will of God for your life is the most important factor with God. But we must first determine what God would have us to do, then the mission of His Church will move ever onward.

In the light of these truths, we discover that it is not sufficient for us to occupy a seat in church. Church attendance is meant to be an aid in the accomplishment of your occupation for Christ. In church you are to be strengthened and encouraged so that you may more effectively fulfill your Christian occupation. For the occupation that God has given you to accomplish will in most cases take you out of the confines of the church building, that you might take what you have discovered in church and live it and demonstrate it daily. For if many in the world are to come to the saving knowledge of Jesus Christ, they must see the reality of Him in every professing believer.

For God has given to us the ministry of reconciliation. This is our mission to the world. The Church has a mission, to strengthen each member, that they might reveal the reality of Christ. The Church has a mission to reach out to the lost with the Gospel that saves. If we are not doing these things, God will judge us upon His return as unprofitable servants.

Those who are outside of Christ have no mission in life. They have no purpose whose fulfillment will achieve an eternal value. That is why so many who appear to have everything are so miserable and dissatisfied with life. Wealth, fame, extensive travel, etc., produce only minimal rewards. But the inner satisfaction can never be achieved by those methods. So we find many committing suicide, or succumbing to the baser and even less worthy things of life, e.g., drug addiction, alcoholism, crime, etc., destroying themselves and quite often others along with them.

But as sad as the plight of the non-Christian may be, when believers in Christ lose sight, or have no concept of what their mission for God is, that is even more tragic. The word occupy has two differing meanings. In one sense, it means to take possession of, to possess. In our text the servants were to use what had been given to them, as if it were their own. They possessed the pound. Now another meaning of the word occupy is to take up, or fill up space. That is what the unprofitable servant did. "And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin" (Luke 19:20). He had taken his pound and he did not use it at all. He put in on a shelf. He allowed dust to settle on it. It filled up space, but it profited no one.

In the plan of God, it is not sufficient for us to be satisfied that we are Christians. Instead we are to take that wondrous knowledge and allow it to be the motivating force in our lives. The fact of salvation should compel us to share our faith with those who have made no commitment to God. To fail to do so is to endanger our Heavenly reward. For Christ has given in this Luke 19 account a picture of the Judgment Seat of Christ. When our Lord returns, so too shall our work for Him be judged.

What is our mission? What is our Christian occupation? Are we fulfilling

that which God has given us to do? What occupies the major portion of our time? There is an inherent danger for those who are not occupied with the things of God. ''Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul'' (Hebrew 10:38, 39).

Whatever our present condition may be, it is not too late to make a change. God is a restorer of wasted time, wasted efforts and wasted opportunities. But the time to make a change is now. ''Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest'' (John 4:35). There is great opportunity for service right now. We must not put off God's work until some later date. We must not settle down to do that which is comfortable. We must not shun our Christian occupation, because of the potential danger involved. We must not close our eyes and our ears to the directions that come from God.

We need not fear the paths that God may direct us into for He goes before us. The nobleman knew the ability of his servants. He would have never entrusted them with his money if they were not qualified. Therefore, like the unprofitable servant, we have no excuse. God never directs His people to do anything that He does not first equip or prepare us to do. And in all that we do, He is in the midst. As Paul assured the Corinthians, we are workers together with Christ, and we know that with Christ all things are possible. The grace of God is sufficient for our every situation; therefore, we must never allow His grace to be directed in our behalf, in vain.

God is our Divine Helper. He is our enablement. Through Him our lives can be as lights to the world. Through Him our lives can be blameless that there be no recognizable contradiction between our testimony and our actions. We must say yes and mean it, or say no and mean that. For without God's holiness no man shall ever enjoy the presence of God. Without holiness our Christian occupation shall be damaged before the world. The credibility of Christianity quite often rests upon the actions and attitudes of professing believers.

To be occupied with Christ, to possess Him and to be possessed by Him, we will never lose sight of what our mission is in this world. To be occupied with Christ, our various God-given abilities and talents will never be wrapped in a napkin and placed upon a back shelf to gather dust. Occupation with Christ automatically produces a yearning to serve Him. In our occupation with Christ, He will approve and reveal our Christian occupation.

For the Christian mission requires much patience and direction from God. We have a mission to fulfill even in the midst of various afflictions. That requires the patience that God alone can give. We have a mission, even when we have our own personal needs and necessities. We have a mission, even when situations may cause us personal distress. Like Paul and Silas, we may be physically beaten as we seek to pursue our mission for Christ. The time may come when we are imprisoned for the Gospel, but we still have a mission to fulfill. If we can be so occupied with Christ that we can truly sing and rejoice in our prison experience, victory shall be ours, and our mission accomplished.

Tumult may rage around us, and we may long for peace, but we have a mission. Our labor for Christ may appear to be too much for us to bear, but we have a mission. Others may watch and criticize all that you do, but be occupied with Christ and your mission shall be accomplished. Your mission may force you to go without natural food, but your occupation with Christ and His cause will sustain you as you are nourished by He who is the Bread of Life. Occupation with Christ will produce within you His pureness, His knowledge, His longsuffering, His kindness, and His great love. Through the Holy Ghost, the living reality of you in God and God in you is able to motivate you onward that your mission may be filled. And by the Word of Truth, we are allowed to know, we are allowed to do that which is our mission. For the Word of God is the Sword of the Spirit, the power that our mission may be completed.

Furthermore, God provides us with the armour of His righteousness that whether the enemy attacks us on the right hand, or on the left, he shall be overcome, that our mission may be completed. As Paul elaborated, we need the whole armor of God. For even though he served God honourably, yet he completed his mission in Nero's prison a place of dishonour. But Paul had kept the faith. He had finished His labor. His mission was done. He was not occupied with the praise of men, he had one determination, and one only that his mission for Christ be completed. It matters little what others may think of you, you have a mission to perform.

The reports concerning you may be evil, but you have a mission. Your friends may deceive you, or remain true, but regardless you have a mission. You may be made famous by your mission for Christ, or you may be a very obscure servant of God, but you still have a mission. The doctors may give you up for dead, yet you must serve God, for there is a mission to be fulfilled. And because of your faithful dedication of self to God, those who have given up on you may be caused to stand in amazement when they behold you yet alive and serving God, because you have a mission.

You shall have days of sorrow, but you have a mission. You may rejoice because of the goodness of God, but forget not your mission. You may be poor, yet you have a mission. For even in your personal poverty, your service to God can make many rich in Christ, for you have been loyal to your mission. You have nothing, yet you possess all things, if your greatest joy and desire, is to fulfill the mission that God has given to you. What is your mission? Live for and serve your God!





SUNDAY, DECEMBER 25
Scripture Reading—Luke 2:11

WHY HE WAS LAID IN A MANGER

Thank God, none are too bad or too ow-down to take Jesus Christ into heir hearts. There was once a poor drunkard who wakened one morning n a strange kind of bed, feeling something near him warm and soft. Finally it dawned on him that he was in a stable close beside a cow. He laughed grimly as he thought of breakfast. In his mind he went over those who might be persuaded to help him with a meal. "No, I can't ask any of them; they would say I have fallen too low." Then he heard the bells ringing, and began to realize it was Christmas Day. "What was that story about the shepherds—the angels—and a manger?" Well, he wasn't the first one who had slept in a stable. He thought, "Maybe the reason He slept in a manger was so He could help a fellow like me—a fellow too low for anyone else to help." There and then the poor outcast knelt and prayed the prayer of the publican, "God, be merciful to me a sinner."

PRAYER THOUGHT

Let's thank God this day for the Saviour of the world, Jesus Christ. It is because of Him that we have a new life which is eternal life. Why not bow in humbleness to Him thanking Him for all the many wonderful things!

MONDAY, DECEMBER 26
Scripture Reading—Matthew 2:2

WOULD YOU WISH TO LIVE THERE?

Little Hattie had a model village, and she never tired of setting it up. "What kind of village is that, Hattie?" asked her father. "Oh, a Christian town," Hattie answered quickly. "Suppose we make it a heathen town," her father suggested. "What must we take out?" "The church," said Hattie, taking it to one side. "Is that all?" "I suppose so." "No, indeed," her father said, "the public school must go. Take the public library out also." "Anything else?" Hattie asked sadly. "Isn't that a hospital over there?" "But, Father, don't they have hospitals?" "Not in heathen countries. It was Christ who taught us to care for the sick and the old." "Then I must take out the Old Ladies' Home," said Hattie soberly. "Yes, and that Orphans' Home at the other end of the town." "Why, Father," Hattie exclaimed, "then there's not one good thing left! I would not live in such a town for anything." Does having room for Jesus make so much difference?

PRAYER THOUGHT

What would it be like if there weren't any church or public places in your hometown? There would not be any places for you to go. It would be a lonesome place.

TUESDAY, DECEMBER 27
Scripture Reading—Exodus 20:11

OLD PATHS

In a section of a certain city, all the churches but one closed their doors on Sunday evenings for the summer months. A newspaper sent a young woman reporter to call on the minister. She found him a very plain, humble man. When she asked him why his church could still get a fair-sized crowd on Sunday evenings during the summer, the minister said: "In our church we have stayed to the 'old paths.' We haven't tried to use worldly methods to attract crowds; we believe the Lord Jesus can draw people to Himself when He is truly lifted up. He still has the power, you know."

PRAYER THOUGHT

It doesn't have to be summer when Jesus attracts people to Him. He attracts people all-year through whether it be winter, spring, summer or fall.

WEDNESDAY, DECEMBER 28
Scripture Reading—Exodus 20:8

TRUNK MEMBER

Someone asked an old lady about her son-in-law, "And is he a church member?"

"Well, yes," said the old lady hesitantly. "At least he's a 'trunk' member."

When asked for an explanation the old lady replied:

"That's what I've always called those church members who join a church and then put their membership letter in the bottom of the trunk. There it lays whether they move about or stay in one place for thirty years. They seldom go to church. They take little or no part in the services. They contribute irregularly, if at all. They aren't active members working for the Lord. They're just trunk members."

PRAYER THOUGHT

Are you a 'trunk member' sleeping on the job of being a Christian for Jesus? Why not wake up and work for Him! There is so much to be done.

THURSDAY, DECEMBER 29
Scripture Reading—1 John 4:15

ONLY A PLAIN TICKET WILL DO

"So, John, you've got fairly into the kingdom. You have been long seeking; how did you get in at last?" "Oh, it was the simplest thing in the world; it was just by presenting the right ticket . . . It was as plain a ticket as you ever bought for a public meeting: it had nothing on it but the words "Admit the Bearer—A SINNER."... What kept me so long from getting in was that I always added something to the words on the ticket, when I presented it. Whenever the Lord saw anything of my adding, it was refused. The first time I went, I wrote at the bottom, 'But not so great a sinner as many of my neighbors.' That would not do, so I rubbed it out and put down, 'But is doing the best he can to improve.' That would not do, either, so I became anxious, and prayed and wept awhile, and then, under the words, 'Admit the bearer—a sinner,' I wrote, 'Who is praying and weeping for his sins.' Even that wouldn't do. After that I began to despair, and wrote down, 'Too great a sinner to be saved.' That only made matters worse, and I had almost given up, when I looked at Christ and heard Him say, 'Him that cometh to me I will in no wise cast out.'... I remembered that Jesus had said, 'I came . . . to call . . . sinners to repentance,' so I pulled out the old ticket, and without adding a word, presented it, was accepted, and I entered." Go thou and do likewise.

PRAYER THOUGHT

Do we sometimes try to give excuses to Jesus why we can't do things

(Continued on Next Page)

for Him? If we do, Jesus does not honor these excuses. He wants you to give Him your all.

FRIDAY, DECEMBER 30
Scripture Reading—Psalm 136:1

SIGNAL LIGHTS

"It was well you stopped when the red light flashed,"
She said as we drove along.
"For an officer stood on the corner there,
In charge of the traffic throng."
And I smiled, and said to my daughter fair
As we waited on the spot:
"I always stop when the red light shows,
Be an officer there, or not."

Then she sat in thought as we drove along,
And suddenly she said:
"There ought to be lights for us all through life—
The amber, the green and the red
What a help 'twould be if a red light flashed
When danger and shame were near,
And we all might wait till the green light came
To show that the road is clear."

"My dear," said I, "We have tried to light
Life's road for your feet to fare,
And we pray you'll stop when the red lignt glows,
Though none of us may be there,
We have tried to teach you the signs of wrong,
And the way to a life serene,
So STOP, when your conscience-post shows red,
And GO when it flashes green."

PRAYER THOUGHT

Pray that God will help to show you the way which is right and wrong.

SATURDAY, DECEMBER 31
Scripture Reading—Psalm 121:1

A HAPPY NEW YEAR

A Happy New Year to all today!
Though winds are blowing and skies are gray,
And snow and icicles fill the air;
While mercury stands—I'll not say where—
And each one's thinking "Oh dear! oh dear!
A pretty way to begin the year!"
But it lies with you, I'll whisper it here.
To make me a sad or a merry year;
For all the sunshine that's in the sky
Will not bring smiles if you choose to cry;
Nor all the rain that the clouds can hold
Will tarnish a soul that's bright as gold.
And so, whatever your score may be,
Just please remember, and don't blame me!

PRAYER THOUGHT

As the old year ends and a new year begins, pray that the new year will be a prosperous year for God and for you.

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.)

Editor's Note: Due to our policy of printing only 50 issues each year, there will be no magazine for next week and thus no Family Devotion. Please use other inspiration readings to continue your family devotions.

WANTED

Churches to organize a Free Will Baptist League. A weekly program that will train your young people and older alike to stand up and speak out for Jesus.

For further information, Contact our State League Convention President, Rev. Jack Mayo, Route 1, Box 273-1, Winterville, N. C. 28590.

God promises to all who study and apply themselves a great

REWARD



Special Moments

Dear Readers,

Merry Christmas! May the spirit of joy be with you through the holidays and into the new year.

Watch for an important announcement concerning "Special Moments" in the next issue of THE FREE WILL BAPTIST.

Maggie

NEWS & NOTES

Vestside Church Observes Special Ceremony



A ground breaking ceremony for Westside Original Free Will Baptist Church, Lynn Drive, Kinston, was held on Sunday, November 13, at 12:30 p. m. On hand for the occassion were members of the church along with their pastor, the Rev. Clifton Rice, and Mr. Mansfield Greech, mayor protem. Mr Rice turned the first shovel of dirt. Others taking part included, Mrs. Odessa Taylor, a member of the building committee, representing the firm of Linwood H. Taylor General Contractor, Inc., Mr. B. C. Ball, chairman of the deacon board, and Mr. Burnie Braxton, chairman of the board of trustees. Many other members of the church also took part in the ceremony.



Construction is now underway on the first building with plans for completion by early spring.

Piney Grove Church Holds Rock-a-Thon

On Friday night, December 2, the young people of Piney Grove Free Will Baptist Church, Pitt County, held a Rock-a-thon to raise money for the Cragmont Rally. The Rock-a-thon began at 8, and lasted as long as the people lasted. Over $500 was raised by the 14 young people who participated. Refreshments were served through the night by the sponsors.

The young people entertained themselves with games, watching television, and listening to records while rocking (all at the same time). In addition, a few adults stopped in to observe what was going on, but for some unknown reason, none of them could stay to rock all night!

Breakfast was served the next morning by Mr. and Mrs. Jan Smith. No one was ready to get up, but everyone was ready to eat! They are proud of their young people, and thankful for sponsors like Jay and Gloria Bowell, and Yvonne Moore whose efforts helped make the Rock-a-thon a great success. In addition, they want to thank the Lord for the people who responded with their financial contributions.

Pleasant Hill Church to Observe Foreign Mission Day

On Sunday, January 8, 1978, at 11 a. m., Pleasant Hill Free Will Baptist Church, on N.C. 43 between Greenville and Vanceboro, will observe Foreign Mission Day. The Rev. Joe Ingram, Director of Foreign Missions, will be the guest for this service. All of the surrounding churches are especially invited to attend this service. The church is near Chicod school and Calico Cross-Roads.

Everett Chapel Church Held Appreciation Dinner

The Everett Chapel Free Will Baptist Church, Clayton, N. C. held an appreciation dinner in honor of the different contractors who constructed the new spiritual Life Center, Saturday, December 4, at 6:30 p. m.

Rev. Floyd Cherry, president of Carolina Bible Institute, Pine Level, North Carolina delivered an after-dinner address titled "Carry Your Corner." Guests of honor included Mr. Pete Edwards, general contractor for the project. Mr. Edwards stated, "he had never worked with a more cooperative group." Mr. Jim White of First Citizens Bank; Mr. Charles Edwards of Edwards Electric; and Mr. Ralph Godwin, coordinator were given laudatory recognition by Mr. H. B. Strickland, spokesman for the Everett Chapel church membership. The Rev. Clark Davis, Mr. Thurman Johnson, and Mr. H. L. Joyner provided music for the occasion.

The appreciation dinner was the first held in the Spiritual Life Center which seats twelve hundred and is valued at $348,000. It has floor space of 17,232 square feet. Dr. Billy Yawn is pastor of Everett Chapel church, owner of the newly constructed complex.

CHRISTMAS HOLIDAYS

The Free Will Baptist Press Foundation and its bookstores at Ayden, Smithfield, New Bern, and Wilson will be closed for the holidays December 24 and 26. The bookstores and Press Foundation will reopen for business Tuesday morning at regular hours.

NEW YEAR'S HOLIDAY

The Free Will Baptist Press Foundation and its bookstores at Ayden, Smithfield, New Bern, and Wilson will be closed Monday, January 2, 1978, in observance of New Year's Day. They will all reopen Tuesday, January 3, at the usual hour.



Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain, "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father" (1 Kings 11:4). In what ways was David's heart perfect with the Lord since he was a murderer and an adulterer?

Answer: I have heard noted Bible scholars to answer a similar question by explaining David in his general characteristics. He sinned from time to time, but when it was called to his attention or he was rebuked because of his atrocious sins he repented and begged for forgiveness. It seems that the New Testament teaches that we Christians should do that very thing. "If we say that we have so sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8-10); the Old Testament tells us "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

God is a merciful God who forgives those who confess and forsake their sins. Solomon was different from David in that he continued to indulge in sins that God specially detested and pronounced a curse upon. God told the Israelites to have no dealings nor communication with Egypt when He had delivered them from its bondage. Solomon maintained a familiar relationship with Egypt, married Pharaoh's daughter, built her a palace, a heathen shrine to worship her idol gods and evidently joined her in the worship of idols. "Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch, as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant" (1 Kings 11:7-11).

I know no incident in the Bible where David's sins are brought to his attention that he does not repent and return unto the Lord the only source of true repentance. Solomon seems to have gone too far down the road of iniquity for that. His sins together with others brought about the loss of the 10 tribes from the rule of David's descendants. His attitude became generally bad. David's remained good. God calls upon us to repent and forsake and confess our sins and promises to forgive us when we do. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1); also "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

George H. Sandison gives the following in **1000 Difficult Bible Questions Answered** as an answer of this nature:

"To understand the Bible use of words in I Kings 11:4 we must remember that God's thoughts are not man's thoughts (Isaiah 55:8), neither does God see as man sees. He looks not upon the outward appearance, but upon the heart (1 Samuel 16:7). God's dealings with nations or individuals has but one standard for character—righteousness of intention and desire of "the heart"; to do his will only.

"We find other Bible characters described as "Perfect with (notice the word 'with') the Lord"; "Upright"; "Eschewing evil"; "Rightous"; "Walking with the Lord"; yet all guilty of sinning in times of weakness and temptation; some falling into degrading transgressions.

"It may be asked: "How can this be explained?"

"When the Scriptures testify they were perfect with God' it does not assert they were sinless, in the absolute meaning of sinless perfection. When we are told "the heart of David . . . was . . . perfect with the Lord his God," it is not saying that in his efforts to serve him he was an expression of all God required him to do and be.

"Perfect" has various shades of meaning. In Bible usage it may imply full development, or growth into maturity of godliness and perfect holiness. It denotes perfection of action toward a finish. A child may be perfect as a child but short of all perfection of manhood. Control of spiritual and mental and physical powers must be acquired through growth in experiences. God knowing man's frame to be but sinborn clay, remembers it (Psalm 103:14). Therefore, he must rescue his creatures through spirit and heart affections by a love and faith developed unto the measure of the stature of the fulness of Christ. Perfection of God's children consists of a ceaseless growth into a knowledge of God and Christ."

Question: Please discuss the wearing of pants suits to church by women giving your own view and what the Bible says on the subject.

Answer: I do not know that I have much of an opinion on this subject. I try to keep my opinion as completely in line with what the Bible teaches as I am capable of doing. It does not discuss pants suits and their suitability for churchgoing. By inference, however one might think it was appropriate to establish certain regulations concerning the appropriateness of wearing certain garments currently used in church.

I remember well the advice Dr. John G. Page gave us as students in a class in pastoral theology that he taught at the Moody Bible Institute concerning grooming and especially the wearing apparel we are attired in, in the different places and for different purposes. He said that Christian workers should never be in the class that first changed from conservative to a more gaudy

glamourous type clothes than that common to society when such a change was in the making. He called attention to a particular pastor who became so much criticized for being the first in his community to make this change. For years in his community, people, and most of all the pastor, had been conservative in his dress and mannerism, but all upon an instant he graced the pulpit in bell-bottom trousers wearing a multi-colored checked suit cut completely foreign to the black small cuffed tight fitting type of suit he had worn for years. A year later, the new styled suit of the pastor would have fitted the occasion, but not when he introduced it.

What would have been conservative for both women and men in Palestine when Jesus lived there would be regarded as being ridiculous for them to wear to church in some communities in our day in this country. I do not think the sum total of the Bible's teaching would condone our wearing a tunic with a robe over it with sandals on our feet and a headdress such as was common and worn to synagogue services in the time of Christ and still in East worn to church all of the first century and longer.

It would not have been in keeping with good taste for a woman in my parents' early years to have either worn pants suits or the robe and tunic that were worn in Jesus' days on earth. If it is in keeping with the local custom for women to wear a modest pants suit to church in our present time I do not see that it would be any more out of line with Bible teaching than anything else. Some styles of dresses and particularly some skirts and blouses in the modern woman's attire might be less modest than the pants suits.

Here is a verse some have quoted as being the reason for rejecting pants as a part of woman's attire: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God" (Deuteronomy 22:5). This as I understand the context or rather in the light of its context his reference to the personal garments. The man is not to use in his personal attire that which a woman has owned or worn on her own body. Likewise the woman should not wear that the man has owned and worn on his body.

There is an Old Testament put out by the Chicago University Press called "An American Translation" which translates this verse as follows: "A woman must never wear any article pertaining to a man, nor must a man, put on a woman's garment: for who so ever doeth such things is abominable to the LORD our God" (Deuteronomy 22:5).

The New Testament teaches "Let all things be done decently and in order" (1 Corinthians 14:40); "Let your moderation be known unto all men. The Lord is at hand" (Philippians 4:5); "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" (1 Timothy 2:9, 10); "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great advice. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands" (1 Peter 3:3-5).

Jesus Christ is sometimes referred to as the Meek and Holy One. We, Christians, are called upon to make Him our pattern or example. It appears from what the Bible has to say on the subject that He wore clothes quite in line with those of the people with whom He was classed and with whom He grew up and served. See John 19:23, 24.

Prof. F. D. Whitesell of Northern Baptist Seminary taught us in his pastoral theology class to dress the best we could so as to call attention to Christ and not to ourselves. I think this to be sound scriptural advise. In the light of what the Bible teaches, we would conclude that if most or even a goodly number of women in a local church wore pants suits that were modest and that were generally accepted as such in that locality by both men and women Christians that it might be fitting that you should wear such. However, if the wearing of pants suits should cause some weak Christian to stumble I would advise that you refrain from their use.

When it was neither wrong nor out of place for poor Christians to buy and eat meat that had been placed before an idol in an act of heathen worship in Paul's day he said that if the use of that lower priced meat were going to cause a weak Christian brother or sister stumble that he would never partake of meat again rather than that it be a hindrance to such Christians. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense. It is good neither to eat flesh, not to drink wine, not any thing whereby thy brother stumbleth, or is offended, or is made weak" (Romans 14:19-21); "But meat commendeth us not to God: for neither, if we eat, are we the better; neither if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Corinthians 8:8-13).

I think that this should suggest what we should do as a Christian woman when the subject of wearing pants suits in a particular church comes up. For the same reason, I think, it should tell us Christians of what ever age, sex, or standing how to handle questionable situations.

One of my teachers, a dear saint of God, long since gone to be with his Lord used to say: "if you doubt, don't." If you doubt that wearing pants suits will not cause some to sin, wear a modest dress.

The next meeting of the Revision Committee of the Statement of Faith and Discipline will be held January 9 and 10, at 9:30 a. m. at the Free Will Baptist Press, Ayden, North Carolina.

Bill Futch
Secretary

Mount Olive College

WHO'S WHO STUDENTS NAMED

Eighteen students were chosen to appear in the 1977-78 edition of **Who's Who Among Students In American Junior Colleges.** Selection is based upon faculty evaluation of a student's scholarship ability, participation and leadership in academic and extracurricular activities, citizenship and service to the College as well as potential for future achievement.



Front row left to right are JoAnn Hines (Winterville church in Pitt County), Shelby Bradshaw (Marlboro church in Pitt County), Karen Bowen (May's Chapel church in Wayne County), Darlene Rose of Selma, Judy Bass of Mount Olive.

Second row left to right are Jimmy Holland (Stoney Creek church in Wayne County), Cheryl Hinton from Goldsboro, Lisa Potter (Daly's Chapel church in Seven Springs), Anita Whitford (New Haven church in Craven County), Sharon Pelt of Mount Olive, Elinor Ezzell of Mount Olive.

Third row, left to right are Wesley Beddard (Elm Grove church in Pitt County), Lynwood Stewart of Cove City, Bruce Maynard of Dunn, Ron Poulson of Goldsboro, Larry Shepard (Mount Zion church in Onslow County), Jim Sheares from Clayton and Walter Bannerman of Willard.

STUDENT OF THE WEEK

''Student of the Week'' is a new feature made available by the Mount Olive Tribune and run in cooperation with the Mount Olive College News Bureau.

Selection of ''student of the week'' is based on nominations submitted by Mount Olive College students and faculty members that are drawn at random from a nominations box.

Eighteen year old Lynette Padgett from Mount Olive Free Will Baptist Church is attending Mount Olive, she is majoring in elementary education and minoring in music. The semester she is an aide at Carver Elementary School for the 4th grade.



Lynette is the daughter of Mr. and Mrs. Archie Padgett of Jamesville.

Mount Olive College ''Student of the Week.''

A freshman from Jamesville, Lynette graduated from Jamesville High School where she was president of the senior class.

For the last three years, Lynette has been a regular on WBTE Radio in Windsor singing for her church on Saturdays and Sundays. Her ambition is to become a professional singer. While

CHRISTMAS WITH THE MOUNT OLIVE COLLEGE CHORUS

The Mount Olive College Chorus will perform on the annual Christmas Carousel to be aired on WITN-TV, Channel 7, Washington, Sunday, December 25, at 12:30 p. m.

The annual Christmas day show will feature 30 minutes of Christmas music by the Mount Olive singing group.

Gifts to Moye Library, Mount Olive College, totaled $416.50 during the month of November, 1977 and are as follows:

In Memory of

Mrs. Cora P. Allen by the Rev. and Mrs. William L. Dale, Goldsboro.

Mr. Louis Blount Askew by Mr. and Mrs. Clayton Early, Ahoskie.

Mr. Jeffery V. Anderson by Fifth Union Meeting, Eastern Conference, Vanceboro.

Mr. Benjamin Avery by Mr. and Mrs. Robert Martin, Mount Olive; and Mount Olive College Alumni Association, Mount Olive.

Mr. Leon Barbour by Mrs. Mary W. Cowan, Mount Olive; Mr. and Mrs.

Charles B. Councill, Mount Olive; and Gary F. Barefoot, Mount Olive.

Mrs. Essie Burress by Gary F. Barefoot, Mount Olive; the Rev. and Mrs. R. T. Sasser, Wilson; and Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mrs. Erma Byrd by Mr. and Mrs. Cletus Brock, Mount Olive.

Mr. David Cook by Mr. and Mrs. J. Harold Herring Jr., Mount Olive; and Gary F. Barefoot, Mount Olive.

Mr. S. Mosley Davis by Gary F. Barefoot, Mount Olive; and Mr. and Mrs. Cletus Brock, Mount Olive.

Mrs. Mildred Dudley by Mr. and Mrs. Charles B. Councill, Mount Olive.

Mrs. Celia Garris by Mr. and Mrs. Charles B. Councill, Mount Olive.

Mr. Edward D. Harper by Mr. and Mrs. Doug Connor, Mount Olive.

Mrs. Ed Herring by Mr. and Mrs. Charles B. Councill, Mount Olive.

Mr. Emmett Herring by Gary F. Barefoot, Mount Olive; and Dr. and Mrs. W. Burkette Raper, Mount Olive.

Cebia Howell by Pleasant Grove Free Will Baptist Church, Pikeville.

Mr. E. T. Hudson by Mr. Stephen Howell, Goldsboro.

Mr. Henry Johnson by Mr. and Mrs. Charles B. Councill, Mount Olive; Mrs. Mary W. Cowan, Mount Olive; and Gary F. Barefoot, Mount Olive.

Mr. Eli Jones by Billy and Becky Vincent, Greenville.

Mr. Coley Jordan Sr. by Adult Sunday School Class, Oriental Free Will Baptist Church, Oriental.

Mr. Sidney Kennedy by Woman's Auxiliary, Cabin Free Will Baptist Church, Beulaville.

Mr. Dan Lancaster by Sunday school, Pleasant Grove Free Will Baptist Church, Pikeville.

Mr. John Durwood Lawrence by Sunday school, Winterville Free Will Baptist Church, Winterville.

Mrs. Kennie F. McGlohon by Dr. and Mrs. W. Burkette Raper, Mount Olive; Sunday school, Winterville Free Will Baptist Church, Winterville; and Gary F. Barefoot, Mount Olive.

Mr. Bill McCullen by Mr. and Mrs. George Potts, Mount Olive.

Mrs. Paul Patten by Mr. and Mrs. Cletus Brock, Mount Olive.

Mr. Clarence Peedin by Mr. and Mrs. Ray Walker and family, Mount Olive.

Mr. Edgar Rollison by Mr. and Mrs. R. P. Callahan, Pink Hill.

Karen Elizabeth Skinner by Mount Olive College Alumni Association, Mount Olive.

Mrs. Miriam Taylor by Mr. Eugene Gaskill, Fayetteville.

Mrs. Jimmie Thomas by Mr. and Mrs. Robert Martin, Mount Olive; Gene B. Mercer, Mount Olive; and Mr. and Mrs. Ottis Miller, Beulaville.

Mr. Wray H. Tomlinson by the Rev. and Mrs. R. T. Sasser, Wilson.

Mrs. Sudie Turner by Mr. and Mrs. Ray Walker and family, Mount Olive; Mount Olive College Alumni Association, Mount Olive; and Mr. and Mrs. Robert Martin, Mount Olive.

Mr. Preston Valentine by Mrs. Avery Sasser, Kenly.

Mr. Herbert Warwick by Gary Fenton Barefoot, Mount Olive.

In Honor of

Mrs. Vernice Jones by Dr. and Mrs. W. Burkette Raper, Mount Olive.

The Library Staff, Mount Olive College by Miss Elaine Jones, Mount Olive.

Gifts

Miss Elaine Jones.

Woman's Auxiliary

A NEW WOMAN'S AUXILIARY ORGANIZED

The Women of the Westside Free Will Baptist Church organized a Woman's Auxiliary. Mrs. Lucille Holland, Youth Chairman, presided. Officers were nominated as follows: President, Mrs. Reba Brown; Vice-president, Mrs. Odessa Taylor; Recording Secretary, Mrs. Nellie Dail; Corresponding Secretary, Mrs. Marlene Everett; Treasurer, Mrs. Ann Winborne; Missions Chairman, Mrs. Adaline Gray; Program Prayer Chairman, Mrs. Marilyn Love; Study Course Chairman, Mrs. Evelyn Lancaster; Benevolence cochairmen, Mrs. Naomi Ball and Mrs. Lanie Hardison; and Children's Home Chairman, Mrs. Hattie Waller. Mrs. John Taylor, president of the Eastern District Woman's Auxiliary, installed the newly elected officers, giving them their charge and a challenge to promote missions in the church. Mrs. Taylor used as her devotional 2 John 1:4, 5, stating that love is the basis on which to build our Auxiliary, that we should have love one for the other. Mrs. Evelyn Lancaster led in the prayer of dedication as the officers knelt at the altar. Mr. and Mrs. Harry Love sang, "The Family of God" for the special. After the service, Mrs. Lucille Holland served refreshments in honor of her sister, Mrs. Carol Stroud and Linwood Taylor's birthday.

ORMONDSVILLE SUNDAY SCHOOL BREAKS RECORD

On Sunday morning, December 4, 1977, 109 persons attended the Ormondsville Free Will Baptist Church Sunday School, breaking the previous attendance record. And the pastor, Jack Mayo, cheerfully broke a long-playing record over the head of Sunday school Superintendent Pete Beamon.



It started back on October 30, 1977, when 105 persons attended the Ormondsville Sunday school. That set a record for attendance for the previous year. The event was marked by writing the numerals 105 on the face of a long-playing record.



The superintendent should be congratulated for breaking the previous record—shouldn't he? Well, yes, of course. But Beamon made the mistake of agreeing that if the record were broken the pastor could then break the long-playing record over his, Beamon's head.

Now a new long-playing record has been made with the numerals 109 written on the face. And, since turn-about is only fair, the next time the record is broken, Beamon will have the honor (and pleasure, no doubt) of breaking the new record over Jack Mayo's head. How is that for incentive?

Pray for the Ormondsville Free Will Baptist Church and Sunday school as they strive to grow for the Lord.

the Sunday School LESSON

For January 8

GOD SPEAKS TO HUMAN PREJUDICES

Lesson Text: Jonah 3:3-5; 4:1-11
Memory Verse: Jonah 4:10, 11

I. INTRODUCTION

"Let your light shine," Jesus said, reminding us that a light is not meant to be hid under a bushel measure (Matthew 5:15). We understand clearly what the Lord meant. The Christian has a radiance of life within. This radiance is not of his own making; it is a light that has been kindled in his soul by the Lord Jesus. Before, he was in darkness. Now he walks in that God-given light, shining brightly for others who are still probing in darkness. "Share that light with others"—this is what Jesus is saying.

Many persons do not know that a somewhat similar responsibility was placed on Israel in the Old Testament. Not that Israel was to evangelize the nations. But God called Israel to be a holy nation, an example to the world of what the people of God ought to be. Not only so, but Israel was told that God is the God of all nations and not the God of Israel only (Amos 9:7).

This was a difficult lesson for the people of Israel to learn. Many were so nationalistic as to believe that they, the "chosen people," were the beloved of God to the exclusion of all others. Had not God called "Father Abraham" and not the father of other nations? Had He not raised up Moses to deliver Israel from Egypt? Were not they the people God had called into covenant with Himself? Had He not led them into a land "flowing with milk and honey"? But in all this they forgot the purpose of God. The true honor bestowed upon Israel was the honor of demonstrating to the world the blessings that come to those who obey God.

But Israel failed to do this for at least two reasons. One was the national pride mentioned above. Instead of being humbly grateful for the blessings of God, she reacted by feeling superior to all other nations. Coupled with this was a total unconcern for the welfare of any but herself. It is to such pride and prejudice as this that our lesson speaks today.

Our lesson of last week dealt with the place that Ruth, a foreigner to Israel, had in the midst of the covenant people of God. The lesson taught us to have concern for the foreigner who may be in our own community. We are to remember that such a one is of concern to God and may indeed be acceptable to Him. Today we extend our area of concern beyond the individual alien to include whole nations other than our own. In a word, this present lesson teaches that the compassion of God embraces all mankind.

The basis of our study is the Book of Jonah. The first verse of the book identifies the prophet as the son of Amittai. In 2 Kings 14:25 he is further described as a prophet from Gathhepher, a town located near Nazareth. He lived in the time of Jeroboam II, king of Israel, about 780 B. C. God told Jonah to go to the great city of Nineveh, capital of Assyria, "and cry against it; for their wickedness is come up before me" (1:2). Jonah wanted nothing to do with Nineveh, for Nineveh was the enemy of his people. So instead of obeying God, he boarded a ship sailing for Tarshish, a city in Spain. Whereas Nineveh lay to the east, Jonah desired to go as far west as he could. In a great storm that God sent, the ship was in danger of being destroyed. Jonah admitted to the sailors that he was the cause of the storm, and at his insistence they threw him overboard. He was not left to perish, however; he was not thus to escape his mission to Nineveh. God prepared a great fish to swallow him and after three days to vomit him out again on dry land. Once again God spoke to Jonah, repeating His command that he go to Nineveh with the message that God would give him.

Two significant truths should be noted as we make our study this day. The first is that the judgment of God falls on the nations of this world when they persist in wickedness. The second is that the Lord places on His people the responsibility to take to the nations His warning, His call to repentance, and His offer of compassion.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. Critics have attacked the Book of Jonah on two sides. First, they doubt that a man named Jonah ever lived. Then they have said that even if a man named Jonah did live, this is a fictional story. Those parts of the Bible that have more of the supernatural are usually the parts that have been attacked most. Jonah was a historical character and the Book of Jonah is a historical account of incidents that actually happened!

B. Jonah knew exactly what God wanted him to do. Not once did he say that he did not understand the will of God for his life. God spoke to him so clearly that he dared not say that he did not understand God's will. His problem was that he thought more of his desires than he did the will of God.

C. God sent the storm and prepared the great fish to swallow Jonah to chastise His child for disobedience. The child of God who refuses to do what he knows God wants him to do will face God's chastisement.

D. Although the child of God has been chastised, he may repent; and God, in His mercy and according to His divine will, may give him a second chance, just as He did Jonah. If you have been failing to do some things that you know God wants you to do, why not get busy with what God wants you to do?

—**The Bible Teacher (F.W.B.)**

III. ADDITIONAL TRUTHS

A. It is strange that God would call such a prejudice man as Jonah to be a missionary in such a wicked city as Nineveh, a city whose people he hated so very much. But God's ways are higher than ours, and His purposes are often beyond our understanding. Perhaps this was one way He planned to teach us the evil of prejudice.

B. Do we hate people just because we do not know them? "If we do not love the people we see every day, are we honest in claiming to love the same kind of people across the ocean?"—Helen Sigrist. A cruel man once said, "Yes, those blacks ought to be kill

ed—everyone of them! The sooner we get that done, the better!'' Once we used to say, ''The only good Indian is a dead one!'' But you never hear these same people talk of Christian compassion and human forgiveness.

—**The Advanced Quarterly** (**F.W.B.**)

For January 15

SELF-DISCIPLINE FOR GOD'S GLORY

Lesson Text: Daniel 1:3-5, 8-17
Memory Verse: Proverbs 3:5, 6

I. INTRODUCTION

Perhaps all of us, as children, at one time or another, were intrigued by our shadows. There is something very personal about this. My shadow is my very own and not somebody else's. Even the child can recognize his own individuality to this extent—his shadow is his alone.

Such childish musings are the beginning of the realization that we are persons, or, more particularly, that each of us is an individual person in his own right. This realization should cause us a measure of self-respect. When a person learns that God created him in His own likeness and image, a dimension of dignity is added to his consciousness of himself. What a difference the realization of this truth ought to make in the life of every individual: we are all created in the image of God!

However, it remains for the New Testament to reveal to us the ultimate potential of the person. ''Know ye not,'' Paul asks, ''that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?'' (1 Corinthians 6:19). Some of the ancients considered the body of flesh to be a tomb. ''Not so,'' says Paul; ''your body is a temple. Treat it as such!''

This advice from Paul is quite in keeping with the theme of our lesson for today. ''Ye are bought with a price,'' the apostle continues; ''therefore glorify God in your body'' (6:20). I am a person. In this very body of mine the Spirit of God may dwell, and in this life of mine Christ may live. It is impossible to imagine any greater reason than this for self-discipline.

In a lesson on self-discipline we could scarcely have a more significant example than that of Daniel, the main character in our study. In 606 B.C., when Daniel was about sixteen years of age, he and some of his companions were captured and taken away from Jerusalem to Babylon. Their captor was Nebuchadnezzar, who was destined to become the most powerful king the Babylonian Empire would know.

Daniel lived his whole life, after his capture, in the great and exotic city of Babylon, a city whose riches and grandeur would be mutiplied under the rule of Nebuchadnezzar. The court of the king was lavish in Oriental splendor and replete with the virtues and vices common to such a setting. Here, in a climate of easy morals and sensual standards, young Daniel would be severely tested.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. This first chapter of the Book of Daniel shows the importance of having some convictions and standing by those convictions. One does not have to be rude to stand by his convictions. Note how courteous Daniel and his friends were. One does have to be determined, however. It has been said that if we do not stand for something, we will fall for anything.

B. Daniel and his friends were pressured to take the food and drink offered to them. Satan must have whispered to them, ''It might have been wrong to do these things in Judah, but everybody's doing it here.'' This must have been a temptation. Satan must have said, ''You are a long way from home, and who is going to know that you did this while you were in Babylon?'' See how Satan works! He must also have asked, ''You do want to be popular don't you?'' Satan tries everything to get young people to yield.

C. Sometimes it is difficult to stand for one's convictions. There are so many pressures to make us conform. But the individual who stands for his honest, godly convictions will always be blessed by the Lord. Furthermore, God will help him stand for what he knows to be right.

—**The Bible Teacher** (**F.W.B.**)

III. ADDITIONAL TRUTHS

A. In His marvelous way, God not only blessed the young men physically, He also gave them unusual wisdom and knowledge. He gave Daniel the special gift of prophecy. Later Daniel was in great demand for this ability to interpret dreams and visions.

B. Year after year a man had added new rooms to his one-room summer cabin. One summer, he was surprised to find that millions of termites had burrowed into the boards of the original structure, but they had left the new sections untouched. Christ said, ''No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse'' (Mark 2:21). Moral termites may eat away at the heart of our lives, leaving only our bright and shining exterior, if we allow evil thoughts and motives to remain in our minds and souls.

—**The Advanced Quarterly** (**F.W.B.**)

Coming Events . . .

December 25—The Mount Olive College Chorus will perform on WITN-TV, Channel 7, Washington, 12:30 p. m.

January 3—The Ordaining Council of the Central Conference will meet on January 3, 10 a. m. in the Board Room at the Press.

January 9, 10—Revision Committee of the Statement of Faith and Discipline will meet 9:30 a. m., Free Will Baptist Press, Ayden.

January 10—Burke Raper Jr. will perform a program of organ music at the invitation of the Mount Olive College Music Department in Rodger's Chapel, 8 p. m.

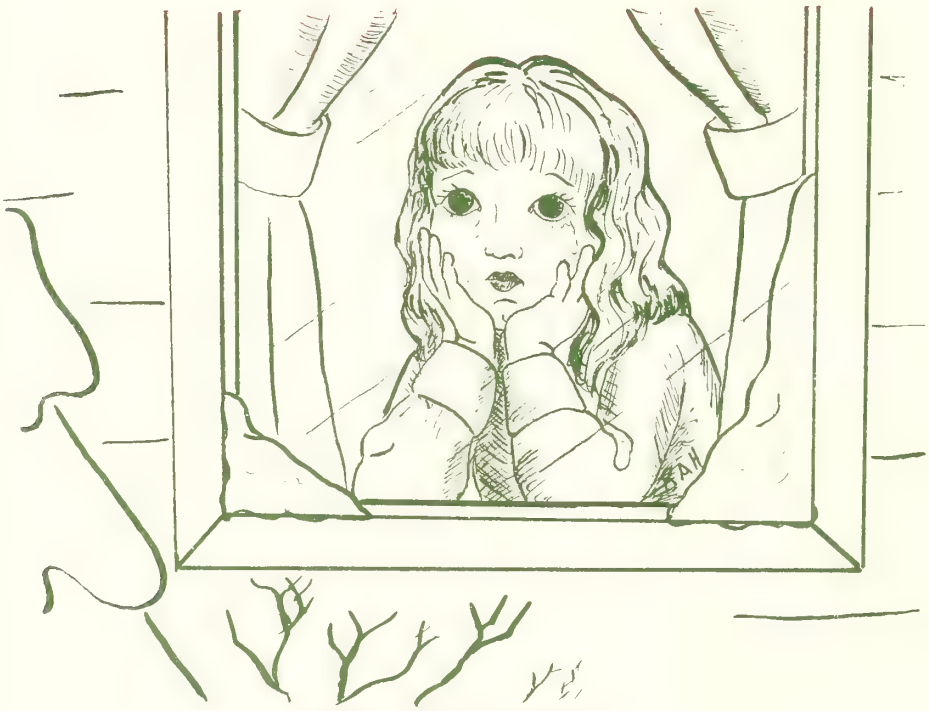
January 13—Ministerial Association Mid-year Banquet; 7 p. m. Free Union Free Will Baptist Church, near Pinetown

NO ''BAPTIST'' DECEMBER 28

In accordance with our policy of printing only fifty issues of ''The Free Will Baptist'' each year, there will not be an issue on December 28. The next ''Baptist'' printed will be the issue of January 4, 1978.



story corner



WHEN JESUS CAME TO EARTH

EACH year on December 25, we celebrate Jesus' birthday, Sometimes we get so excited about Santa Claus and all our new toys and gifts we forget all about Jesus. We should be careful always to remember that this is the day that we should think a lot about Jesus and God.

After God made the world and the people in it, He saw that the people were doing wrong things. They were sinning. God did not want us to have to live with the devil when we die. So He began to think of some way that He could save our souls. God decided that He would send, Jesus, His only Son, to the earth to save our souls. We have already talked one Sunday about how Jesus died on the Cross for us. Today we are going to talk about the time when Jesus was born into the world.

There was once a woman named Mary. One day an angel came to talk to her. The angel's name was Gabriel. Gabriel said, "Mary, God is going to send His Son to the world. God's Son will be named Jesus. Jesus will come to the world as a baby. God has chosen you to be Jesus' mother."

Now Mary was supposed to get married to a man named Joseph, but they were not married yet. Mary did not know what to think about the angel's saying that she was to be the mother of Jesus. But Mary trusted God.

Soon an angel appeared and talked to Joseph. The angel told Joseph that Mary was to be the mother of Jesus. Mary and Joseph were soon married.

After Mary and Joseph were married, they had to take a trip to Bethlehem. When they arrived in Bethlehem, they could not find a room for the night. Finally, they found a stable in which to sleep. That night Mary's baby was born. Mary and Joseph called the little Son of God Jesus.

The shepherds on the hillsides heard from the angels that Jesus was born. The wise men in the East saw a bright star. They followed this star and it led them to Bethlehem where Jesus was born. What a wonderful time that must have been when the shepherds and the wise men and the angels came to see Jesus. The angels sang and they all praised and thanked God for sending His Son to the world. They knew that at last Jesus had come to save the world from its sins.

Because Jesus was God's Gift to us on the first Christmas Day, we give gifts to our family and friends on each Christmas Day. Christmas is a wonderful time. God made it that way for us!

Christmas at Marlene's

It was almost Christmastime but Marlene was sad. Somehow she felt that she would not have a good Christmas this year. Her family had had so many troubles. Daddy and Mother were both sick and they had sent her many miles from home to live with Cousin Becky. Little brother Joe had broken his leg and big brother Mike had had a wreck with the car. But Marlene had been looking in the windows of the stores at all the pretty dolls. "Oh, if Santa could just bring me a doll, even a small one," though Marlene.

Christmas Eve came at last and Marlene went to bed. She was sad, but then she thought about how lucky she was to have a warm bed and clothing and food. She thought about how Baby Jesus was born in a barn. She wondered if Baby Jesus was cold that night. Then she drifted off to sleep.

The next morning when Marlene woke up she dressed and went downstairs to eat breakfast with Cousin Becky. As Marlene walked through the living room she looked toward the Christmas tree. She stopped and looked again. Sure enough, there was a beautiful doll under the tree! "Oh, Cousin Becky!" cried Marlene, "is this for me?"

"Yes," said Cousin Becky, "it's for you."

I am so happy, Cousin Becky; let's pray a little prayer and thank Jesus for sending this doll for me," said Marlene.

—**The Story Hour (F.W.B.**

A Christian Home for Boys and Girls

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
J. STEWART HUMPHREY, Executive Director

THANKSGIVING 1977

The Bible tells us "let us give thanks into the Lord for the Lord is good." More than 300 people joined our family of 00 on Saturday, November 19, at the Children's Home to give thanks unto the Lord. The day was a blessing in many respects. We saw our smaller children stand before the congregation and express their thanks in song and in word. Each child had a very special message of thanksgiving to offer. They spelled out in very vivid letters just what means to be thankful.



Throughout the day members of our Children's Home family, alumni, and others, expressed their thanks to God for His many wonderful blessings. Debbie Sasser and her brother, Don, each in their own way, expressed their thanksgiving to God and to our people for giving them an opportunity to live at the Children's Home. Mr. Jerry Smith, who is now president of the Alumni Association and the Director of the Wilson County Department of Social Services expressed, his thanks to houseparents who cared, who stuck by the children through thick and thin, through the good times and the bad. Mr. Larry Melton, houseparent in Albemarle Cottage, stood and gave a glowing testimony of his gratefulness to God in being allowed to share in the lives of boys and girls here at the Children's Home.

One highlight of the day was when members of the congregation themselves stood and, in testimonies and praises to God, expressed their gratefulness to God for being allowed to share in this most meaningful ministry.

As the services on Thanksgiving drew to a close, there was a moment of very special thanksgiving offered to Mrs. Thelma Rulli who had spent many, many years in service to our Children's Home. Mrs. Rulli will be retiring at the end of 1977. She was presented with a pendant watch and with a Certificate of Appreciation, but more than all of that, our prayers go with her. Thelma Rulli served 27 years in faithful service to the Free Will Baptist Children's Home. It is but fitting that now she is able to retire also in another ministry of the Free Will Baptist Church. Mrs. Rulli will reside during her retirement years at the Free Will Baptist Retirement Homes. We are grateful to God for Thelma Rulli who served and gave so many of our boys and girls a fine, loving, Christian example.

For many the highlight of the day, I am sure, was the delicious meal that we all shared at noon. As we gave thanks to God for His many, many blessings, we thanked Him also for making America and its people, particularly Free Will Baptist people, the richest people on earth. After the noon hour many visitors on campus enjoyed a tour of the Home and the farm. This day of special thanksgiving, song and praise will be long remembered by those of us who live here at the Children's Home and by those who attened this special Thanksgiving Day. We sincerely hope that each of you will plan to be with us in the year to come for our annual Founders' Day Service and Thanksgiving Service. We thank the Free Will Baptist people for being so generous in their love and in their support through prayers and their gifts during this past year. As Annie Johnson Flint wrote: "You are indeed God's hands"—the hand of our Lord to minister and to sustain the lives of the many, many boys and girls that we have served through the years.



COMMUNITY THANKSGIVING SERVICE

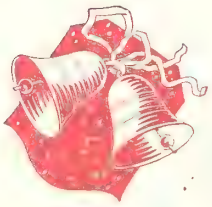
The Middlesex community churches held their annual Thanksgiving service at the Middlesex United Methodist Church on Sunday evening, November 20, at 7:30 p. m. It was a beautiful service of praise and thanksgiving and was highlighted by the Thanksgiving message brought by the Rev. Larry Crowe, pastor of the Lee's Chapel Baptist Church. The Middlesex United Methodist Church and its pastor, the Rev. Sidney Boone, were gracious hosts. The Stoney Hill Free Will Baptist Church and its pastor, the Rev. Robert Langley; the Middlesex Baptist Church and its pastor, the Rev. David Coggins; and the Mount Pleasant United Methodist Church of which the Rev. Sidney Boone also pastors were the other churches involved in this service as well as Memorial Chapel Free Will Baptist Church.

An offering for the Children's Home was taken up which amounted to $212.88.

ROBERT'S GROVE YOUTH PRESENT GIFTS

The Robert's Grove youth sent representatives to the Children's Home the first of December with gifts of clothing and $23 from their birthday bank and turkeys. Young people are taking the lead and demonstrating their desire to see God's Kingdom come to the lives of children here at the Home.

MAY THE JOY OF CHRISTMAS BE YOURS, NOW AND ALWAYS. MAY THE NEW YEAR AFFORD RENEWED HOPE, STRENGTH, AND EVERLASTING PEACE.



**Reflect the love of God
so much in your thoughts and deeds
that the whole world will be warmed by
the Spirit of Christ.**



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